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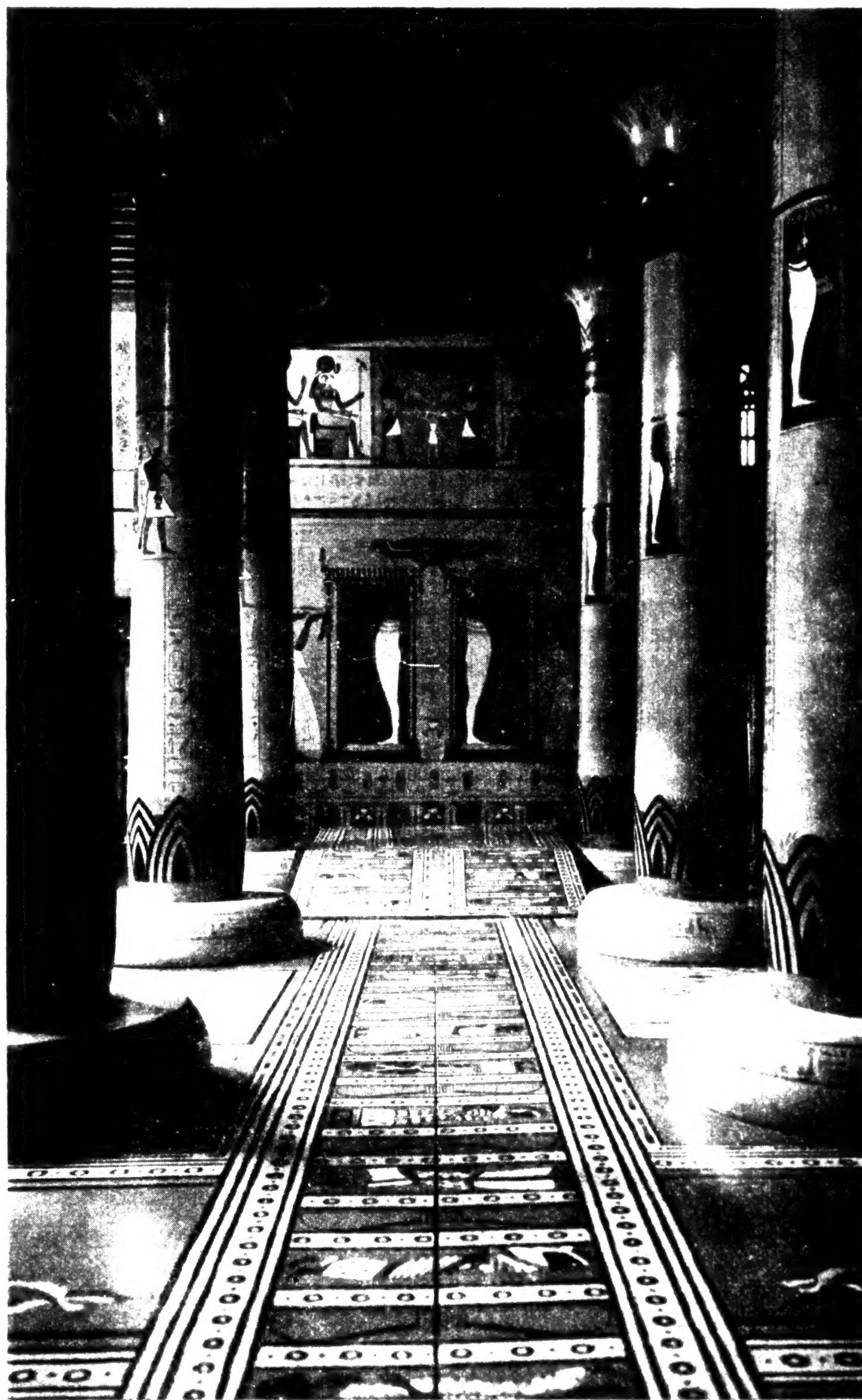
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Scale model reproduction of the Throne Room. In some such surroundings Moses and Aaron appeared before Pharaoh to appeal for Israel. (See article on page 18.)

AS THE STARS

By Prisca Delph



LOUELLA HART was a nice girl. Sophisticated from the top of her lovely brown head to the tip of her small suede shoes. Tall and slender with a graceful poise, she impressed one immediately as charming. The fact that she had worked in the offices of Hart and Company for several years placed her on the list of successful business women.

"Bright, honest, cheerful, and efficient," her employer had described her. That is what they had said, but Louella had changed in the last few weeks. Her smile was no longer spontaneous, but forced. Her work also was far from efficient, for it seemed impossible for her to concentrate on the work before her.

At first the girls at the office were sympathetic, but as the days came and went, and they received only wan smiles and tear-stained sheets and envelopes to recopy, they became impatient, then outright disgusted. Why couldn't she snap out of it? If her religion meant anything, why did it not help her now? And they had a right to wonder.

Before David was called to camp Louella had been the happiest and most cheerful girl in the office. Naturally, being engaged to a young man like David Strong would mean a lot to any girl, and so it was not surprising that she felt badly when he had to leave. Now instead of a wedding in the spring, they would be separated by five hundred miles. They had entertained hopes of his deferment, until there was a change in the draft age, and then David with others found himself on his way to a C.O. Camp.

Louella had been sorry for Helen and Lucy when their boy friends were called into service, but they could not feel as she. They went right on with their work and even seemed proud to have them go. They brought their letters to the office and when Henry was commissioned Helen treated the whole crowd at the office. Of course Louella was glad that David was true to his convictions but, oh, if only the war was over and things were restored to normal again! And a fresh set of tears started down the already flushed cheeks.

It looked as though things were coming to a climax on Thursday when Louella addressed the wrong letter to Storm and Company, one of Hart's best customers. Fortunately it was discovered before it left the office. It was fortunate too that Mr. Hart did not see it, but he would eventually find it out. And now on top of her worries she was in danger of losing her fine position.

David had left a whole week ago, and all the word she had was a line telling of his safe arrival. She felt positive that he was sick, terribly sick, not to have written more. How could she ever live through the holidays? She hurried home on Thursday evening. There was a letter from David. She read and reread each line as if memorizing each word.

"It is very nice here," she read aloud to her mother. "The meals are good, and everyone is nice. I have been busy with the pick and shovel. . . . I never knew forestry could be so interesting."

"Pick and shovel!" David's smooth hands calloused and hard! "It just is not fair," she wept indignantly. "All his talents and skill

introduced, Louella was all attention. Here was a young man of David's age, and every bit as intelligent looking too. She must catch every word he was saying.

"I am glad," he said with conviction, "that instead of being forced to destroy life, I am able to help to preserve life. Instead of destroying vegetation and property, I am allowed to conserve what we already have and build new reserves for the security of the future."

"Do we as Christian young people appreciate what the Government has made it possible for our church to do for us?" He continued, "True, we must sacrifice our home life, we must lay aside our chosen vocations for the duration, but those in the service do the same! We alone sacrifice our income, but is it not worth it? The Bible plainly says, 'Thou shalt not kill, and He that hateth his brother

is a murderer.' Rather than giving way to hate I would give my life as a living testimony, going about doing good. Daniel speaks of the righteous shining as stars. I want to be a star in this world of darkness and chaos, pointing to Christ the Prince of Peace."

Louella was lost in thought for the rest of the evening. She hung her head as the quartet sang "Is Your All on the Altar?" For the first time she was able to analyze her feelings. She had to confess that she had been secretly ashamed of belonging to a conscientious group. Helen and Lucy were not even Christians, but they had been firmer in their convictions than she. And David had gone bravely on, without her encouragement and blessing. Yes, she had to admit that for the sake of popularity and a few dollars she would have Dave com-

promise his faith in the Gospel of peace.

As the clock struck the midnight hour the audience went on their knees in prayer. Honest tears of repentance dropped to Louella's chair as she consecrated her life for the first time and asked His blessing through the New Year.

"I am so glad you brought me, Mary, for my eyes are opened at last."

"I too enjoyed the program," her companion answered, as they made their way out of the building.

"Mary, do you know those verses that speaker referred to about the stars?"

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever," Mary quoted. "Look, Louella," she said, pointing up. "The stars seem especially beautiful tonight."

"They seem to be beckoning us to follow their example. By God's grace I will. Yes," Louella added softly, "I too want to be a

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wasted, and without pay! How can he say it is nice?" she demanded.

"He is being brave, and it is your duty to stand by him." Her mother who was a staunch Christian wished that her daughter could see things differently. "Now wash off those tears," she said, changing the subject, "and get dressed to go along with Mary to the watch night services."

"But, Mother, how can I face the crowd alone?" There were more sobs.

"It will not be so bad once you are there," her mother soothed, "and you will enjoy being out on such a perfectly lovely evening."

Reluctantly Louella allowed herself to be persuaded. Once outside she had to admit that it was a perfect New Year's eve. Mary was good company, and by the time they reached their destination Louella was more like her old self.

The program was interesting. Louella always loved music, and the program committee had planned for plenty of it. When a speaker from one of the camps was in-

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THERE WAS LOVE

By Allen Lenhart



TANTON and Bruce were friends during the first weeks of the school year. Each thought that he had found in the other a pal that would stick throughout the term.

But it made a difference when Stanton was elected president of the Christian Workers' Band. Bruce wasn't very much interested in such things, and it seemed to him that Stanton's pious and religious ways were superficial rather than genuine. His peace of mind was disturbed when Stanton was chosen to sing first tenor in the King's Men's Quartet. There was foul play somewhere. He was considered the best singer in the school he attended last year. Why, he had taken a prize in the state contest last spring; and the judge had said his voice was good enough by which to earn a living if it were cultivated.

Friction increased and reached a high tide when Stanton's name was seen topping the honor roll. To be sure, Bruce's name was second, and he would see to it that his name appeared first at the end of the next six weeks. He would get it there if he had to be dishonest.

I watched them when they played baseball. Bruce was the better player, and he took his chances to crowd Stanton out of base line, so he could put him out. I saw Bruce purposely knock the ball no farther than the pitcher's box, so Stanton couldn't make it to the home base.

Bruce and I were from the same community. We had grown up together, fished out of the same pond, sat across the aisle from each other in elementary school, took the same courses in high school, traveled in the same social circles, were baptized and became members of the church on the same Sunday. This was a new Bruce to me; I had never seen him act thus.

Stanton and I had not known the other existed before this school term, but I saw something in him that made me covet his friendship. He was the sort a fellow could talk to about one's problems. He always had time for anyone in need. He delayed buying a new suit so he could loan Hank Pierson ten dollars to take the bus home the night Hank received word that his sister died.

One day Stanton asked me if Bruce had always been like this. I assured him that he had not. But what had brought about this change, I was unable to say.

"But tell me, Stan," I asked, "how does it make you feel? I have watched for some signs

of rebellion, of ill will, and I've seen none. Do I take by that that there is no such feeling within you, or are you an expert at keeping those things under cover?"

His kind blue eyes looked at me a full moment before he answered, and a smile played around his mouth.

"No; it isn't as easy as that," he said in a low, even tone. "Sometimes it's plenty hard to take. God's grace has always been enough, and I'm trusting He'll keep me the rest of the term."

"Do the other fellows ever say anything to you about it?"

"No; I don't care to discuss it with them. But from observations, I can tell what some of them think. I just hope I can keep my tongue and not say anything I'll be sorry for afterwards. I've been asking God for an opportunity to prove to him that I am his friend."

Partly because I felt sorry for him, but more because I recognized in him excellent qualities, I delighted myself more and more in Stanton's company, which culminated in his accepting my invitation to spend the Christmas and New Year's holidays with me in my home community.

Upon first thought he almost refused to go. "For," said he, "I'm a stranger there, and hesitate taking among strangers what Bruce may give." Reluctantly he gave way to my persuasions.

Stanton's presence added to the joy of our Christmas. Since my brother couldn't get home from camp, my mother and dad were very glad to have Stanton there. Certainly he had the attentions of the little folks in the home. As soon as he was seated they were sitting on his knee or the arm of his chair.

A few of us fellows quite often went hunting, and it seemed that the boys in the neighborhood took Stanton in as a lifelong friend. Always before, Bruce and I had hunted a lot together. But now he always had some other

plans made when a hunting party was arranged.

Some of the boys began to wonder why Bruce never took part and even talked to me about it. I told them that Bruce wasn't the person he used to be, and that we needed to pray for him.

We tried our best to get him to mix with the crowd, and our first success came New Year's Eve when one of the boys and his sister had a gathering for all the young people. Bruce was there, and I believe he really tried the first half of the time to keep his prejudices put away; but his efforts wore thin, and it became very evident that he was extremely bored by the close of the affair.

We had all hoped to have a neighborhood skating before going back to school. But time had gone swiftly. There had been so many things we all wanted to do that some of them had to go undone. New Year's Day would be our last day of vacation. Usually families go visiting that day, so no one mentioned skating. Besides, the pond was on Bruce's father's farm, and since he had been acting so queerly, we didn't know how he would meet our suggestion.

New Year's Day came in. The round disk of sun appeared almost to shiver as it looked upon the icy, windswept earth.

Stanton and I walked fast while doing the chores. We were glad for enough barn room for all the stock. At ten o'clock we had done all we could to make the animals and poultry comfortable for the day, and were very thankful we could spend the rest of the day inside the warm house.

At eleven o'clock a horseback rider appeared in the yard. It was Bruce. In a few minutes he was inside rubbing his ears and hands.

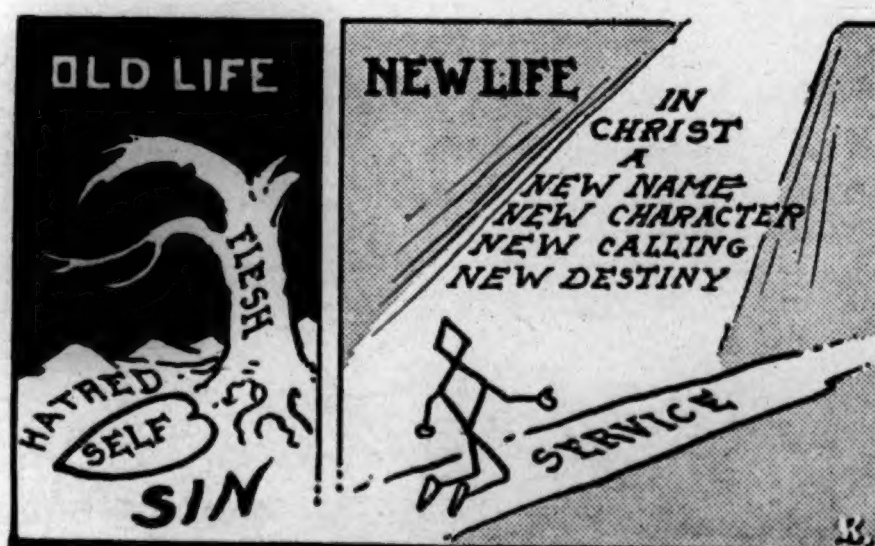
"Say, fellows!" he came to his mission, "this is the last day of vacation, and we haven't been skating yet. Is it too cold to go this afternoon?"

"No," answered Stanton immediately.

I knew that Stanton had suffered from the cold that morning more than I had, and I wondered at his ready answer.

There was a grove of trees on the north of the pond that would help some, but Stanton hadn't known this when he answered. If he was willing to go, I should be, so I replied that we could put on plenty of warm clothes, and build a fire, and have a good time despite the cold.

At two-thirty the fellows began to waddle toward the pond of ice. Many of us were so full of our mother's New Year's goose and accessories that by the time we had extra trousers, sweaters, and jackets on, we felt very much like stuffed toads.



The wind wasn't quite so sharp behind the grove of trees. Before long a lively fire was managing not to freeze, and extra clothing was even seen lying on the bank.

The pond wasn't very wide, but it was long, with many bends and curves. The tree-line followed the creek so that much of one's view was obstructed.

We boys had swum in this creek in the summertime since we were little fellows. In the winter we had skated here. This spot had been the scene of many happy times. Wiener roasts, hamburger fries, and other social gatherings had been attended here by some of our parents when they were young people. Young couples had skated here every winter for years. Things had been decided here that resulted in two people's guiding the same ship for the rest of their lives. It was here during a fishing trip sponsored by my Sunday-school teacher that I decided to become a Christian.

The ice was perfect on this particular afternoon, just as smooth as glass. Every one's skates worked fine, and I don't ever remember of everything going as well as it did that day.

Bruce was so different that I could scarcely believe he was the sarcastic bore who attended the gathering the night before.

"Stan, what do you make out of Bruce today?" I inquired as we two sat alone beside the fire, warming our feet.

"He has me stumped," was his slow reply. The expression on his face showed he was completely baffled. "I've been trying to figure it all out, and can think of only one answer. He may have had a change of heart since last night. I surely hope so."

With that we saw Bruce skating toward us.

"This fire comes in mighty handy," he said as he began rubbing his ears to get them warm.

Stanton and I were ready to go again, but we thought we'd better stay and keep Bruce company.

"Let's play hide-and-seek on the ice," Bruce suggested.

We had often done it before. So many curves and bends in the creek and so many trees and bushes along the shore made it easy.

"Around that second bend to the right is an excellent place to hide," Bruce directed this statement to Stanton.

In a few minutes boys were skating in all directions while Bruce was hiding his eyes and counting.

Stanton wanted to go to the place Bruce suggested, but I thought it too far so he went alone.

Presently we heard Bruce announce he was coming if all were hid. One by one the boys were either caught or came in free. Another fellow was "it" the second time, and again we were off to our hiding places. Three times we went and came before I noticed Stanton had never returned to the base. I remarked about this to some of the fellows. Bruce said at once that he'd go look for him. We thought it strange that he flatly refused to let any of us accompany him, and I noticed a queer expression on his face. He said he was sure he knew just where Stanton was,

and the rest should stay by the fire and get warm.

I watched him go. His head was down, and he moved slowly, too slowly across the ice toward the second bend to the right. Once he almost stopped, and I wondered why he offered to go if he dreaded it as much as it seemed.

For me the time dragged, and it seemed long before we were startled by a terrible cry. Every man was instantly on his feet racing toward the second bend. Before us we saw what we expected, but hoped not to see—a hole in the ice. Was it Stanton, or Bruce, or both? For an instant only were we left in doubt. Just then we saw Stanton flying on his skates toward us. He was the first to reach the hole.

After much labor the victim was dragged from his watery prison. This was our next question: Was he dead or alive? Boys took off their coats and placed them over him. No pulse beat could be felt, but Stanton said there may be a spark of life. Without a second's hesitation he straddled Bruce and began to apply artificial respiration.

Two of the boys went for an automobile, and the rest of us prayed. The boys with the car soon returned, but Stanton said the victim couldn't be moved until he had regained consciousness. Most of us felt Stanton was wasting his time, as we were sure Bruce was gone. His only answer was to keep on work-



GOD BLESS YOU IN THE DAWNING OF THE YEAR

God bless the work that lies before your hand!

God's blessings be on all that you have done;

For what is fame, or gift, or treasure grand,

If His approving smile we have not won?

God strengthen you when crosses come to stay!

When shadows close around your heart and home;

God guide your soul when light seems far away,

When all the world's tossed waves are white with foam.

God dower you with kind consoling words!

For wounded hearts with gloom and anguish filled;

Soft, soothing words to sing like happy birds,

With voice prophetic till the storm is stilled.

In body and in soul, God keep you strong!

To toil for Him, and never fail through fear;

This is my wish, the burden of my song,

God bless you in the Dawning of the Year.

—Anon.

ing with his victim. I saw in his face determination and hope. I knew he was tired, but not a one of us knew how to relieve him.

When it seemed that Stanton had strength for no more Bruce began to make a noise. Whispers of, "Thank God," began to go among the crowd. New strength flowed through Stanton's muscles, and he tirelessly kept up the motion. Presently the victim began to move, and at last was fully conscious.

We placed him in the car as carefully as we could and took him home.

After seeing him resting in a warm bed and taking stimulants, and having the assurance from the doctor that Bruce would be all right, Stanton and I went home.

Until now we hadn't noticed the wind. But it clawed at our faces and bit our fingers so that no word passed between us until we were seated inside the house.

"Stanton," I ventured; "can this be the chance you asked God for to prove to Bruce that you are his friend?"

He didn't answer for a full minute. His eyes were fixed on the floor. "I don't know," was all he said.

The next morning after a hearty breakfast and calling on Bruce, Stanton and I boarded the train that took us back to school.

Bruce came to classes a week later. I noticed upon his return that he and Stanton were close friends. I realized that there must be a story behind it, but decided to let Stanton tell me when he saw fit; and if he never told, I would still know all was well.

One evening while having a friendly chat he told me all about it.

Bruce knew before he invited us to the skating party that the ice was thin in that particular spot. He suggested Stanton's hiding around the second bend purposely so he would break through the ice, but Stanton had seen it in time and skated along the opposite bank. When Bruce went to look for Stanton he noticed the ice had not cracked and did not know it was thicker along the other shore, and before he could do anything about it, he had broken through and became senselessly numb by the icy water.

"It seemed as if he could not bear it when he knew I was the one who brought him back to consciousness," Stanton finished.

"He's made everything right, I suppose?" I questioned. But I saw I had asked too much.

Stanton only sat with a far-away look in his eyes and nodded his head.

The End

AS THE STARS

(Continued from preceding page)

star in this world of chaos, pointing to the Bright and Morning Star, the 'Prince of Peace.' Then as an afterthought, "I will start to do this in the office if it is not too late to repair the damage already done."

And Mary knew from the tone in her voice that she meant it. Now the Lord willing, David would have a real "helpmeet."

NOTES ON JOHN'S GOSPEL

By John C. Wenger

In view of the fact that throughout the present quarter we shall study from the Gospel of John in our Sunday-school lessons, we feel sure that our readers will appreciate these helpful and illuminating notes furnished by Bro. Wenger, who is a teacher of Bible at Goshen College.

1. Introduction

Readers who wish to study thoroughly all introductory matter on the Gospel of John can secure the volume on that Gospel in the series, *Cambridge Greek Testament for Schools and Colleges*, pp. xi to lxiv. The volume on John's Gospel was written by A. Plummer and was published originally in 1882. The introduction is in English. Attention is also called to Dr. Charles R. Erdman's fine commentary, entirely in English, *The Gospel of John, an Exposition*, The Westminster Press, Philadelphia.

2. The Author

The New Testament contains much about the Apostle John. He was the son of Zebedee and Salome (Matt. 4:21; 27:56; Mark 15:40) and the brother of James. Zebedee was a fisherman in Lake Galilee, perhaps of Bethsaida (John 1:44). He was rich enough to have hired servants (Mark 1:20). Salome may have been the sister of Christ's mother, as one can infer by identifying the Salome of Mark 15:40 with Christ's "mother's sister" of John 19:25. If so, Jesus and John were first cousins.

John was by temperament quite vehement, a man of determination and strong temper. This shows up in his harsh treatment of the believer who was not one of Christ's apostles (Mark 9:38), and in his plan to have God burn up the inhospitable Samaritans (Luke 9:54). It will also be recalled that Jesus called James and John "sons of thunder" (Mark 3:17). At the same time John loved Jesus passionately, following Him into the palace of the high priest when He was on trial for His life, and to the cross of Golgotha. At the cross he took the mother of Jesus into his care at the request of the dying Saviour. At the tomb of Jesus he became a believer in the resurrection. The Book of the Acts tells of his missionary work after Pentecost. Thus far the New Testament.

The church fathers state that John resided at Ephesus in the latter part of his long life. One of the disciples of John was Polycarp, and Polycarp's disciple, in turn, was Irenaeus. Irenaeus says that John resided at Ephesus until his death, which took place during the reign of Trojan (98-117 A. D.).

The church fathers tell several stories of the later life of John. From Clement of Alexandria (recorded by Eusebius) comes, for example, an account of how a young man had been specially the object of John's interest. John commended him to a local bishop who instructed and baptized him. Later the youth fell into sin and finally became a bandit. When John returned to the place and learned the sad story, he called for a horse and rode out to the bandits. There he won the young man for the church by his tears and entreaties.

Irenaeus reports that John on one occasion rushed from a bathhouse when he found a

heretic in it who denied the reality of the Incarnation. "Let us fly," cried John, "lest even the bathhouse fall on us. . . ."

Jerome states that when John finally became too feeble to preach, he would still be carried to church where he would say, "Little children, love one another." To those who objected to these oft-repeated words John replied, "It is the Lord's command and if this be done, it is enough." (See further Plummer's Notes, pp. xvii f.)

3. Who Wrote the Fourth Gospel?

The author of the fourth Gospel does not identify himself by name, but beyond all doubt he is John the son of Zebedee. To begin with, Irenaeus, Tertullian, and Clement of Alexandria all ascribe the fourth Gospel to the Apostle John. This of itself would be sufficient evidence. But when we turn to John's Gospel we are also confronted with overwhelming internal evidence of its Johannine authorship. Let us look briefly at some of this evidence, following Plummer's notes in large part.

To begin with, it is clear that the author of the fourth Gospel was a Jew. He is interested in the Messianic ideas which his countrymen hold. The Jerusalem Pharisees, he says, sent a deputation to the Baptist to inquire if he were the Christ, i. e., the Messiah (Jno. 1:19-28). And Philip and Nathanael discovered the Messiahship of Jesus (1:43-49). Even a Samaritan woman believed in a coming Messiah (Samaritans had the Pentateuch) and led her friends to the Messiah when she found Him (4:25, 26, 42). The five thousand who were fed miraculously confessed their faith in Jesus' Messiahship (6:14). Many Jews of Jerusalem came to believe in Jesus as Messiah (7:25-46), although some were troubled by His Galilean origin.

As a Jew, the author notes various other items. He records, for example, the hostility which Jews and Samaritans held for each other (4:9, 20, 22; 8:48). He is acquainted with ceremonial purification (2:6; 3:25; 11:55; 18:28; 19:31). He carefully notes the Jewish festivals, including the Feast of Dedication which had been established 165 B. C. by Judas Maccabaeus (2:13, 23; 5:1; 6:4; 7:2, 37; 10:22; 13:1; 18:28; 19:31, 42). John further mentions such Jewish problems as a Sabbath-circumcision (7:23); and he knows how the Jews embalmed their dead (19:40). Moses wrote of Christ (5:46), and Abraham rejoiced to see Christ's day (8:56). Many events fulfilled the Jewish Scriptures (13:18; 17:12; 19:24, 28, 36, 37). Fourteen times the author quotes from the Old Testament. In no case does he follow the Greek where it deviates from the Hebrew, but three times he follows the Hebrew where the Greek Old Testament has other readings (6:45, 13:18; 19:37). This shows that John knew the classical Hebrew, a dead language in his day.

Plummer shows further that the author of the fourth Gospel displays an intimate knowledge of Palestine and of Jerusalem as it existed before its destruction in A. D. 70. He distinguishes the two Bethanys (1:28, R. V.; 11:18). He identifies his Cana as "of Galilee" (2:1), not Cana of Asher. His Bethsaida is "the city of Andrew and Peter" (1:44), not Bethsaida Julias. He knows the lowly reputation of Nazareth (1:46), and that one "goes down" from Cana to Capernaum (4:47). He knows the situation of Aenon (3:23), Sychar (4:5) and Ephraim (11:54). In the Temple there was traffic (2:16). The pool Bethesda was by the sheep-gate and had five porches (5:2). He knows Solomon's porch (10:23), the treasury (8:20), the brook Cedron (18:1), "the Pavement" (19:13), Golgotha (19:17) and the tomb of Jesus (19:41, 42).

It is already evident that the author was more than a Jew who knew Palestine well; he was also an eyewitness of the events he narrates. His accounts frequently bear a vivid character which substantiates his claim to having seen what he describes (1:14, 19:35, 21:24). His narratives of the cleansing of the Temple (2:14-16), the feeding of the five thousand (6:5-14), the healing of the man born blind (9:6, 7), the institution of foot-washing (13), in fact, Passion Week as a whole, all are examples of that vivid description which being an eyewitness makes possible.

But perhaps even this vivid description is not as significant as another type of evidence: John not only writes as an eyewitness, but he knows the thoughts of the apostles, thoughts which, in part, no outsider would have attributed to them (2:17, 22; 4:27; 6:19, 60; 12:16; 13:22, 28; 20:9; 21:12). He also records the words spoken by the disciples and Jesus in private (4:31, 33; 11:8, 12, 16; 16:17, 29).

John mentions all the apostles except Matthew, James the Less (i. e., "The Little"), and Simon Zelotes. Peter and Andrew appear, for example, in John 1:40; Philip in 1:43; Nathanael (Bartholomew) in 1:45; Thomas or Didymus (Twin) in 11:16; Judas, son of James in 14:22; and Judas Iscariot, son of Simon in 6:71. In at least one place, "The sons of Zebedee" are mentioned (21:2), but John never mentions his own name nor that of his brother James. However, he several times mentions "the disciple whom Jesus loved" as being associated with Peter. Peter beckoned to the disciple whom Jesus loved at the Last Supper (13:23); Peter and the disciple whom Jesus loved went together to the tomb of Jesus (20:2); the disciple whom Jesus loved told Peter that the man on the shore of the lake was Jesus (21:7); and Peter inquired about what Jesus would ask the beloved disciple to do (21:20, 21). Finally, the disciple whom Jesus loved reveals himself as the author of the fourth Gospel (21:24). The New Testament knows only one apostle who stood in such an intimate relation with Peter and that is the unnamed Apostle John of the fourth Gospel. Note how Peter and John appear together in the synoptic Gospels and in the Acts.

One other fact should be noted. Plummer points out how carefully John identifies the

other apostles. Simon is always "Simon Peter"; Judas is "The son of Simon"; and Thomas is "Didymus." On the other hand he does not bother to add "The Baptist" to the name of John, for he knows that the name of the son of Zebedee will be kept out of his Gospel.

4. The Purpose of the Gospel

The purpose of the fourth Gospel is stated clearly in 20:31: "But these [miracles ("signs") of Jesus] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John, therefore, wrote to glorify Christ, to exhibit His Deity, and to lead men to saving faith in Him. He, therefore, introduces one witness after another, each testifying in turn to Christ's Deity and mission. The Baptist said, "Behold the Lamb of God, which taketh away the sin of the world" (1:29). Philip told Nathanael, "We have found him, of whom Moses in the law, and the prophets, did write . . ." (1:45). And the happy Nathanael exclaimed, "Rabbi, thou art the Son of God; thou art the King of Israel" (1:49). Cautious Nicodemus told Jesus, "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (3:2). The Samaritan woman, shaken, no doubt, to the depths of her nature, told her countrymen: "Come, see a man, which told me all things that ever I did: is not this the Christ" (4:29)? And upon investigation the Samaritans told her, "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world" (4:42). And of the grateful nobleman, it is recorded, "and himself believed, and his whole house" (4:53).

The cause of the nobleman's faith was Jesus' miraculous cure of his son (4:50, 53). Earlier, Jesus had miraculously changed water to wine (2:1-11), leading His disciples to believe in Him. It was, in fact, the miracles of Jesus which attracted Nicodemus to Jesus (3:2). At least three words are used of miracles in the New Testament: They are called "powers" because of their display of might; this is the first term used in Acts 2:22, R. V., margin. The second term in this verse in the Acts is "wonders," used to indicate the amazement which they produce in men's minds. The third term, "signs," is John's characteristic designation, for miracles point to divine power or to Deity. One of the greatest "signs" of Jesus was His cure of the infirm man of Bethesda (5:2-16), on which occasion Jesus Himself said, ". . . The works which the Father hath given me to finish, the same works that I do, bear a witness of me, that the Father hath sent me" (5:36). After the feeding of the five thousand the people, therefore, testified: "This is of a truth that prophet that should come into the world" (6:14). Even the teaching of Jesus compelled the Jews to marvel (7:15), and led many of them to faith (7:40); it forced even the officers of the Sanhedrin to report: "Never man spake like this man" (7:46).

But the signs of Jesus led not only to faith. They also hardened those who refused to yield to Christ and the truth. "So there

was a division among the people because of him" (7:43). "And there was a division among them" (9:16). See also John 10:19. Indeed, that division extended even to the ranks of the Twelve (6:64, 70). And as Jesus approaches Passion Week a terrible storm can be seen gathering about Him. "The Jews kept seeking to kill him" (7:1, from the Greek), and Jesus knew of their plan (7:19). Before Palm Sunday, the Sanhedrin itself was filled with murderous hatred for Jesus. But even as the hatred of the Jews grew, so did Jesus' signs become more powerful. The healing of the man born blind (9:1-38) was a sign extraordinary. But the supreme "sign" of the Deity of Jesus came only with the raising of Lazarus from the dead (11:1-46), a fact which even the Sanhedrin could not deny (11:47; 12:10). And as if to stifle all unbelief, God Himself spoke audibly from heaven, "I have both glorified it [i. e., My Name through Thee, My Son], and will glorify it again" (12:28).

Finally, the witness is complete, and Passion Week arrives. Even before Palm Sun-

THE UGLY THINGS

**That Artist—Frost, who paints the leaves
With crimsons and with flaming golds,
And with his warps and woofs who weaves
A lovely coverlet that o'erfolds
A sodden earth which none may see—
He brings another tale to me.**

**For, when he paints the naked trees
With silvery sheen, like naked ghosts,
And consorts with the chilling breeze
Such actions more than prove his boast—
Since on a cloak of beauteous things
A shower of ugly twigs he flings.**

**And when the wintry winds blow bold
The leaves fly far on harried wings;
The flowers that shiver in the cold
Think not that twigs are ugly things
As they on sentry-duty stand
To snuggle leaves close to the land.**

**So, when our days are filled with cheer,
And life seems but a gladsome song,
Although the ugly things we fear,
We need to see that all along
The twigs of life are spread around
To hold our feet close to the ground.**

—Harry Halbisch.

day Mary anointed the feet of Jesus as a token of unusual love (12:1-3). How startling was the announcement of Jesus that this was in preparation for His burial (12:7)! From Palm Sunday on, the public ministry ceased; the witness was complete. Yet even the soldiers, Roman and Jewish, fell to the ground when they tried to arrest Him (18:3-13).

After the marvelous resurrection, Jesus appeared to His happy disciples (20:20) and assured them that He was alive. Even doubting Thomas had to exclaim, "My Lord and my God" (20:28). ". . . he shewed himself alive after his passion by many infallible proofs . . ." (Acts 1:3), says Luke, and John says, "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book. . ." (20:30). John wrote enough to lead the open-hearted to see the Deity of his Lord.

5. Relation to the Synoptic Gospels

John's Gospel is characterized by a remarkable style which is quite unique. In the fourth Gospel one finds a simplicity as to vocabulary and grammar, coupled with profundity of thought and deep spirituality. Only eight miracles are recorded, but they are carefully selected: (1) Change of water to wine; (2) cure of nobleman's son; (3) healing of infirm man; (4) feeding of five thousand; (5) walking on the lake; (6) restoration of blind man's sight; (7) raising of Lazarus; (8) indication of the school of fish. The first hallows social life and shows His control over matter. The second shows how He can restore physical health to the sick, and the third shows that His power is sufficient even for an invalid suffering for decades. The fourth sets Him forth as the Support of life, and the sixth as the Light of men. In the fifth miracle, Jesus appears as the Lord of creation, and in the seventh as the Giver of Life. In the last "sign," Jesus is seen directing His children in their daily life. On John 21, Plummer remarks, "Fallen man, restored, fed, guided, enlightened, delivered from the terrors of death, passes to the everlasting shore of peace, where the Lord is waiting to receive him" (p. xlv).

Of true parables, John gives none at all; he is apparently satisfied that Matthew, Mark, and Luke are adequate in that respect. Parables usually ascribed to John, such as 10:1-16; 15:1-8 are more of the nature of allegories. He is writing to complement and supplement the synoptics. He therefore passes over the infancy narratives of Jesus, His baptism, the institution of the Lord's Supper, and the ascension, making but an allusion to them at the most. As an old man John wants to present to the church a portrait of the Saviour he had so well known. To do this he presents many discourses of Jesus, some public and some private, and one longer prayer (17).

There have been critics who tried to attack the fourth Gospel as not being reliable, but they have erred in mistaking John's purpose in writing and in forgetting that all Scripture is inspired of God. On one point, however, even evangelical Christians have been troubled; they have been unable to harmonize John's Gospel with the synoptics on the day of the crucifixion and on the eating of the Passover. On this question I recall having heard Dr. J. Gresham Machen speak favorably of the Notes in Robinson and Riddle's *Harmony of the Four Gospels in Greek*, Houghton, Mifflin, and Company, 1887. The interested reader is directed to pages 246-256 of this *Harmony* where the question is raised, "Did our Lord, the night in which He was betrayed, eat the Passover with His Disciples?" Let us answer this question briefly, following Robinson and Riddle.

It is entirely clear from the synoptics that Jesus ate the regular Passover meal at the normal time. Jesus ate with His disciples "on the first day of unleavened bread" (Matt. 26:17), "when they sacrificed the passover" (Mark 14:12); in fact, it was the day "on which the passover must be sacrificed" (Luke 22:7). This day is believed to have been

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CHRISTIAN MONITOR PULPIT

WE ARE EPISTLES OF CHRIST

By Frank Byler

TEXT: Ye are our epistle written in our hearts, known and read of all men.—II Corinthians 3:2.

It is usually considered that only a few people can write books. But in reality we are all writing, by determining what shall be written in God's record. "And a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels" (Mal. 3:16, 17). Our lives are epistles that should be examples to others, for we are known and read of all men. Finally, our books are submitted to Christ, the great Judge. "And the books were opened: . . . and the dead were judged out of those things that were written in the books, according to their works" (Rev. 20:12). At the end of the old year, let us observe what we have written in the past, make the necessary corrections, and plan for new chapters that will honor God.

We are Each Writing a Book

Writing, like building, means we are managing its procedure. A builder doesn't necessarily use the saw and hammer, neither does a writer necessarily push the pen, but he does determine what shall be written. And so we are determining what shall be written in our own lives. We have a free will—"If any man **will** come after me, let him deny himself, and take up his cross, and follow me." Also, "Whosoever **will**, may come." We are free to write as we please.

We have all started out in the wrong direction. "For all have sinned and come short of the glory of God." We have all written the wrong thing and spoiled our paper. Indeed, we have made such a mess of our writing that it can't even be fixed up. We need a new sheet. Spurgeon tells of the following incident: "I was staying one day at an inn in one of the valleys of northern Italy, where the floor was dreadfully dirty. I had it in my mind to advise the landlady to scrub it, but when I perceived it was made of mud, I reflected that the more she scrubbed the worse it would be. The man who knows his own heart soon perceives that his corrupt nature admits of no improvement; there must be a new nature implanted or the man will be only 'washed to deeper stains.' 'Ye must be born again!' Ours is not a case for mending, but for making new." The beauty of it all is that we are promised this new sheet if we ask for it. "Whosoever shall call upon the name of the Lord shall be saved." And we'll receive a new heart, as we read in Isaiah 1:18: "Come now, and let us reason together,

saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." And in Ezekiel, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (36:26). How marvelous that He loved us even while we were yet sinners, and provided a way for our salvation. Furthermore, He never turns down anyone.

Sometimes we write the wrong thing on our new sheet, and it becomes necessary to erase. And here Christ also meets our needs, for He has provided a perfect eraser. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jno. 1:9). "As far as the east is from the west, so far hath he removed our transgressions from us" (Psa. 103:12). When Christ has once blotted out our sins, and removed them from the pages of our book, there will be no traces of them there. Christ says, "The truth shall make you free." When the slaves of Jamaica were freed in 1838, they made a mahogany coffin, and dug a grave. They placed all the relics and remnants of their previous slavery in the coffin, such as their whips, torture irons, branding irons, handcuffs, etc. At midnight the coffin was lowered into the grave, and the thousands of freed slaves celebrated their redemption by singing the Doxology. This is a picture of the Christian's buried past.

Our Book is Read of All Men

On this sheet Christ Himself writes. As Paul says, we are "declared to be the epistle of Christ . . . written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart." Christ is the writer, we are the substance upon which He writes. The print is not formed with ink, but with the affections and desires which are produced by the Holy Spirit. The tables of stone were prepared and set up in a conspicuous place where they would be read of all men.

Christians also are placed in a conspicuous place. They are observed and criticized by the world around them. As Paul says, "known and read of all men." The old Christians may be imitated by the younger ones. Someone in the world may say, "If he is a Christian, then I want to be one too." Or, to the shame of some they may say, "If he is an example of a Christian, I wouldn't want to be one." Thus we see the responsibil-

ity of a Christian to live an exemplary life in order to attract sinners to the way of Christ, as Paul told Timothy, "Be thou an example of the believers." The Thessalonians were a good example of this, and Paul said of them, "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad" (I Thes. 1:8). They worked so conscientiously for God that the people around them noticed it and talked about it, not only in their home town but in neighboring towns. This does not mean that to be a faithful Christian you must have all the world know about it, but the people that you contact should notice your righteous ways and talk about it.

Living the Gospel is just as necessary as preaching the Gospel. In fact, if it were not for the preparation of the way by exemplary lives, it would be almost futile to preach it. One great hindrance to missions in India, China, and Japan, is the unchristian lives of those who come from the western countries who profess Christianity. Who can say what might have been the effects of the Gospel in those countries had men from England, France, and United States who went there for selfish financial gain, lived a life patterned after the example of Christ? Who can say that this war with Japan may not even have been averted, had professing Christians followed the teachings of Christ? Certainly the example of professing Christians has a great effect on the preaching of the Word. A missionary asked a young Chinese who was requesting baptism why he came. His answer was that some years ago during the Boxer Rebellion he had thrown a stone at a missionary, causing the blood to come from a wound on the leg. And as he was rejoicing over his success in hitting the missionary, he noticed the look of love and pity on the missionary's face and heard him say, "Father, forgive them for they know not what they do." That incident followed him through his life, until he heard the Gospel again, and then he came seeking the faith that was manifest in that Christian's life.

Not only must we guard against hindering the spread of the Gospel, but we must also guard against offending those that are weak, by the example that we live. "It is good neither to eat flesh, nor drink wine, nor any thing whereby thy brother stumbleth." And as Christ said, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Certainly it is a serious matter to offend those who are weak. Josiah Wedgewood, the famous potter, and

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Editorials

The Old Year and the New

This is the time of the year when we usually look two ways—into the past and into the future. Looking backward has its values, for we can learn much from the past, if we are willing to learn. There are many experiences that we have gone through that we can use with advantage in building our lives for the future. There may be mistakes from which we may richly profit, and there may also be labors and achievements that, if properly followed up, will lead us to greater and better things. There are also times when it is best to forget the past and to press on to other and better things in the future.

When we look back upon the past year many and varied things come to our minds. We naturally think of the great holocaust that has swept over the world in increasing fury during the past twelve months. We think of the millions of lives that have either been snuffed out or maimed, in Russia, in the Pacific, and in Africa, and the awfulness of it weighs down our spirits and makes our hearts bleed in sorrow and compassion. "Man's inhumanity to man" is demonstrated once again and he shows himself to be the most destructive creature on the face of the earth. Equally depressing is the thought of the thousands who have been forced from their homes and are refugees in other lands. And we are deeply saddened as we hear of the multitudes who have inadequate food and shelter during this present winter, thus being faced with starvation or death from exposure.

And so we could well say that 1942 has been a year in which pain and suffering and hunger and cold and death have stalked abroad and have claimed victims not only by the thousands but by the millions. It has probably never been equaled in this respect. But that is looking at what man has done, because of his selfishness, greed, hate, and cruelty. When we look at what God has done the picture is entirely different. In our own country in particular there have probably never been such abundant harvests. In the face of all the evils and abuses which man has perpetrated, God has been bounteous, gracious, and merciful. And so when we look back at what He has done we can only be thankful and glad.

As we come to the New Year we also like to look ahead. Of course we know that we cannot pierce the veil of the future and that God alone knows what lies ahead for all of us, but it is still well to look forth in anticipation to what we hope to do by His guidance and blessing if we live. We may well realize that the times in which we live are evil, but we can still face the future calmly and trustfully if we go forward with our Lord who has promised always to be with His own. And so if we trust Him and remain close by His side, we can look ahead with confidence that rich blessings will await us in the days that lie ahead.

A New Type of Young People's Bible Meeting Program

From time to time one hears the expression that our young people's Bible meetings are not eliciting the interest on the part of both young and old that they once did. This is more marked in some places than others, but is found generally enough that it has caused some serious thinking on the part of a number of people who are greatly interested in this service of the church. Especially has this been true of members of the Commission for Christian Education and Young People's Work under whose jurisdiction this work is now promoted and sponsored.

The Sunday school and young people's Bible meeting have been greatly used as arms of the church for instruction, edification, and spiritual exercise. It is sometimes said that the young people's meeting is a place where we can give expression to what

we have learned in Sunday school and in church services and in private study. As a means for Christian expression its value has long been recognized, but it has been felt at times that young people are called upon to give expression on subjects in which they have not had adequate information or instruction. Bro. Nelson Kauffman, Secretary of Young People's Bible Meetings, has given this matter considerable study, and with this number of the MONITOR presents an alternate type of program for the topic for January 10—"Proofs of the Living God." This is a doctrinal topic in which our young people need instruction if they are to discuss it intelligently and to the edification of their hearers. We suggest that all Young People's Meeting program communities give the plan consideration and, if possible, a trial. It may be what you are looking for to add new interest in the young people's meeting of your church. Bro. Kauffman will continue to provide one such study each month.

A Supplemental Lesson Sheet for Primary and Junior Classes

The principle of expression, referred to above in connection with the work of our young people's Bible meetings, has long been recognized and made use of in Sunday-school work, especially among the younger classes. In primary and junior classes this takes various forms in providing something for the pupils to do in order to fix the lesson in their minds. Various kinds of worksheets are used, in which the pupils can write or color or from which they can cut and paste. The writers of primary and junior quarterlies could not adequately meet this need because of postal regulations, which limit the amount of such material that can be placed in a quarterly.

The Mennonite Publishing House is now prepared to meet this demand on the part of teachers and other Sunday-school workers by furnishing a separate 8 by 11-inch Worksheet for each lesson. Further details and prices are given in the announcement on the last page of this issue. We believe our kindergarten, primary, and junior teachers will welcome this new service which is designed to help to make the teaching of the lesson more interesting and effective.

Civilian Public Service Enters a New Quota Period

When the last quota period ended on December 1, there were 2,345 men in twenty Mennonite Civilian Service camps, including the various hospital units, which accounted for 96 campees. In order to maintain these camps for this number of draftees, an allotment of 50 cents per month per member was asked for during the period of August 1 to December 1. The response was quite gratifying, and there was no lack of funds during this period. Inductions are continuing in a more or less constant stream, but it is felt that financially a level may have been reached for the present, at least. Accordingly, the Mennonite Central Committee has again set the financial quota for the present three-month period, December 1 to March 1, at 50 cents per month per member. This leveling off is made possible through the opening up of increased opportunities for detached service, mainly in hospitals, where the draftees receive their maintenance. Civilian Public Service seems to have established itself in the confidence of the government, the public, and the church. May we continue our support in interest, prayers, and finances.

Volume XXXV

With this issue the MONITOR begins its thirty-fifth year of service. We are happy to know that as the years go on its ministry is reaching a constantly increasing clientele. As this is being written our list of subscribers is rapidly nearing the 7500 mark. We are very grateful for the response in new subscriptions during recent years, for the past five years have shown nearly a fifty per cent increase. If the Lord tarries, we look forward, under His blessing, to another year of service for Him in providing Christian reading matter for our subscribers. We beg your continued support to this end, and wish all of you a Blessed and Happy New Year in the Lord.

CHRISTIAN LIFE

"KEEP THYSELF PURE"

By Ernest E. Miller

The following is an address given by Bro. Miller, president of Goshen College, in connection with the recent nonconformity week observed at that place. Its message should be just as helpful to those of us who read as it was to those who heard it given. It also provides supplemental material for the Y. P. M. topic for January 31.

While contemplating on how to begin this talk I came across the following paragraph in Vaughan's Psychology. The words should not be new to many of my former students although I should hesitate to ascertain whether or not they are! "When difficult problems face the adult calling for the use of all his resources, the temptation is strong to fall back on the earlier reactions of childhood. Unable to face the situation in a grown-up way the timid flee, the incompetent wring their hands and wonder what to do, and the irresponsible kick up their heels and have a good time."

Keeping ourselves pure has been an unending problem of the human race through all time. But the tendencies toward impurity are occasionally accelerated by favorable occasions. Some of us remember well what happened from 1919 to 1927. That was during the period of the aftermath of World War No. I. Greed and avarice held sway in labor and capital to the almost utter disregard of the general welfare. Riotous living and wanton excess swept through the land, with sad consequences to all classes and especially to youth. Men and women of high rank who had been honored and trusted as good citizens, stealthily, and at times openly, disobeyed the law, particularly the prohibition law. It was a reckless and lustful period. Shall it happen again at the close of this war? That is a question in the minds of many thoughtful persons today.

Today, under the pressure of what increasingly in the public mind seems the outstanding and imperative need, society already exhibits a tendency to go juvenile in its morals. One section tries to ignore reality. This group is like the lady who wanted to buy a new radio which gave her everything except war news! There is a second group. They are pessimists so full of alarm that they have ceased to be helpful. And, there is a third class of folks who kick up their heels and say, "The bars are down, let's go." This is a growing crowd.

I might easily spend my entire time this morning cataloging the vices of our time—our world, our country, our church, our city, our own campus. Indeed, it would be a sizable job to do that. For the ingenuity of man has in no area been more clearly manifested than in the multiplicity of devices which the skill of his hands has produced to cater to the evil lusts of humankind. Taverns, roadhouses, recreation centers, gambling dens, and roadside cabins are suggestive of the great variety of appeals devised to attract the

sensuous and the lustful. The cataloging of all these expressions of impurity in a "Montgomery Ward" catalog fashion might be interesting and more apt to secure your careful attention than what I have planned to do. But, doing so would not be very useful. It would leave some of you better informed on the social evils of our time than you are now, but perhaps less able to cope with them. I consider it more helpful to suggest certain specific principles which I believe are essential in keeping ourselves unspotted from the world in terms of our own purity.

Before we can in any sense discuss this problem helpfully it is necessary for us to recognize that there is a tendency in human nature which is evil.

About a year ago I recall hearing President Elliot of Purdue say: "We have learned many things. We have advanced far in the field of technology. But, the thing we don't yet know is why we behave the way we do."

Speaking for myself and speaking honestly, I need to say that I have experienced, and I believe you have, too, the truth of the words of the Apostle Paul, "For that which I do, I know not: for not what I would, that do I practice; but what I hate, that I do. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members" (Rom. 7:15, 22, R.V.).

Earlier theologians called this inner depravity of human nature original sin, and said we were all born with it. Freud calls it "the id" and he, too, says we are born with it. It is, of course, possible to discontinue the use of these terms, but Freud is right, that whatever the name, it is a racial inheritance rolling down from generation to generation, ruining all the fair hopes of men, and in the end the cause of these tragic disappointments when we find all our fine schemes of social reform in ruins.

What I want to say, then, first of all this morning is that we, too, as Mennonites and Amish and students of the college campus, are part and parcel of this same human race, subject to like passions and lusts. "Once," runs the old story, "there was a religious hermit, so holy that the evil spirits sent to tempt him were discouraged. They could not break him down. They tried the passions of the body and failed, the doubts of the mind, and failed again. Then Satan himself came and said to the evil spirits: 'Your methods are

crude. Permit me one moment.' So, going to the holy hermit, Satan said: 'Have you heard the good news? Your brother has been made Bishop of Alexandria.' That got him. He, a poor hermit, and his brother, Bishop of Alexandria! Jealousy swept over him like a flood. He could stand almost anything except the success of his brother." What I am saying is that no man understands himself until he has faced the presence in himself of some share in what our fathers called "original sin."

The second thing I want to do this morning is to break down this tendency to evil by dividing the whole into its parts. This method will, I believe, be a more helpful way to deal with our problem.

For purposes of convenience, human interests may be classified. These interests or urges are not behavior units, but tendencies seeking satisfaction for certain characteristic needs. These urges are classified under such common terms as love, hunger, anger, fear and self-enhancement.

Love and hunger are the most potent drives in human nature. We all know what it is to respond to the fragrant aroma of fried bacon or the savory fumes of a Sunday dinner of fried chicken. However, most of us seldom experience real intense hunger. Famine and starvation show how basic is this urge. In India I have seen people relish rats and crows. In China starving mothers kill and eat their babies. The hunger urge is basic, because it is conducive to the preservation of the individual. But the pleasure of eating has a tendency to become the dominant goal in the glutton. Eating and drinking to excess are not only sin in themselves but the cause of other associate evils.

Love, too, is a forceful drive in human nature. Our songs, our pictures, our literature, indicate how completely man is preoccupied by some aspect of this urge. The perpetuation of the species is insured through the medium of its powerful urge. The biological goal of love is reproduction. It is basic to the preservation of the race and it occupies directly and indirectly a very great amount of all our energy and time. Knowing that this is so basic an urge to us all, men clever with pen and brush devise billboard signs, write stories and devise clothes to stimulate the sensations which cause us to look and act in terms of the products they want us to see and buy. Love may be the finest thing in the universe, but it may degenerate to a vulgar, nauseating, hateful thing.

Fear is another of these basic urges, and so is anger. I will not discuss these this morning because they do not relate so directly to this topic.

There are other urges which characterize the human pursuit of happiness. Important among these is the desire for self-enhancement. Vanity comes natural. When a great dancer was in Africa a guide introduced her to the chieftain as the greatest dancer in the world. The chieftain stepped forward, bowed, and said to those present: "I am the greatest dancer in the world." The people seemed amused, because he had the conviction each of us feel in regard to his own way.

These, then, are some of the basic urges out of which arise impure thoughts, injustice, unkindness, deceitfulness, etc.

There remains yet the question as to how we are to deal with these human tendencies. Are we the victims of our fate, or can we take up arms against a sea of struggles? As far as my knowledge goes, men deal in three ways with these human tendencies. I now want to mention briefly these three ways, because I believe that all young people everywhere, including students on college campuses, want to find the best solution to an understanding of these human tendencies. I hold firmly to the belief that normal men and women do not really want impurity. I have found throughout the years among different nationalities very few young people who were not in search for some ethic to guide them. They often do not know the way. And, when they do know the main road they often get off on bypaths. Yet, invariably, when questioned, they admit wanting an emotional life with vitality and one that will endure.

One way to deal with these basic urges and their associated activities is simply to conform to pattern. In our modern terminology we call this going native—it means to do as we feel without much regard to either social approval or any eternal ethical standard. This is the course taken by many people in the world today. The result is a great increase in the consumption of liquor, the wide prevalence of smoking among both sexes, the "couple trade" at tourist cabins, and the widespread whispering campaign that is now condoning unchastity and advocating premarital sex relations. The argument behind this type of activity is that it is not good to dam up emotions. The backfire of emotions, it is held, is apt to break down our emotional machinery. To most of us here that philosophy, of course, is in no sense satisfactory. One may leave a discussion on this point of view by saying there is no doubt some therapeutic value to occasionally drown the troubles of a maladjusted personality in drinking, in gluttony, or in wild passionate release. It is good in the same sense as it is good for a dog to have fleas. Fleas do help a dog to keep his mind off himself. But, the tragic end of persons following such a course is too self-evident to argue for the acceptance of a mere conformation to pattern as the solution to this matter.

But, psychologists teach us there is another and a better way. They call it sublimation. They say it is possible to bring the educational processes to bear on the emotions related to these basic urges. It is possible, we are told, to displace an emotion from a lower to a higher realm. In this process civilized modes of expression are substituted for primitive ones. By the process of sublimation one may direct energies released through the fighting urge to the eradication of some social evil. Instead of fighting one of our fellows one may fight leprosy, cancer, or yellow fever. The sex impulses may be sublimated to research, or surgery, or in nursing, or in the care of orphans.

The challenge of any difficult task produces an excellent opportunity for self-discipline. It gives purpose to our activity and results

in greater satisfaction within. I read recently a letter written by a soldier in Bataan which illustrates in a striking way how difficulties helped to give living a unified purpose:

"I have seen some horrible things happen, but I have also seen wonderful acts of courage, sacrifice, and loyalty. At last I have found that for which I have searched all my life—a cause and a job in which I can lose myself completely and to which I can give every ounce of my strength and my mind.

"I have mentally and spiritually conquered my fear of death. My prayer each night and morning is that God will send you, who are suffering so much more than I, His strength and peace.

"During the last two months I have been a part of one of the most unselfish co-operative efforts that have ever been made by any group of individuals. Mistakes have been made, but that has nothing to do with the manner in which my comrades on Bataan, both Filipino and American, have reacted to their trial by fire. If the same spirit were devoted to world betterment in time of peace, what a good world we would have!"

There is still a third way to give purpose to our lives and help us attain the joy which comes with pure living. This third way is the contribution of Christianity to our problem. Christianity says that the total secret of an integrated personality is a dedication to an ideal so perfect that it will redirect these basic urges into a single sublimated channel. Paul said: "For me to live is Christ." Or again,



A CLEAN WIND

By Ursula Miller

**I'd like a clean wind blowing o'er my face
To scatter frowns and wrinkles of disdain,
And looks of pride; no longer may they
find a place.
Nor cruel lips that give to others pain.
Lord, send a clean wind blowing o'er my
face.**

**Oh, for a clean wind blowing o'er my heart
To sweep away the cobwebs of despair,
And ancient dust of malice; blow these
apart.
Filling each hidden corner with pure air.
Lord, send a clean wind blowing through
my heart.**

**And with the cleansing wind a still, small
voice—
The Holy Spirit dwells within and glows
To burnish, cleanse; so as I now rejoice
With old things blown away, love He
bestows,
Lord, let me listen to the still, small voice.**

**Oh, for a cleansing power through our life
Removing as the east is from the west
Old hatreds, envies, grudges, and our
strife:
These blown away we in His love find
rest.
Oh, let the cleansing Spirit crown our life.
Protection, Kans.**

Christianity says it is the surrendering of one's life to one so Godlike that it will transform these urges and give them new meaning. "Thou shalt call his name Jesus; for it is he that shall save his people from their sins" (Matt. 1:21, R. V.).

In our attempt to be pure in heart we are going to experience one disappointment after another until we recognize that there is a need in human nature that only a personal spiritual rebirth can meet. This is true not only of the blind Bartimaeus, begging by the roadside, but of Zacchaeus in his counting-house, and the prodigal who had gone far into the areas of impure thinking and living. It is true not only of the coarse woman of Samaria, coming to draw water at the well, but of Nicodemus, the intellectual who came to Jesus by night.

When this spiritual rebirth happens a new pattern takes place. The drive for hunger now becomes a hunger and thirst for righteousness. Love remains no longer only a biological expression, but now becomes filled with spiritual meaning. "God is love." "As the Father hath loved me, so have I loved you." Physical fear now turns into the fear of the Lord, which is the beginning of wisdom. The drive for self-enhancement is now transformed so that we can say with Paul: "I live; yet not I but Christ liveth in me." If I now accomplish things it is not by pride but for His glory.

St. Francis of Assisi is one of the noble characters of Christian history. At one period in his life he found a terrible conflict raging in his mind. He longed to be a monk, but also he loved a beautiful woman. He was not the kind of saint to depreciate the happiness of married life. He would have made a wonderful husband and father, and he would have made a home a very holy place. But, in the end he chose the monastery. One moonlight night when the ground was covered with snow his fellows saw him slip out into the garden, and with clever fingers he molded in the snow the form of a beautiful woman and a group of little children, and, giving rein to his fancy, he experienced in imagination all the joys of the family. He kissed them one by one, then broke up the snowy forms and returned to his lonely cell. Part of his human nature was crucified by his renunciation, but there was no resentment, for he turned the place where he was crucified into a garden. And, in memory of his holy living men and women around the world have plucked the little flowers of St. Francis ever since. "Blessed are the pure in heart; for they shall see God."

Homecoming is becoming a tradition at the college. It is an occasion of joy to us and to many of our former students who return. I had a letter from a student the other day who hesitates to come back, not because his relationships to us were not satisfactory, but because he has certain memories about his conduct of which he is now ashamed and consequently finds it difficult to come into the environment where the acts happened. May I challenge you to live now so pure, so honest in thought and deed, that in later years when you return to our campus your memory will bring you no regrets. Goshen, Indiana.

BY-PASSING TRUTH

By S. Jay Hostetler

In the ninth chapter of John we read the account of Jesus' healing of the man born blind. Jesus made some salve with clay and saliva, anointed the man's blind eyes, and told him to go and wash in the Pool of Siloam. When the man followed the instructions, his eyes were opened and he saw.

But, alas, it was on the Sabbath that Jesus healed the man, and that made it all wrong with the Pharisees. For them, the fact that Jesus restored a man to wholeness, as God had intended man to be, was nothing beside the fact that He had "worked" on the Sabbath to do it. Jesus had followed the spirit of the law instead of the letter. To the Pharisees the letter was the whole thing, the spirit unknown. The letter of the law was their stock in trade. No other matter could be as important to them.

But their position in this incident was so plainly indefensible that they had some difficulty. It would be impossible for them to demonstrate convincingly that the letter of their interpretation of the law was of more consequence than restoring a hopelessly incapacitated man to the soundness God desired him to have. So they had to wriggle and scheme to make it even appear that they had a place to stand on. They called the healed man several times, and asked several times over just how Jesus had done the healing. They tried to get the man to agree with them that Jesus was a sinner, or that He was an impostor. The first time they called him they asked him what he had to say of Jesus who had opened his eyes. He answered straightforwardly, "He is a prophet." When he did not fall in with their view, they tried to "pooh-pooh" the idea that he had actually been blind and then received his sight. So they called his parents. The parents confirmed the fact that he was their son, and that he had been born blind, but they feared the Jews, and so they told them to ask the son, himself, about his recovery. So the Jews called the son the second time, and this time when it was openly proved that he had been born blind, and now had had his eyes opened, and the Jews could not gainsay it, they tried simply to get the blind man to call Jesus a sinner.

Notice, that their first attempt to discredit Jesus was thwarted by the blind man's simple answers. So now, having no possibility left of denying any of the established facts, they disregarded reason, and tried to have the man express agreement with them that Jesus was a sinner. But the blind man naively stuck to the truth he saw. "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see" (Jno. 9:25), he said.

He had not explored the implications of what had taken place. He had just accepted things as he actually saw them happen. His big concern had not been the character and position of Jesus. To him the big thing had been, "whereas I was blind, now I see." That he knew, and knew without any doubt or hesitation. Why should he seek to find rea-

sons against the truth of it? He had already said Jesus must be a prophet. Why should he question that? It went without proof that a man who had done and could do what Jesus had done is a prophet. When the Pharisees told him that Jesus was a sinner, his first thought was that if the Pharisees thought that to be the case, be it as it may, he at least knows that he had been given sight where before he had been blind.

What were the Pharisees to do with such an answer? They had to show that Jesus was not of God. And yet here before them and before everybody stood living and concrete evidence that Jesus had done what only God could do. So what were they to do? In their helplessness they asked the blind man the second time how his eyes had been opened. They had already asked this question once. But they were helpless. They were groping for a straw to hold to. All they could do was play for time to think by asking the question again. They were seeking to deny inescapable truth. They were openly dishonest. Disgusted, the blind man sarcastically answered their question: "I have told you already, and ye did not hear: wherefore would ye hear it again? Will ye also be his disciples?"

They were stung by his answer and reviled him. But they tried once more. They said, "We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. . . . Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing" (Jno. 9:29-33).

That the blind man's conclusion was correct Jesus Himself confirmed on several occasions. In John 10:37, 38 Jesus said, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." And in Matthew 11:4, 5 when John's disciples came to ask Jesus if He is the one to come, His answer was: "Go, and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

In other words the signs which Jesus performed are adequate evidence that He is of God and is the Christ who was to come. So the Pharisees had no excuse for trying to make themselves and others believe that Jesus was not of God. They simply refused to believe. The evidence was conclusive. And the man born blind spoke the truth when he said that God does not hear sinners, but that He heareth those who worship Him.

But the Pharisees were not looking for evidence. They refused it when given. Since reason was not on their side, they did what human nature does in such circumstances. Disregarding evidence, they simply used the

superior force of their position. They put the blind man out. They turned away from the truth and passed by on the other side. They just did not look at the truth.

It was the same in the case of the man at the Pool of Bethesda. Jesus healed him and told him to take up his bed and walk. But again it happened to be on the Sabbath, and all the Jews could see was that the man was violating the law by carrying his bed on the Sabbath. The fact that a man sick thirty-eight years had now suddenly been restored to health was of little import. The important thing to them was that he had been healed and was carrying his bed on the Sabbath. They were completely blind to the fact that a miracle, a sign of God's presence, had been given. They were totally occupied with the preservation of their own views and position, and were unable to look over that to the sign of the presence of God.

Even when Jesus gave the unimpeachable sign of His being from God by raising Lazarus from the dead, the Pharisees were unable to bring themselves to accepting it as a sign. The Lord had allowed Lazarus to be dead and buried four days; there could be no question here of an actual miracle. Jesus called him forth, and he came, restored to physical life. What were the Pharisees to do about such a miracle? Their foremost aim was to eliminate Jesus in order to preserve their own system and their own position. It was not a question of weighing the evidence for and against Jesus' being of God. That truth they could not face. They must pass it by and seek some means of making Him appear to be a sinner and thus get rid of Him. So now they wanted to put to death not only Jesus, but also Lazarus, because he was a living testimony to the fact that Jesus was of God.

How foolish were those Pharisees. How foolish to think that they could be leaders in the kingdom of God, and yet refuse to face plain truth, pass by truth, no, try to prove truth untruth! Truth is truth. Truth is of God. No man can flaunt it or by-pass it and stand. Yet that is what the Pharisees tried to do.

I have often thought about the question: Suppose I would have lived in the time of Jesus like the Pharisees did, and had been steeped in the teachings of the synagogue, and had hammered into me the commandments of the law as interpreted by the Pharisees, and had lived totally enveloped in that atmosphere, as they did, would I have had the courage to see and act on the truth that Jesus, who trampled under foot so many of the traditions and rules I had been taught to hold sacred, is the Christ, the Son of God? It is not easy to break with what we have been taught thoroughly. However, the Lord did not require the Jews of Jesus' time to decide on inconclusive evidence. The evidence Jesus furnished for His Messiahship was so plain that it was inescapable. Furthermore, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (Jno. 7:17). If we are sincerely interested in knowing the truth, whether it corresponds to our previous

(Continued on page 14)

OUR HOME CIRCLE

A TALISMAN FOR 1943

Isaiah 41:13

By Margery Coffman

There is but one topic of conversation with us these days, for do you know what we have at our home? A brand-new baby! And of course there is no more absorbing subject of conversation than a new baby, anytime, anywhere, but it is an especially tender and appealing one at Christmas time, when all Christendom does homage to the memory of the birth of a little baby. And after Christmas comes the New Year, and like the New Year, all baby's life lies in the future. His present world is bounded by his mother's arms; his skies are filled with the loving faces of his family and friends. Looking at his tiny hands one wonders what skills lie latent in those slender fingers, what powers rest undeveloped within that small, smooth head. No one but the God who made him has the faintest idea what the future holds in store for him. No one but the Lord of the rolling years knows what mysteries lie veiled within the unexplored territory of the New Year. As every mother has in her heart a firm conviction that the world has a place for her baby, so we are convinced that the New Year holds opportunities for every one of us. What a baby makes of his place in the world depends largely on his early training and upon the "unfeigned faith" his elders are able to implant in his life by precept and by example. What we make of the opportunities offered by a New Year depends entirely on the quality of our faith and the exercise we have given it during our past years.

To continue the simile a little farther—friends visiting these little new babies very often leave with them their good wishes, substantiated by a loving gift. So we, too, wish to leave with all now new babies a gift, a talisman for the New Year, and all the years to come. Do you know what a talisman is? It is a good luck token, a rabbit's foot, a lucky horseshoe, if you will, to wear about the neck to ward off evil! Ridiculous nonsense? You are quite right, and we would not insult a dear little baby whose life is hid in the hand of God, by presenting such an unworthy gift. Our talisman is something really worth while, precious, guaranteed of pure gold—a message from the mouth of God, with supreme power to cast out evil doubts and fears if taken in pure and simple faith, as given in the book of Isaiah, chapter 41, verse 13: "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." What finer talisman can be worn upon your innocent hearts, all you new little lives? The mighty hand of God closes warmly over

your tiny one, to guard against all evil and mischance until the day when you will of your own volition reverse the order, and confidently put **your** hand into **God's** hand. So to all new babies at this New Year's season we send greetings in this message that will serve them well throughout all the years of a long and happy life.

We have little children in our home, too; little folk who are constantly making demands for help—help with stubborn rubbers, help to find mislaid books, help with homework, help for every emergency of a young child's life! It is a little wearying at times, this constant demand for assistance, this everlasting encroachment upon our time. But Jesus was tired, very tired, one evening long ago, when proud mothers came eagerly seeking His blessings on their little ones. Every Christian mother's heart hides the same longing as those mothers of Israel,—the desire that her child may be blessed by the Lord in a very special way.

It is a weary world into which we have ushered our children, and a dark outlook lies before their bright eyes, unless we brighten it with the shining light of faith in God, and set their feet firmly on the road of Christian hope. Looking at the world with adult eyes we see precious little that is truly worth while and solidly substantial to which we can point our children, unless we can point them to the star of Bethlehem, to the cross of Calvary, to the resurrected Christ. It is a tremendous task, full of disappointment and



EBENEZER

By Margery Coffman

**Hitherto my Lord hath strengthened me;
All the long way He kept His hand in mine,
Down, down into the weary wastes of pain
Then back, and, lo, the lovely stars still shine!**

**"Fear not," He said, "for I am with thee still,
To strengthen thee and give thee proven aid,"—
I gladly took Him at His word, for oh,
My timid soul is always sore afraid!**

**The way was dark, and all alone I cried,
And held Him to His promise, and He came
And held me close and brought me safely through;
Now let me praise and glorify His name!
Beamsville, Ont.**

heartache to bring up our children in this modern world, but I dare say our parents felt the same way a generation ago,—and we survived! But now we have the unwholesome atmosphere of a world at war with all its attending evils to counteract, and unless our own personal faith in the plan of God is secure and serene, we cannot help but droop with the hopelessness of the task.

In a late issue of the Readers' Digest there is an article setting forth six arguments to prove that war is unnecessary. One argument is from a psychological, educational angle, in which the writer shows how the attitude of mind toward war may be trained into the individual. The evident success of Hitler's youth movement is pointed out as the "horrible example," and the writer shows how educational training along the lines of a peace program would be equally successful if carried on with the same degree of intensity and thoroughness, and give the same practical application that the program for the opposite end has been in Germany. It is true indeed that it works out that way in religious education. Our Roman Catholic friends have proved that time and again, and by taking their religious educational program right into the primary classes of public school, they have succeeded in keeping their little ones within the fold, while too often Protestant churches lose their children after the teen age, when Sunday school becomes a bit of a bore and church is out of the question!

Knowing then, that the mind of a child is the most fertile soil in the world, we must do our best to plant therein only the most "precious seed." We know, alas, too well that weed seeds are carried about by every stray breeze, and how they thrive! We can not keep our children forever under glass; they must be toughened to stand the changes of life's weather. But we can at least fortify them with the knowledge necessary to recognize and to discriminate between that which is evil and that which is good. Help they certainly will need as they grow older, and for their guidance—for the guidance of our little children—we submit the same greeting for the New Year. Even on the darkest night, with one's hand in Daddy's, the road seems safe and the way holds no terror. Tuck your hand as confidently into God's hand, and He will lead you over the longest road and the roughest way in history—the way of life in this strange world of 1943. "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

Our babies and younger children need our love and care as they always have done, but in this age, in these dreadful years of war, I feel most deeply that all our fine young people need more than their usual measure of sympathy and understanding. So many young people are being called away to serve their country in one way or another, just as their lives have begun to form a pattern. They must leave the threads hanging loose, the pattern only just begun. It is so hard to come back and pick up these threads again, and finish the weaving begun so long ago

and in such different circumstances! In times of peace there is such a clear-cut path to follow—the path of duty is so clearly outlined. But now comes the problem. There is still duty, but what *is* duty? In peace time all duty seems blended into one, the present task immediately at hand, but now there are so many conflicting ideas—duty to country, duty to parents, duty to family, duty to God. It is not for me to point out another's duty. It is trouble enough at times to decide and do my own, let alone trying to show the other person what he ought to do! But this I do know. Duty to God comes first, and if the young Christian's conscience is convinced of the rightness of his actions in the sight of God, he can not be far astray. These young Christians may find good use, too, for our New Year's talisman. What more sympathetic companion can they have than God whose only Son made His hardest decision as a young man, in a garden long ago? What friendlier hand can guide them than His hand, who led His only Son through harder trials than they will ever be called upon to face? Isaiah 41:10 is our talisman in a little different guise. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Strength, courage, comfort and help are yours for the taking for all the days of the New Year.

We have a Grandmother in our home, too, a gray-haired Granny whose supply of stories has not been exhausted, even yet! She is typical of all the grandparents of the world, who hear and see their security and safety tottering and falling in ruins about their tired feet! What a world this must seem to them who have suffered the horrors of two wars, and now in the evening of their lives see nothing but a repetition and addition of horrors! Just when life should be calm and easy for them, on many an elderly shoulder the weight of war time has added heavy burdens and responsibilities, and piled added pain upon heads already crowned with the snows of sorrow. Older people as a rule love to be reminiscent, to look back upon days that are past, but I should think that a great part of their happiness must lie in looking forward to the final triumphant scenes of a long, happy life. Triumphant scenes they are, because any life that reaches the sunset path still trusting in the Lord, is a triumphant life, and for our grandparents who are in that happy group we send a New Year's greeting. It is the same text, a versatile text, suited to every age, to every need. "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Tired old eyes can not see the outlines of the path as well as once they could, but with the steadying hand of God on their right hands, even the oldest of our beloved old folk do not stumble or falter as they go the remaining few steps along the way Home. "Nineteen forty-three" may not hold much that will appeal to the tastes of our older members, but one thought consoles. God and His Word remain forever the same, in times of

peace and in times of war; in the fading years of life as in the first flush of youth.

Welcome, then, 1943! We are not afraid of any terrors you may hold, nor will we falter in any tasks you may thrust upon us, nor waver in our faith through all your dark days, for we have a talisman against fear, a shelter in the time of storm, a sure source of help in time of need. We are Christians who thus dare to defy the terror of the times in which we live, and are a mighty army whose Leader is a King, a King of Kings, the Lord of Lords. He it is who will lead us safely through the campaigns of 1943 as He has led us through the battles of many other years. We are an army of Christians, and it may well seem to the scornful onlooker that ours is a lost cause when we see the apparent eminence of misery and evil throughout the world, and the evidence of the rule of Hate instead of the doctrine of Love. Only today was broadcast on the radio a news item that ten thousand enemy soldiers are dying every day on the battlefields of Russia. No surge of triumph swelled my heart, as perhaps it should according to loyal patriots! But alas! Only a rush of pity choked my throat at the thought of those thousands upon thousands of men dying in untold agony, not only in Russia but in so many places all over the world today,—dying unsaved and eternally lost! Sinners die unsaved every day in great numbers, so uselessly dying in a frenzy of hatred for their fellow men, and all because of another fanatic's dream of world mastery! Added to that is the knowledge of little children starving, old people dying in untold misery, and the virile blood of youth flowing

like rivers of water on the sands of the desert, on the snows of Russia, and under the palm trees of tropic islands. Superimposed upon this picture of the woes of humanity we see the agonizing figure of One whose blood drips from His wounded hands and feet and brow, who groans with thirst, who cries for help, who is the embodiment of all the human suffering of all time, who suffered thus for you, for me, for all those who are dying in thousands all over the world today. He died; He rose again; He understands and watches above it all. Some day He will bring all this misery to an end.

Therefore, despite the discouraging outlook we still cry "Welcome, 1943," for it is a new opportunity to prove the righteousness of the cause of Christ and the power of our King and Leader. A prayer for the year is wrung from hearts too full for utterance—a prayer echoed and re-echoed throughout all Christendom.

"O Lord of love, O King of peace,
Make wars throughout the world to cease;
The wrath of sinful man restrain,
Give peace, O God, give peace again!"

With such a prayer and with such a Leader, even in the midst of the muddle and misery humanity has made of a happy world, we find fresh comfort and courage from the words of our talisman. From the dawn of life, at noonday, until the set of the sun, our spirits are lifted up by the message of our Leader through His servant Isaiah, written so many years ago, so far away, but precious still in North America in 1943. "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

Beamsville, Ont.

WORSHIP IN THE HOME

By J. Wilbur Chapman

A few years ago a missionary who had been in China for twenty-five years, returned home on his first furlough. He had had such a passion for his work, and such a desire to serve his Master, that he had been unwilling to leave his field of labor even for a needed rest. When he reached the shores of the homeland the editor of a great newspaper sent a representative to call upon him, and told him that they wished him to travel up and down the Pacific coast for thirty days, and then submit to an interview. He was also told that he would be asked to tell the readers of this newspaper what impressed him most in America after his absence of a quarter of a century. Inasmuch as he was traveling as a guest of the paper, he made very careful note of the conditions with which he was confronted, and in the interview he gave most striking answers to the general question. The editor of the paper said he imagined this aged man would be impressed with the advance along scientific lines, the almost universal use of the telephone, binding the cities together, or with the fact that in his absence men had discovered the wave currents of the air and were sending their messages without the means of cables to London and back in twenty minutes, but these things were not mentioned. The missionary said, however, "When I left America twenty-five years ago the majority

of Christian homes had in them family altars, and now that I have returned after so long an absence, I find that it is the rare exception to find a family altar in a so-called Christian home." And then, speaking like a prophet he said: "When the family altar breaks down the home is in danger, and with the home endangered, there is serious trouble ahead for the country."

The home is never quite complete until the father takes his position before his household like a priest. I do not mean as an ordained minister, but rather as one who realizes that he is responsible for the spiritual interest of his household. It is not enough that we should provide for the material comforts of our children. It is by no means enough that we should be concerned for their intellectual development. The spiritual nature must be cultivated and the moral atmosphere surrounding our children must be carefully watched and properly developed, and I know of no one thing that can so help along these lines as that the day should be begun with family prayer.

In a group of distinguished Church leaders the question was asked: "What brought you to Christ?" and one great man responded, "It was my father's wrestling with God for me at the family altar."

It is a sad, sad thing to know that some children have never heard their fathers pray,

and I sincerely pity the father of whom this can be said and the child who is thus deprived of an influence which inevitably makes for strength of character.

I am quite sure that one reason why so many men shrink from holding family worship is this: they do not feel that they are able to make a sufficiently long and intelligent prayer, and they feel they are too busy to read any extended lessons from the Scriptures. I am also positive that one reason why the children in a household find family worship distasteful is this: that the prayers are too indefinite and sometimes too meaningless, while the reading of the Scriptures is too long-drawn out, and the passages selected too inappropriate to the occasion. Why not have family worship something like this: Let the family assemble around the breakfast table, and let the head of the household read a short passage of Scripture, or better still, have a New Testament at each plate and read one verse each as the lesson. Then with heads bowed, if the father or mother could do no more than this, it would be helpful: "Our Father, bless our household today. Take care of our children; protect them in the time of danger; help them in their work and in their play. Bless their father and their mother and keep us all, an unbroken family circle, until we are safe home with Thee. Amen!" Such a prayer could be easily offered, and it would be impressive to the smallest child.

The most of us fail in our praying at the point of indefiniteness. I know of an aged man who used to begin every day with prayer with his household. The servants came to family worship; the men from the fields came to sit with the household and worship God. The name of every one was mentioned, and an individual prayer offered for each. They sang a hymn together, they had a brief Scripture lesson and the men went forth to toil realizing that God was with them, and they did their work well because they must render an account unto God for both time and talent.

If the family is to be re-established, then the following will need to be kept clearly in mind. The father and the mother must be right with God. Children will be very apt to detect the note of insincerity, and there is no place where this reveals itself more clearly than in the words we use in prayer. It is not so much what we say when we pray as the way we say it. As a matter of fact, it is not so much what we say and the way we say it, as what we are that counts. There is one prayer which the head of the household should continually offer. It is this: "Search me, O God, and know my heart; try me and know my thoughts and see if there be any wicked way in me." Then, too, it is necessary that the prayer offered in the morning should be lived throughout the day. We cannot pray one way and live another. We cannot ask for patience and be impatient. We cannot pray for love and be unlovely. There are trees, the spread of whose roots under ground quite equals the spread of their branches above ground, and this is the picture for the true Christian. Being right in his devotion, he must be right in his daily living.

The influence of family worship is as last-

ing as eternity. Many a boy who appears restless at the family altar has the impression made upon him which comes back to him with tremendous force afterwards, when he is out in the world and is battling with sin. Many a girl is kept from doing that which is inconsistent because of her recollection of the trembling tones used in her father's prayer, and the sound of her mother's voice in song. So many times we find ourselves drifting, and suddenly we stop as if a hand had reached out to lay hold upon us. It was impossible to drift further, and all because the hand was a memory, and the memory brought before us the time of family worship when our fathers were praying, and the very atmosphere of heaven was round about us.

Let it not be said that life in these days is not too strenuous for old-time family worship. It is barely possible that we have not the time for extended worship but a short time each morning thus given to God would protect a household. At least it is possible when the Lord's Day comes to assemble the entire household, sing a hymn, read the Scripture together, bow in prayer, and thus pledge ourselves to a faithful and consistent following of Christ in the days ahead of us.

A prayerless home is a powerless home. A home protected by prayer cannot drift far toward the world, so that if we would have our homes right with God, and our children kept from drifting, we must pray not only about our loved ones, but with them.—Christian Intelligencer.

"From the time that at my mother's feet or on my father's knee, I learned to lisp verses from the Sacred Writings, they have been my daily study, and vigilant contemplation. If we abide by the principles taught in the Bible, our country will go on prospering and to prosper, but if we and our posterity neglect its instruction, and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity."

—Daniel Webster.

NOTES ON JOHN'S GOSPEL

(Continued from page 6)

Thursday, April 6, A. D. 30 (In the Jewish calendar, Nisan 14). The Passover meal was eaten after sundown, however, hence for us it was Thursday evening, while for the Jews, it was Friday (Lev. 23:5). Thus far all is clear.

Several verses in John's Gospel have been taken as being at variance with the above. Let us examine several briefly. The first is John 13:1 where the washing of the disciples' feet is apparently located temporally as "before the feast of the passover." The second is John 18:28, which indicates that at the trial of Jesus the Jews kept themselves from ceremonial defilement "that they might eat the passover." Third, the day of Jesus' death is called by John, "the preparation of the passover" (19:14). Fourth, the day following the death of Jesus is designated as a "great" sabbath (19:31), so some have regarded it as the day of the paschal supper. How can John be harmonized with the synoptics?

The first two difficulties are removed by the fact that the word "feast" in 13:1 refers to the seven-day festival which began on the day after the eating of the paschal supper (Lev. 23:5, 6; Num. 28:16, 17). Jesus washed His disciples' feet the night of the paschal supper. The Jews wished to observe the feast of unleavened bread on the following day (and for six more days). The third difficulty is removed by the fact that the term "preparation" was used to mean the sixth day of the week, our Friday. The phrase, "preparation of the passover," therefore may mean simply, "Friday of Passover Week." This Greek word for "preparation," our Friday, is found five other places in the New Testament: Matt. 27:62; Mark 15:42 (note his definition); Luke 23:54; John 19:31, 42. This leaves one major question: Why was the sabbath following Jesus' death, "great" ("high," A. V.)? The answer is that the regular weekly sabbath (which always followed the "preparation") on this occasion coincided with the first day of unleavened bread which was reckoned as a sabbath in its own right (Lev. 23:7; Num. 28:18). It is thus clear that according to all four Gospels, Jesus was crucified on Friday and rose on the third day, on "the first day of the week" (Matt. 28:1; Mark 16:2; Luke 24:1; John 20:1).

Every reader ought to try to read the Gospel of John in one sitting; it is thus that we read other books, and the reading of Biblical books in this way is by far of greater importance and value.

Goshen, Ind.

BY-PASSING TRUTH

(Continued from page 11)

opinions or not, we shall know and recognize truth when we meet it. But the Pharisees were not interested in truth primarily. They were interested only in such truth that corresponded with their already fixed ideas. The result was spiritual disaster. They sold themselves to the devil to repudiate the Lord of Glory.

All this is not merely interesting history. It has lessons for us. Very few, if any of us, are free of all Pharisaism. How hard it is to give up a cherished idea when clear evidence of its wrongness comes before us! How hard it is to admit that we are wrong! How easy it is to judge another without full knowledge of facts when his ideas do not coincide with ours! How difficult it is honestly—**honestly**—to face some questions, some truth! Let us always sincerely seek the truth, and not proofs of our own opinions previously formed. Then we shall be safe. And our knowledge of the "doctrine" will grow. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Let us never by-pass the truth. It always leads into the wilderness.

Kodarma, Bihar, India.

A liar is one who has no partition between his imagination and his information.—Daily Cardinal.

EDUCATIONAL

TRAINING FOR SPIRITUAL LIFE

By Paul Erb

This is the first of a series of articles furnished by various writers in the interests of the Mennonite Commission for Christian Education and Young People's Work. The great function of the Commission is to sponsor courses for the spiritual strengthening and training of our young people and Christian workers. Bro. Erb tells of some of the agencies and objectives of such training as promoted by the Commission.

Among the other encouraging developments in the Mennonite Church within the past half century are two things which have to do with training for the spiritual life. The first is an increased realization of the spiritual problems of our people, especially those in the younger years. At the time when it was taken for granted that people should not face the spiritual issue and become members of the church until they had reached their majority, there must have been a feeling that spiritual awakening did not come until about that time. A conviction that young people who had not accepted Christ were lost would, it would seem, have stirred up an interest in their spiritual condition. One man told the writer recently that the most miserable years of his life were those between the time when he knew he needed salvation and the time when he was considered old enough to become a member of the church. In this case there was a boy who had an acute problem related to his spiritual life, and the church at that time was entirely neglectful of that problem. But that day is largely past. In general we are much more keenly conscious today of our obligations to meet the spiritual needs of people both before and after their induction into the church.

The second encouraging development relative to this topic is the conviction which has developed that a training program can help solve problems of the Christian life. This is not to say, of course, that people can, through any human means, be merely trained into and in the Christian life. The spiritual life is God-imparted and God-sustained. We are convicted of the Spirit, born of the Spirit, and filled with the Spirit. Except as God reaches down into our lives, there is no salvation for us. But this does not exclude the fact, and we have come to realize it, that human aids and conditions may and must be supplied. God has chosen to use human means to teach, to preach, to exhort, to warn, to encourage, to sympathize. Human training cannot supply life, but it can supply a favorable atmosphere and conditions for the growth of that life. We have come to realize that the beginning and the growth of the spiritual life cannot be taken for granted. There is something, yes, many things, that we must do. We have to apply ourselves to the problems, analyze and understand them, and set about to find and use the solutions. To this we must give diligence, studying how we may, as workmen, be pleasing unto God, the Master worker.

We certainly have not outgrown the danger of letting spiritual problems drift along to a haphazard conclusion. There is a recognition today, as there was in years past, that so far as material things are concerned, we must train our children and young people. We must teach them to work in the house, at the chores, on the farm. They must learn how to run machinery or how to make their clothes. They must be taught the principles of industry and economy which have characterized our people in the past. All these things, we have known, have to be taught. But when it comes to accepting Christ or growing in the knowledge of Him, we have often kept an embarrassed silence, letting our people struggle to a partial solution of difficulties, or to fail utterly and make disaster of their Christian life. It is a happy omen that we have come to consider the possibilities of training for the spiritual life.

It is essential that we understand the spiritual character of the Christian life. God is a spirit, and those who partake of His life must live on a spiritual plane. There is always a tendency to bring even the Christian life down to material levels—to make it a matter of touching not and tasting not, of observing ordinances and yielding in dead obedience to the letter of the law.

It is of prime importance in our training for the spiritual life that we bring all the subjects of that training into a clear understanding that the spiritual life has to do with meeting God and communing with God on the spiritual plane. The spiritual life, of course, will have its effect on the material concerns of life, but the real motive must come from a source higher than this world. Since this is true, it is obvious that the one who would train for a spiritual life must have deep spiritual insight and experience himself. In fact, the essential character of the spiritual life will probably be taught better by example than precept. Those who observe us know whether our affections are set on things in heaven or in the earth. Probably one of the chief things that sets up in the human heart a hunger for a spiritual life is the observation of the rich rewards of such a life in some other person.

God has revealed Himself through His Word, and it is in the written Word that the spiritual life is brought to our comprehension. The chief method then, in training for the spiritual life, is a training in Bible reading and Bible study. A person ignorant of the Scriptures cannot have a strong spir-

itual life. An intellectual understanding is prerequisite to spiritual enlightenment. We cannot believe in what we do not know. "Faith cometh by hearing, and hearing by the Word of God." Intellectual comprehension is not the end. Spiritual absorption is what we aim at. But we reach the heart through the mind. This makes it obvious that our whole program of Bible teaching, including Bible reading in the home, Bible teaching in the church, the Sunday school, the summer Bible school, or the weekday Bible school is all part of training for the spiritual life. The full implications of Bible knowledge will not be apparent, oftentimes, when the truth is first received. How often God has used, for bringing spiritual enlightenment and encouragement, some story or passage that was learned years before, but which never had as full a meaning for us as it does now!

All that we can do, then, to teach the Word and make it attractive is a basic part of training for the spiritual life. Christians young and old must learn to love the Word. It is the function of the teacher or preacher to make the Word attractive; to open up the richness of the divine storehouses with a glow of enthusiasm and love which cannot fail to be contagious. It is important, too, that we "adorn the doctrine." The effectiveness of training is often canceled by the unattractive life and personality of the teacher or preacher. People are attracted to our doctrine when they see it has good effects in our own lives.

Another very important element in training for spiritual life is provision for expression. Spiritual life is suffocated in thousands of instances, no doubt, because it never has a chance to get out. With the mouth confession must be made unto salvation, and the psychological necessity for expression never ceases. The young Christian wants something to do; and so a church program which provides for activity in teaching, in speaking, in praying, in activity, and leadership in social life is essential. Certainly our church has made great strides in this matter during the past decades. But there is yet much to be done, and wide-awake church leaders will recognize the necessity of strengthening the spiritual life by providing outlets of expression. If we do not speak what we know, we soon cease to know or at least to learn more.

Training for the spiritual life also must be a training in independence. Not in independence from God, of course, for the truly spiritual life becomes more and more dependent on its divine source, but the individual Christian life must be in a large sense independent of merely human support. The Christian who is a Christian only when surrounded by other Christians has a spiritual life of a very questionable quality. I fear that sometimes our spiritual training is a training in dependence. We may teach our young people to look to us for their convictions, for their knowledge, for all initiative. With an attitude which is splendid in its motive but questionable in its value, they simply ask what the church says and ask nothing more. That is, they never think things through to come to their own convictions based upon their

own knowledge of the will of God for them. Our methods of teaching oftentimes fail to stimulate the independent study and thought which must be a part of any strong Christian's life. We must always be conscious that these people under our instruction will some day be out for themselves, and if we have not trained them to read the Bible for themselves, to come to their own conclusions, and to stand firmly on personally held convictions, we have, to a considerable extent, failed. A high-school teacher in a high school where about half the students are Mennonites or Amish told the writer, "These young people are against war, but I get the impression that they do not know why." If

this judgment is correct, then somebody is failing in the proper kind of training. We must be able to give a reason for the hope that is within us and to defend, in an intelligent manner, our convictions of right and wrong.

The demands of the time call for a stronger spiritual life among our people. There are evidences of serious lack among both young and old. Anything that the church can do, therefore, to strengthen the spiritual life, it is imperative that we should do. As never before, we need to give ourselves in diligence to the right kind of training for the spiritual life which will make strong Christians and a strong church. Goshen, Ind.

KNOWING OUR CHILDREN

X. Emotional Development

By John R. Mumaw

A discussion of the major aspects of human development can not escape the consideration of those factors best expressed in terms of feeling. The conscious states of all human beings involve some element of emotional experience. If there were no feeling associated with consciousness, life would lose the deep meanings of personal happiness and of social benevolence.

Relation to Personality

Some people take pride in their ability to reason, and they approach life problems with a frigid exactness. Their intellectual attitude toward the things they do, including the formalities of worship, makes the mind a god and leaves the heart a desert waste. But even such people are not without feelings. They can not deny the sense of satisfaction that comes with achievement. There are no purely intellectual reactions in human experience.¹ The mind relates its activities to feeling states, distinguishing between pleasant and unpleasant experience.

Emotional reactions are fundamentally related to the behavior patterns that shape a life. When one is engaged in training the emotions of children he is dealing with the most potent factor in the development of a personality.² The habitual emotional responses of a child represent his background of training and experience; they indicate the worth of his character. Whether he is going to be gloomy or optimistic, suspecting or trustful, hateful or loving, irritable or long-suffering, fearful or courageous, sullen or congenial, depends largely upon the feeling attitudes that are developed through the years. The emotional attitudes he has been taught in childhood by precept and example will in a large measure determine his conduct in later life.

Variation in Emotional Response

While it is very difficult to analyze and classify emotions there are several phases of emotional response which are rather easily distinguished. The mere state of being affected by some inner or some outward stimulus, resulting in a sense of agreeableness or disagreeableness, represents the more ele-

mentary forms of emotional experience. Feelings that involve our likes and dislikes have a slightly more complex relation to personal behavior. Something that is liked very well or something that is vigorously disliked induces an emotional response characterized by a high pitch of feeling-consciousness. When the emotional state reaches a relatively high intensity it has been influenced by past experience. The person has learned how to respond differently to different circumstances.

There are two types of emotions, the primary and the higher. The primary are emotional experiences based upon organic reactions and changes which are patterned after either the inherited or the acquired nature. Anger is one of this order. It requires little thought and often subsides in a short time. The higher emotions possess an intellectual quality. This is a feeling state which is generally more persistent, such as love. The essential difference is to be found in the fact that primary emotions evolve from impulses that are based upon instinctive human nature, while the higher emotions are developed through experiences requiring intellectual response.

Organic Relations

Emotional activity involves the entire organism.³ There are experiences in which a person feels an emotional disturbance from the top of his head to the bottom of his feet. Such an emotional activity has a direct stimulating effect upon the organism. The emotional reaction is in reality a total reaction of the entire organism. Who has not felt tired after an intense emotional experience? Occasionally, one discovers that vital energies have been consumed in a very few minutes during an eruption of intense feeling. Such emotional disturbances may have definite harmful effects upon the individual; that is particularly true of a child.

The action of the various glands upon the body is definitely related to emotions. The ductless glands have a particularly important relation to the emotional life. Investigations of their function have led to the conclusion that they have a profound influence upon all

phases of physical and mental life.⁴ These glands throw their secretions directly into the blood stream and consequently produce almost immediate effects. Who has not felt the burning blush? How quickly, and without immediate control, the cheeks are flushed with color!

The thyroid glands are located in the throat. They regulate the expenditure of energy in the body. The overactivity of these glands makes a person inclined to be excitable. Excess secretion tends to make a person spend his energy too frequently and persistently. When a child is irritable and unable to relax he should be given the most thoughtful consideration. His parents and teachers should control his environment as much as possible so as to avoid overstimulation of his emotions. Adults who have not discovered how to overcome such conditions are in danger of burning out their lives prematurely.

The adrenal glands are located just above the kidneys. They are related to the emotions of fear and anger. The regular secretion of these adrenal glands is essential to emotional balance and normality.⁵ Anger produces an active secretion of adrenalin, which, when it is thrown into the blood stream, tones up the nervous system immediately. It produces excitement and stimulates the heartbeat. That, as well as other deeply emotional experiences, affects the muscular activity throughout the body so that a person can perform feats that otherwise are physically impossible.

A youth of early adolescence was riding on the back of a truck that was moving some furniture west across the mountains. He experienced an intense emotional reaction while they were going down a mountain grade when he discovered that the breaks had given way. The driver managed to keep on the road and started up the mountain on the other side of the valley. It suddenly dawned upon the lad what would happen after the momentum had spent itself and the truck would come to a standstill. As the truck slowed up he leaped off, picked up a heavy stone, lifted it over into the track behind a rear wheel, and stopped the truck. When the driver got out to see what had happened he discovered the truck was lodged against a large rock, the size of which made it impossible for one man to lift under ordinary circumstances.

The pituitary glands are located at the base of the brain. They give energy to the tender emotions, such as sympathy and kindness. They serve as a kind of regulator influencing the general maturing of the body. The lack of secretion from these glands is thought to cause such abnormalities as sleepiness and loss of hair.

Other glands perform similar functions definitely related to the emotional reactions. The pineal glands are associated with the general body development. The liver also seems to have a general effect upon the whole system. The pancreas seems to be involved in the control of muscular and nervous energies. While the sex glands are related to the impulses or emotional experiences related to social life, they are not

necessarily limited to that. They provide secretions that make persons distinctively feminine or masculine. The normal and regular functions of all the glands is vital to a healthful experience and development of the emotional life.

There are other physical factors, such as a social strain, temperatures of a room, pain, etc., that produce a general feeling-tone which may be called an emotional experience. These involve temporary moods. However, one who lives in a strange social environment may develop an unfavorable disposition. That is particularly true of the child. His physical disturbance may develop a state of melancholy, pessimism, and depression. Or, the experience of pleasant surroundings will encourage cheerfulness, optimism, and a hopeful outlook upon life.

Typical Emotions

Fear is one of the basic emotions. The child inherits a capacity to fear, but through experience he learns what to fear. It is very difficult to know always why a child fears certain things. He may be afraid of the most harmless creature. His complex association of ideas related to that creature makes it difficult to account for his particular fear behavior. A child should never be frightened or terrified. This could easily become the source of serious maladjustments and of unfavorable attitudes. For that reason a teacher or a guide of children needs to protect the child's environment and save him from unnecessary fears.

Anger manifests itself quite early in life. Some children learn to achieve certain ends by fits of anger. Many children throw themselves into tantrums to gain the attention they want. It is best to be coldly indifferent toward any such demonstration. Fits of passionate rage can often be overcome by the example of restraint in a self-possessed person, in one who is cool and patient and does not become excited over the situation.

Does a child love? Does a baby have an affection for its mother? This is another provision of instinct, but the child needs to learn how to exercise affection and what to love. An intelligent expression of affection grows from repeated associations and a deepened experience with a person. The child's first affection is his response to the affection of another. Out of such responses grow an increasing sympathy for, and an understanding interest in, others.

Jealousy is an emotion that is usually preceded by some kind of reaction involving a sense of superiority. Jealousy results from an improper attitude toward self.⁶ Partiality in favor of or against a child may develop a tendency in him to become jealous. Parents should be careful to let each child develop his own behavior standards free from comparisons with others. Let each child build up his own life experience without being compared favorably or unfavorably with his playmates. Unrestrained expressions of affection and undue attention are damaging to the child. Such overindulgence has a tendency to excite jealousy in him. It is possible for parents to be too cold toward their children, also. A proper balance of due recognition for his achievements and restraint in the expression of praises and affection will contribute much to the child's emotional stability.

Emotional Control

It is a long and tedious process for a child to reach a well-balanced emotional maturity. The infant has feelings but they are undifferentiated.⁷ In order to recognize a specific emotion the child needs to have had experience with intense emotional reactions and have had them directly and repeatedly related to a specific behavior. The baby's first feelings most likely will not find expression in a ready response, but he will simply experience a situation of increased tension. This may be caused by feelings of hunger stimulated by the contraction of an empty stomach. It may be pain caused by some injury to the tissues or by some toxin in his system. They are feelings, nevertheless, which become the initial emotional experience of a growing person.

As the child gets a little older he is affected more by external stimuli. An unfavorable temperature causes restlessness. An unexpected loud sound arouses a reaction that is intensely emotional. Mere physical restraint, such as holding the child's hands and feet together, will stir his feelings. Since the child should be protected from situations which cause extreme tensions we should as far as possible, arrange to have him become acquainted with his environment gradually and without sudden stimuli. That will enable him to learn better how to respond to outer influences with grace and ease.

There are several schools of psychology expressing themselves on this problem. Some say we should never repress emotions. Others urge the individual to give expression to all emotions. We believe emotional control is justifiable in the interests of the physiological development of the child as well as for his social adjustment. There is certainly real danger in total repression of emotional ex-

perience.⁸ It may result in mental abnormalities, in social maladjustment, and very frequently develops personality defects. There is danger also in failure to control emotions. Emotional repression becomes harmful to a person when it involves a complete cessation. Nevertheless, judicious control of emotional expression is personally beneficial, ethically desirable, and is socially necessary.

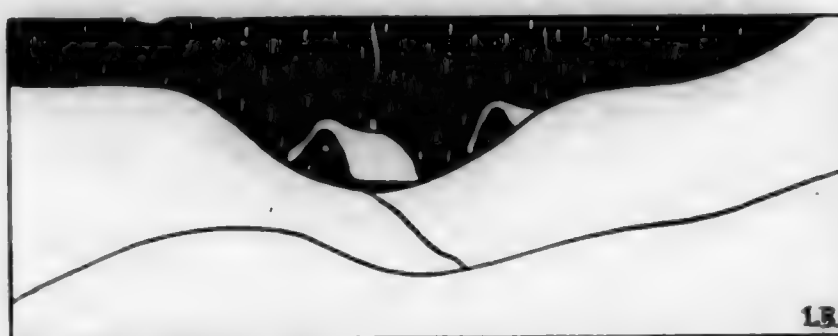
We are born with a capacity to experience emotional activity; it is a part of our native equipment.⁹ Emotions are native human tendencies which need training. Unfortunately, many people have been told to regard emotional expression as a bad trait in personality. Parents have attempted to suppress the expression of feelings in their children without recognizing the good in them. A normal development of the emotional life of a child requires the encouragement of some responses, the reconditioning of others, and the inhibition of some. Training of the right kind in this area of human experience makes an invaluable contribution to the development of character. To leave the emotions untrained is taking a risk of allowing the child to acquire a negative character.

Training in Emotional Response

A wholesome approach to this problem of training the emotions is to recognize their value to human experience. Any situation that calls for an emotional response presents some problem to be solved by the individual person. From the most simple feeling to the most complex emotional response the person has faced a problem of some kind. He was challenged to do something about it. That seems to be a normal function of emotions—to make a person do something.¹⁰ For that reason it is desirable to teach children to welcome a stimulating situation and to help them to find a satisfactory response to it. Feeling the satisfaction of success is both pleasurable and profitable to the child. Instead of a cold suppression of his emotions we may do better to help the child learn how to deal with situations. Instead of giving negative instructions, what not to do with his feelings, offer positive suggestions, pointing out what he can do with his feelings for his own good and for the good of others.

Feelings constitute a very important part of child nature. The infant child experiences happiness and unhappiness very early in life. The emotional states of a child change suddenly and frequently. Although they are transitory they still have important bearings upon its life. Children exert very little effort to inhibit or restrain their emotions. That is why they cry so often. A child's moods are much more temporary than those of his adolescent brother. The smile of a baby is an expression of mere pleasure, contentment, and comfort; it lacks humor. Bodily comfort and a feeling of well-being usually precede any expression of that kind. It is useless to try to get a baby to smile if it is in discomfort.

The child's development of emotions leads him into a love of being noticed. He gets satisfaction out of play. He finds a pleasurable experience in touching certain objects. He gets a satisfaction out of ownership. He



JANUARY AND JUNE

Last summer when the days were hot,
I wished that it would snow;
I thought it would be mighty nice
To feel the cold winds blow.

And now the snow just lies in heaps,
The grass and trees seem dead;
I wish that summertime were here
With roses rich and red.

But I've been thinking! Something's
wrong!
I wonder; is it I?
I don't appreciate the flowers
Till summer has gone by.

Let's change the tune! Rejoice today
In winter's glittering snow
Then, when the summer days have come,
Enjoy their golden glow!

—N. D. Sweeny.

finds pleasure in making a noise. These are simple emotional states representing the feelings of a child.

There is more depth of feeling in the emotional experience of an adolescent. He is a bit more stable in his enjoyments, and his sentiments are more controlled. An adolescent will conceal his crying much more carefully than a child of five or six. He is more sensitive about a loud laughter. He exercises more self-control. He has a richer sense of humor; he sees humor in situations that are worthy of a smile. He carries a deeper seriousness. It is the development of his emotional experience that brings about these changing modes of expression.

This growing development makes it more difficult to exercise a formal discipline over him. He is now thinking for himself, and a new method of approach needs to be made. He is not so much inclined to give unquestioning obedience to those who exercise authority over him. He wants to reason the thing out and know why. Instead of being merely susceptible to suggestions, he is almost demanding that the commands come to him in the form of suggestions. He wants to exercise his own initiative. Since a child's mind works more directly and positively, that is the time in which to use positive direction.

A Few Suggestions

Emotions are not only a vital part of life but they bear a direct relation to religious experience. A proper development of the child's emotional life is contributing to his preparation for participation in meaningful worship. Christianity calls for singlehearted devotion to Christ. Feelings of respect for a person, deep desires to promote the interests of a person, longings for the presence of a person, satisfaction from communication with a person,—these are all emotions of the highest order. True worship is experienced with such inner feelings expressed in terms of devotion, obedience to, and respect and reverence for, God.

In spite of all our good intentions and of many sincere prayers, the best of our children will learn some undesirable emotional reactions. We must find some processes of reconditioning feeling-behavior, giving the child a different way of reacting.¹² Much can be done with the method of disuse. Simply remove the cause of the undesirable emotional reaction and the child will eventually forget to act that way. There is also a possibility of the person becoming accustomed to the stimulus. This involves providing regular and frequent occurrences of the situation so that it will lose its effect. This method of negative adaptation should not be used, however, when the emotion is of great intensity. Verbal appeals to the child, asking for the control of his emotions, may do some good, their effectiveness being dependent somewhat upon the attitude, the character, and the personality of the one administering the discipline. Moralizing is not usually very effective with children. The use of some distraction to draw the child's attention away from the cause of his emotion is practical in a temporary crisis. Another form of reconditioning,

and a very effective one, is to coordinate the undesirable emotional response with other reactions that are favorable for development.¹³ Arrange to have the occasion of an undesirable response appear at the same time with the stimulus that creates the desirable reaction. Repeat this experience until the child is trained to respond favorably.

A few additional suggestions may help to protect our children against undesirable emotional patterns. The child should never become the object of ridicule and sarcasm in matters of discipline or at play. While a limited amount of teasing may condition the child for later social adjustments, prolonged and repeated vexations are detrimental to his emotional development. In the case of deepened sorrow a change of circumstances will often avert the undesirable effects of melancholy. Keep patterns of good emotional behavior before the child continuously. A cheerful attitude toward life in those about him will stimulate similar emotional responses in the child. The troubles of adults

should never be paraded before children. They are too busy with the more important concern of learning how to live and love.

Harrisonburg, Va.

1. Buford J. Johnson, *Child Psychology* (Baltimore, Md., Charles C. Thomas, 1932), p. 339.
2. John J. B. Morgan, *Child Psychology* (New York, Farrar & Rinehart, 1934), p. 172.
3. Paul L. Boynton, *Psychology of Child Development* (Philadelphia, Educational Publishers, Inc., 1938), p. 223.
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6. Boynton, *op. cit.*, p. 238.
7. Morgan, *op. cit.*, p. 145.
8. Boynton, *op. cit.*, p. 225.
9. Mudge, *op. cit.*, p. 81.
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11. Boynton, *op. cit.*, p. 240.
12. Morgan, *op. cit.*, p. 158.
13. Johnson, *op. cit.*, p. 360.

THE TESTIMONY OF ARCHAEOLOGY

A Series of Articles on Existing Evidence Left by Ancient Peoples Proving that the Bible is Historically True

V. Egypt

By Floyd A. Shank

Egypt is one of the earliest and most fruitful fields worked by archaeologists. Enough has been discovered about the ancient history of Egypt to occupy a whole lifetime in study. No extended discussion of the history, civilization, and culture of this marvelous old nation will be attempted here. A few remarkable discoveries which throw light on the Bible will be chiefly the concern of this paper. However, a brief introduction seems necessary to give meaning to these discoveries.

A Brief Sketch of Ancient Egypt.—Egypt is located in the northeastern corner of the continent of Africa. Ancient Egypt consisted of the broad, fertile delta at the mouth of the Nile River and a narrow ribbon of land, varying from twelve and a half to thirty-one miles in width following the river upstream 583 miles to the First Cataract. If we should include Nubia, extending southward from the First Cataract to the Fourth Cataract, which country the Egyptians eventually conquered, the total length of ancient Egypt would be about 1,100 miles. Besides the delta, which is over 100 miles wide, the area which actually produced crops was only a mile or so wide, following the river. On both sides of this land are great expanses of barren deserts almost entirely without rainfall. All Egypt would likewise have been a desert except for the annual overflow of the Nile which watered a narrow strip of land and made it productive. The rising of the Nile is caused by the yearly rainy season farther south in Africa. The fact that this country is very dry and so warm that frosts are almost unknown, largely accounts for the excellent preservation of the architecture and other remains of Egyptian civilization.

Ancient chronological tabulations indicate

that the first dynasty of Egyptian kings began reigning about 3400 B.C. There is evidence that the population and civilization had been influenced occasionally by an influx of peoples from other countries, especially from Asia. However, for centuries the contact of Egypt with the outside world was very limited. Within this self-sufficient country an advanced civilization along certain lines was developed.

Long before Abraham visited Egypt the great pyramids and the Sphinx had been erected, which landmarks are standing today. The largest two pyramids are almost the same size. The biggest one is 750 feet on each side and 451 feet high. This gigantic structure is built entirely of huge limestone blocks, about 2,300,000 in number, averaging two and a half tons each in weight. These were quarried more than twelve miles away, on the opposite side of the Nile. How the Egyptians succeeded in this enormous architectural feat, scientists today cannot adequately explain. These time-scarred pyramids, one of the "Seven Wonders of the World," stand as a silent testimony to the greatness of the civilization which once thrived by the Nile. The Egyptians not only built pyramids, but also great palaces and temples of cut stone. Their ability to mummify dead bodies, causing them to remain in a state of preservation until this time, is a lost art which no one knows how to practice today. The large amount of Egyptian literature which has been discovered in the form of clay and stone tablets and writing on papyrus, a kind of paper, reveals to us more of their remarkable knowledge of mathematics, physical sciences, astronomy, art, agriculture, and government.

Confirmations of the Biblical Record.—The

Bible states that a Hebrew lad by the name of Joseph, son of Jacob and great-grandson of Abraham, was sold as a slave into Egypt. By the help of God this young man overcame temptations and diligently performed his duties and ultimately became second ruler in all Egypt, next to the reigning Pharaoh himself (Gen. 37-41). A story showing much similarity to this account was found in Egypt on ancient papyrus written during the reign of Seti II, shortly after the Exodus. This ancient manuscript is preserved in the British Museum.

Though famines were rare in Egypt, the Biblical story of a seven-year period of crop failure is not incredible. Several Egyptian records have been found telling of periods of famine.¹

The cordial reception extended by Pharaoh to Jacob and his family, though they were shepherds and "every shepherd is an abomination unto the Egyptians," is not hard to understand when we learn that the Pharaohs at this time were not themselves Egyptians. Earlier, during a period of internal rebellion, a well-organized but barbaric Asiatic army invaded Egypt, and the leader took possession of the throne, which the people of his nationality held for about one hundred years. These foreign kings were the Hyksos and descended, evidently, from an ancestry of shepherds. Consequently, the Pharaoh of Joseph's time did not share in the Egyptian animosity towards shepherds and gave the Hebrews "the good of the land of Egypt" and permitted them to eat "the fat of the land" (Gen. 45:18). A personage like Joseph, the prime minister of the kingdom, is not forgotten through the natural succession of kings, not in a land of record-keeping like Egypt. The Biblical statement, "There arose up a new king over Egypt, which knew not Joseph" (Exodus 1:8), one would naturally think, means a change in dynasty. Archaeology has shown us that probably about the middle of the Israelites' sojourn in Egypt, the native people arose and drove the foreign kings out of the land and an Egyptian king was seated upon the throne—"a new king over Egypt, which knew not Joseph," and who was unsympathetic to his kin.

From this period of decline the new Pharaohs raised Egyptian civilization and power to a high level and conquered Palestine, Phoenicia, and Syria to the Euphrates, and also pushed their conquest far south into Nubia. During this "empire period" Egypt was heavily fortified along the narrow stretch of land which connects Africa and Asia. The army on this front, like all armies, needs a food supply. Back far enough from this line of fortifications, to insure safety, two storage cities were built, Pithom and Raamses. These are the cities which the Bible states that the Israelites built. "And they built for Pharaoh store-cities, Pithom and Raamses" (Exodus 1:11, R. V.). The ruins of these two cities have been fully identified by archaeologists.

The important buildings of Egypt were usually built of stone but the ordinary buildings were made of dried brick—not burned. Straw was mixed in the clay to give the bricks additional strength. Sun-dried bricks

were very durable in a country almost entirely without rain. In these two store-cities, Pithom and Raamses, are found many buildings constructed of brick. "Naville, 1883, and Kyle, 1908, found at Pithom, the lower courses of brick filled with good chopped straw, the middle courses with less straw, and that was stubble plucked up by the root, or reed; and the upper courses were brick of pure clay, having no straw whatever."² This discovery is in perfect harmony with the Biblical record. "Ye shall no more give the people [Israelites] straw to make brick, as heretofore: let them go and gather straw for themselves. . . . So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw" (Ex. 5:7-13).

"Fisher, of the University Museum of Pennsylvania, 1922, found, at Bethsan in Palestine, a stele of Rameses II, 8 feet high, 2½ feet wide, on which he says he 'built Raamses with Asiatic Semitic (Hebrew) slaves.'"³ Rameses II is regarded by many scholars as the Pharaoh of "the oppression." He is the one who inscribed his name over the gateway of Pithom accompanied by these words, "I built Pithom at the mouth of the east." Pithom is located near the east mouth of the Nile.

Meneptah, the son and successor of Rameses II, is believed by many scholars to be the Pharaoh of the Exodus. Much credit as an authority has been given to Manetho, an Egyptian priest, who lived about 250 B. C., and who wrote a long chronicle of his native land covering several thousand years.⁴ Manetho tells of the Exodus of the Hebrews under the leadership of Moses and names Meneptah as being the Pharaoh of that time. Though a number of archaeologists think that Meneptah was the Pharaoh of the Exodus, there are some who are not agreed on this point. A detailed discussion of chronology will not be attempted here.

In 1906 Sir Flinders Petrie found a slab of black syenite, five by ten feet, containing a record of Meneptah's victories, made in the fifth year of his reign. On this stone tablet the name "Israel" as a people makes its first appearance in secular history. In Meneptah's list of a number of small revolting Asiatic provinces under Egyptian rule, which he had subdued and pacified, is engraved this line, "Israel is desolated, her seed is not."⁵ The noted writer in archaeology, G. A. Barton, points out that the Egyptians used a certain "determinative" in connection with the names of settled peoples, which sign is used in this record with most of the names, but not with Israel.⁶ If Meneptah was the Pharaoh of the Exodus, as many think, then this statement evidently refers to some oppression of the Israelites while in Egypt, probably the putting down of some demonstrated dissatisfaction, possibly accompanied with another slaying of Hebrew children as recorded in Exodus 1:22. Since this use of "Israel" implies that the people were not a settled national group, I think that this interpretation is logical. Though the Israelites were slaves, they comprised a large Asiatic

element of some consequence in Egypt, and could very properly be spoken of as a separate people. This tablet, now in the Cairo Museum, testifies that Israel was a people with group identity as early as the reign of Meneptah, the very dawn of Hebrew history. What an agreement with the Biblical narrative!

There is ample archaeological evidence that the Egyptians used Semitic labor during the time that the Bible states that the Israelites were in Egypt. However, since all Semites are not Hebrews, I offer this evidence to show only that the weight of probability is on the side of the Scriptures.

If the generally accepted view is correct that Meneptah was the Pharaoh of the Exodus, then Moses and Aaron visited him in his magnificent palace in Memphis. The city itself, located on the west bank of the Nile, twelve miles south of Cairo, is thought to have been eight miles long and four miles wide. Though a large portion of it now lies buried ten to twenty feet beneath the earth, its visible, protruding ruins cover about a square mile. The British School and the Museum of the University of Pennsylvania have spent much time and effort uncovering part of these ruins and have made some important discoveries. The most interesting ruin in Memphis is the Palace of Meneptah. The ruins were sufficiently well preserved to make possible the construction of a model of Meneptah's Throne Room (see picture). No furniture on the throne in the rear of the room has been reproduced. This palace was one of the great works of stone architecture in ancient Egypt. It even approached the grandeur of the mammoth temple of Amon at Thebes, 450 miles south of Memphis.

In this gorgeous Throne Room we can picture Moses and Aaron standing with bowed heads by the massive, decorated, stone columns, in the soft rays of light streaming down upon the beautiful designs on the floor, and there pleading with an unsympathetic king to release the Israelites. To get passage by unfriendly guards in reaching the center of this awe-inspiring palace, and then to request a hardhearted Pharaoh to give up a great host of unpaid labor, took more than ordinary courage. It is quite possible that on the floor of this room Aaron's serpent vied with the serpents of the Egyptian magicians. As these two humble representatives of Jehovah walked away under the disdain of Pharaoh, the pride of Egypt was destined to fall.

"And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of the cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead" (Ex. 12:29, 30).

"In the Royal Museum at Berlin there is a colossal statue of Meneptah together with his eldest son, who is also named Meneptah, who was heir to the throne. Young Meneptah entirely disappears from history, and his

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BIBLE STUDY

CHRISTIAN DOCTRINE

XLI. Man—The Continuing Consequences of the Fall (Continued)

By the Bible Study Editor

No man, whether without God or whether he be a believer in Christ, is without the consciousness of human failure and depravity. Man lacks the ability of accomplishing his purposes; that is human, but it is an imperfection in mankind. Man lacks in his appreciations for that which is right and just; he fails to adjust himself to the demands of society and resents the attitude of other men toward himself. Man "knows to do good," else he would be an irresponsible being; but he does not find in himself the power to accomplish that good, and, too frequently, he does not find in himself the will to do good. The natural man is perhaps best described by Paul in his letter to the Romans. Romans 1:18-32. Man knows God, but does not enjoy the knowledge of God; he rejects God and His righteousness; he follows his own vain imaginations; he substitutes other devotions for God; he gives himself to the enjoyments of his own flesh; he becomes reprobate in mind and rebellious in his life, regardless of his knowledge of the judgment of God. All of these tendencies to evil are found in the flesh and its nature which have been inherited from the first parents. "By the disobedience of one many were made sinners."

The Flesh Under the Judgment for Sin

"Death has passed upon all men, for that all have sinned" (Rom. 5:12). There is no denying the fact that the penalty for sin is death of the body and the separation of the soul from its spiritual fellowship with God. Therefore there can be no end of the sin as long as the body has life. The sins of the body will continue until it is destroyed by death. And the sin character of the body will be transmitted to the following generations by the natural processes of generation, whether the progeny is that of a saint or a sinner. Sin cannot be purged from the flesh either by culture or conversion. Neither penance nor repentance will cause the nature of the flesh to change. Neither ignorance of sin nor the philosophic or scientific denial of the fact of sin removes from man the nature to sin and saves him from death, the consequence of sin in the flesh. Without regard to the moral standards of men, the cultures of life, the religious or the faith or philosophy of men throughout all ages, all men have died; and they have died because of the sinful nature of the flesh which failed to meet the righteousness of God in heaven.

It is not fair to any man to be under the delusion that he has no sin, and that he is no longer subject to the judgment for sin. It is not reasonable to try to persuade men that sin is an imagination of the unenlightened mind, and that the utter disregard for the thought of sin or the denial of sin as a supposed error will enable men to live without the thought or the fact of death. All such idealists have heretofore died and those who still persist in such denial and repudiations of sin will follow in the experience of those who have left this world by the process of death. There is but one hope to escape death, and that is by the miraculous change from corruption to incorruption which will occur in all of those who are Christ's at His glorious coming.

It is essential that every true faith concerning Christian experience should reckon that death results to the body on account of the sin that is in the flesh. It is but reasonable to believe that if the sins of life have been atoned for and the nature of the flesh is changed by the renewing of life by the indwelling of the Spirit to that extent that the body ceases to sin, that death would cease to have power over the body, and, therefore, the body would not die. When the fact of death remains for those who have denied the existence of sin in the flesh, confusion will result to the individual, but the truth of God's Word will be vindicated—"Death passed upon all men, for that all have sinned." The vanquishing of death because of sin in the flesh is found in Christ: first, in His death to remove the condemnation for sin; and second, in His redemption of the body from the power of sin and death at the resurrection. "When this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:54-57). It is well to note that death of the flesh is the result of the sting of sin, which continues to operate in the flesh until it dies. The law operates over the flesh as long as sin is in the flesh. There is no victory for the flesh as long as the flesh survives. The victory over sin and death and the grave are brought

about only by the resurrection of the body and its changed nature when raised from the dead by the power of Jesus Christ the Lord.

The Difference between Freedom from Judgment and Freedom from Sin in the Flesh

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). There can be no justification without the satisfaction of the righteousness of God. If men have sinned there is no escape from the wages, or from the consequences of those transgressions, without a just recompense for the transgressions. The one recompense for sin is death—there is no other.

But the righteousness of God is satisfied by death. It cannot be satisfied by the righteousness of man, which the law demands of men. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by the faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and justifier of him which believeth in Jesus" (Rom. 3:20-26). The purpose of God is clearly set forth to justify men who could not be justified by the perfection of the flesh and its works. Through the blood and death of Jesus Christ there is forgiveness of sins that are past, and a full propitiation which perfectly satisfies the righteousness of God. God, the Father, is satisfied to forgive men, because the blood of His Son has satisfied the judgment of death which stood against men. Justice has been meted out for sin by the death of one who is sinless who died for the sinners. But the Son of God took upon Himself the flesh and seed of Abraham and of mankind, in order to suffer the death in the flesh which God required of those who have sinned in the flesh. "For when we were yet without strength, in due time Christ died for the ungodly" (Rom. 5:6). "If through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many" (Rom. 5:15). It is evident that the death of One hath sufficed to bear the judgment of the sins of all men, and that there is forgiveness for all men who accept that

death as the atonement for their sins. Sin has been judged in the body of Jesus Christ, and there is therefore freedom from the judgment of sin for all who believe in Him.

Through the death of Christ atonement has been fully made, so that the soul is reconciled to God in a state of peace. The believer has a standing of righteousness with God based on the complete forgiveness of his sins. The death of the body has not been abrogated, but the resurrection of the body, the overcoming of the judgment for sin in the body, is promised and will also come to pass. In this manner, by forgiveness of sin and by the resurrection of the body, the full redemption from sin will be fulfilled because of the death of Christ for our sins. The believer accepts the death of the body as a result of his sins, but not in the sense that it is his own personal judgment for sin, by which he satisfied God for his transgressions. Such a death is the consequence of sin in the flesh, but is canceled or made powerless by the death of Christ, whom death could not hold. "He that believeth in me, though he were dead, yet shall he live" (Jno. 11:25). The body of the believer is not immune from death, because of the sin nature which remains in it until death. "The body is dead because of sin" (Rom. 8:10).

The fact of the removal of judgment from the soul that believes on Christ is therefore clear. But the question in the mind of many is, Can there be a removal of judgment without the definite and complete removal of all evil and sin from the flesh? Does not regeneration or sanctification remove the evil nature from the flesh and give one complete freedom from sin and the committing of sins? In most cases, when one is definitely honest concerning his experiences within his own life and concerning his relations with God and men, he will not need argument to convince him that there remains in the body the propensity to sin and a degree of failure in perfection sufficient to call it sin. The nature of the flesh remains the same in all physical beings. It is the spirit which has been made new, and a new life has come into the body to control it and to whom the flesh may be yielded as to a new master. The faculties of will and purpose, the power to think and reason and determine are spiritual, and control the flesh as an instrument of expression of these spiritual powers. Paul speaks of his own new life, in its relation to his flesh. "The life which I now live in the flesh" (Gal. 2:20). His new life is a life of faith, for he lives it "by the faith of the Son of God."

It is the will of the Lord and the purpose of redemption that men who believe in Him should be free from the judgment of sin, and free from the power of the flesh to bring them into condemnation; also, to make men free from the power of the death of the body. All these liberties lie in the providence of the power of the death of Jesus Christ for men. But the presence of the sin nature in the flesh remains, and becomes the conflict in Christian experience, and the reason for the appeal to the believer to walk after the

Spirit; for the power of the flesh to influence the life of the child of God is ever present. There remains in the flesh that nature which resulted from the Fall of man in the Garden of Eden.

The Relation of the Believer to His Body

It is not a matter of controversy that every man who lives in this world, lives in the body in which he was born into the world. It is his own body, and is so perfectly identified with himself that he may call it "I"—addressing himself to it as "I." This was the appreciation of Paul concerning himself. He called his body, "My body." He spoke of his experiences in the flesh as his own experiences, suffering shipwrecks, and stripes, and imprisonments. He did not disassociate himself from the experiences of his body. All of his instructions and counsels to the believers were such as would suggest that he was writing to and instructing persons who lived in physical bodies. Indeed, he instructed them as spiritual, and as persons who were related to the risen Lord, and as those who were renewed by faith and had become new creatures, with heavenly aspirations; but he counseled them as having a definite association with the matters of the flesh and of the world in which they continued to live. Rom. 13:1; 14:1-9; 13:25-32, etc.

The Christian is one who lives in the flesh, but it is essential that he understands his relation to the flesh in which he lives, since the nature of the flesh is such that it influences his life, and not always for his spiritual good.

The relationship to the flesh is determined by the fact of Jesus Christ's dying in the flesh on the cross of Calvary. "For it pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, who were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister" (Col. 1:19-23). Reconciliation to God through the death of Christ is the ground of our peace and the basis of our hope of eternal life. The death of Christ was the death of the body, which Paul calls "The body of his flesh." The death of Jesus Christ which takes away condemnation was accomplished in the body through which the Apostle plainly associates Christ with our own flesh, a likeness of the flesh in which men dwell. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3,4). Jesus Christ died in a human body, to judge the sin and the man who sinned by the death imposed by the Lord in the beginning. But

Jesus Christ died for all men, and in Him alone is it possible to claim forgiveness and through Him a reconciliation to God. Paul reckoned himself an associate with Christ on the cross. "I am crucified with Christ." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). In Paul's writing this truth is constantly emphasized, that the crucifixion of Christ is as our crucifixion. He died in our stead, but He also died as our representative on the cross of Calvary. If Jesus died only as a substitute, we may escape death for sin, but if He died as our representative we are identified with Him in His death on the cross. This seems to be the truth which Paul desires to fix in the minds and hearts of all believers. "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:10,11). If Jesus died we are reckoned dead; if He lives we are reckoned to be alive, even alive in spirit.

Those, then, who have accepted Jesus Christ for their salvation and forgiveness and peace with God, have accepted and appropriated the Son of God who died on the cross. We reckon ourselves to be what He was, and reckon ourselves to be what He is. He was dead, and we are reckoned dead in Him. He is alive, and we reckon ourselves to be alive in Him and with Him. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things on the earth. **For ye are dead, and your life is hid with Christ in God.** When Christ, **who is our life**, shall appear, then shall ye also appear with him in glory" (Col. 3:1-4).

What, then, shall be our attitude toward the body and the flesh in which Jesus Christ, our Lord, died for us? We must in faith and in truth reckon it dead. In fact, it is not dead; in faith, we account it as dead. God deals with us in the light of what His Son accomplished for us. He sees us in the light of Christ's death for us in the flesh; that is, God reckons unto us the death of Christ for our sins while we continue to live in the flesh. But while we live in the flesh we are subject to the law of God for the deeds of the flesh. Think we that we can escape the responsibility of living righteously because Christ has died for us? "God forbid. How shall we that are dead to sin, live any longer therein" (Rom. 6:2)? We continue to be responsible for the life we live, whether good or bad. The Christian is not encouraged to live as though there was no longer any evil to contend with, and no desires of the flesh to curb and direct in the way of righteousness. The law of God still guards the life of men, and of believers, and the flesh with its inordinate desires would bring us into the judgment of God, except for the fact that Christ has made an atonement which frees us from that judgment. If the law finds us perfect, it is because we have fulfilled its righteousness. If the Law finds us failing,

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SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

JESUS INSTRUCTS A GREAT TEACHER.—John 3:1-16

Lesson for January 10, 1943

Golden Text.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

Verses 1, 2. Nicodemus is thrice mentioned in the Gospel of John. He was a man held in high repute by the Jewish nation and a member of the Sanhedrin which ruled the moral and religious life of the nation. It is probable that he came to Jesus by night because of timidity, but the longer he knew his Lord the more courageous he became, until at the crucifixion he took care of the body of Jesus when all the disciples had fled. Some Christians are like bumblebees, bigger at birth than any time in their existence. Such are fond of faulting Nicodemus. The important thing in life is not the vocal strength and size of the newborn baby; but whether it will live and grow to full manhood. This is applicable to babes in Christ also.

Nicodemus was an earnest inquirer after the truth. He had studied the law and the prophets, but was humble enough to come to Jesus and learn from Him the first principles of the Gospel. Knowledge puffeth up and not many wise are among the "called." And why? Because in their conceit they imagine that they have made all knowledge their province, that they can learn nothing from the ignorant crowd, and so they want to be teachers. But "they must onward still, and upward, who would keep abreast of truth."

Verse 3. The deaf cannot comprehend harmony, nor can the blind discern beauty. Besides the natural senses there is a spiritual sense. This is dormant or dead, until such time as a man is reborn. It is only after that experience that the soul can discern the things of the kingdom of God.

Verse 4. Spiritual truth can be taught to men through analogous truths in the material world. They are not the same, but similar. Natural birth is the product of physical generation; the rebirth of man is spiritual, the inevitable result of the Spirit of God working on the spirit in the soul of man. The hypotheses of metempsychosis and reincarnation are the products of man's fertile imagination but have no scriptural basis for belief.

Verses 5-8. "Water" is argued by some to mean baptism, by others that it means the Word of God. It probably refers to both. "Water" and "breath" in connection with birth are easily understood by the gynecologist. If the breath does not fill the newborn child, it is indeed born of water but it

is stillborn. Water does not give life, but breath is life. The Greek word for "breath" or "wind" is "pneuma" here translated "spirit." The words that the Master spake were spirit and life, and only they who have the Spirit of God within are alive to God. Water baptism should accompany the new birth. It is a symbol of the cleansing by the blood, and the impartation of the Spirit. With the beginning of life comes motion. Organic motion is involuntary, but bodily motions are voluntary. The wind is subject to the laws of nature as ordained by the Creator, but it is not amenable to any other force or authority; even so he who is born of the Spirit is responsive to the laws of God, the Eternal Spirit, and amenable to no other.

Verses 9-12. In the acquisition of knowledge and understanding we progress from the known to the unknown. Until the fundamentals are grasped it is of little value to teach the things that are built upon those fundamentals. It would be folly to teach geometry to a child that had not yet studied and learned numbers. Even so it is folly and a waste of time to teach the profundities (if you could) to those who are not able to grasp the truths of the simple fundamentals.

Verse 13. Only those who have been in heaven can correctly describe heaven. The rest of us use our imagination which frequently runs wild. This verse is probably an addition by John as he meditated on the one infallible teacher who had returned home to the Father.

Verses 14-16. Birth and death, and death and birth are closely connected. Between the birth and death is but a vapor that endureth but for a moment and then vanisheth away. And before the birth there must be a death. To give life you must lose life. Even so the Christ had to give His life that I might gain life eternal.

JESUS WINNING SOULS.—John 4:27-42

Lesson for January 17, 1943

Golden Text.—He that reapeth receiveth wages, and gathereth fruit unto life eternal.—John 4:36.

Long before the founding fathers of our nation declared that all men were created equal our blessed Lord met all mankind on that basis. There are gradations of ability from the helpless imbecile to the mental and physical giants; there are gradations of character from the Pharisee of the Pharisees, as were Nicodemus and Paul, to the outcast among outcasts as was this Samaritan woman; but all stood on the same plane before God. All had sinned and needed forgiveness; all were lost and needed to be found; all were

shapen in iniquity and needed the rebirth. And our Lord included them all within the scope of His love, consideration, and labors. He went without sleep to help Nicodemus; He went without food to help the Samaritans.

Verse 27. We all have our prejudices, and only enlargement of heart and mind can break down the adamant wall with which they circumscribe us; we all hate and are hateful one to the other, and only the love of God shed abroad in the heart can banish that emotion. Love is as rare as the precious metals; hate is as common as the mud under your feet. And the farther people wander from God the smaller the circle of those that they love and esteem.

The woman was surprised that Jesus spake to her, for the Jew had two hates—he hated Samaritans and despised womanhood. The disciples marveled, for the Jewish attitude towards Samaritans and women was still theirs.

Superstitions, prejudices, and class animosities are as deadly as the fiery serpents in the wilderness and as difficult to eradicate. If we could only have the mind of Christ in these matters.

Verses 28, 29. Jacob's well and its waters are symbolical of carnal pleasures, the pitcher is comparable to the various amusements whereby we would sate our sensual desires. When once the well of the Spirit springs within us we have no further use for these, but find fulness of joy in the fellowship of the Gospel and the saints.

What do you talk about? The same thing that did the woman of our lesson—the thing that grips you. But this woman magnified her Lord, while you probably defame your brethren and neighbors. Not the same thing, after all. And why not? Look into your own heart and you will find the answer.

Verses 31-34. They who live solely in the realm of the physical think and talk mostly of eating, and a sumptuous repast is their idea of the ultimate in happiness. But the emotions can play strange things with the body, and under proper mental or spiritual excitement you may lose all desire for food, even though the body may be in need of nourishment. The Master had been thirsty, but we do not read that He drank; He had been hungry and had sent the disciples into the village to buy food, but when they brought it He did not eat. And why? because He had just been privileged to tell the good news of salvation to a needy soul. Greater joy than this is not to be found on earth or in heaven; and to him who truly evaluated a soul it meant so much more than it does to those who think the amassing of a fortune of a few thousands is worth more than the saving of a soul.

Verses 35-38. From the dawn of creation, seedtime and harvest have not failed. And

it will not fail until that time when the rocks shall melt with fervent heat. But think not only of the crops of field and forest, of herds and flocks, etc. There is another crop—our boys and girls, for the rearing of which all other productions are but a means. And these boys and girls have precious souls to be won for God or else to be lost and doomed and damned forever. There is your real job for harvesting, a harvest that is not seasonal but perpetual. In season and out of season is the proper season to gather souls. Before harvest there are periods of differing lengths of sowing and nurturing. He who gathers in the harvest can claim but a small part of the credit for the harvest. *Psa. 126:6.*

Verses 39-49. What others may tell you is interesting but only by coming to Jesus and making a personal acquaintanceship with Him can you be sure that He is the Saviour of the world and YOUR OWN PERSONAL REDEEMER.

This period of seed sowing was followed several years later by the ingathering by Philip, "when there was great joy in that city."

JESUS THE GREAT PHYSICIAN.—

John 5:2-17

Lesson for January 24, 1943

Golden Text.—Wilt thou be made whole?—*John 5:6.*

John 5:1-5. Jesus went to Jerusalem to attend a religious festival, probably the Passover. He did not believe in neglecting the means of grace. But during the interval between hours of worship He sought the neediest man in town to do him good. How do you spend the hours between sessions when you attend General Conference? And what are the things you want to see and do when you go to the big city? Measuring yourself by the example of Christ, where do you stand?

Verses 6-9. Thirty-eight years pass quickly when you are well and actively doing things that you delight to do, but that many years of pain and discomfort are an eternity. But hope dies hard in the human breast, and no matter how many remedies you have tried to get relief and health you will still try another. This man was doubly poor. He had no money and no friends. If he had had friends one or more of them would have helped him into the pool at the proper time. Had he had money he could have hired some one to help him. But as it was his life was a series of frustrations, for others always passed him and reaped the benefits. There is lots of selfishness in the world, and it takes a big heart to give to another that which you yourself sorely need. May it be that the selfishness of the multitude at the pool kept Jesus from healing all of them? It is a law of life that selfishness loses a great deal more than it gains. The merciful reap a harvest of mercy.

John speaks of the miracles as "signs." Signs of what? This entire Gospel was written to prove that Jesus was the Christ, the Son of the Living God, and the miracles that John records add their testimony in a special

way. The remainder of chapter six, following the lesson text, is the weightiest argument in the book to substantiate that claim.

Verse 10. The people of this world are busy minding other people's business, and the busier they are at that the less they mind their own. A robot can be as religious as were most of the Jews in the days of our Lord's earthly sojourn. Their life consisted in doing certain things and abstaining from doing others, according to a formula that had been laid down for them in their traditions. Heart religion was rare. Even so today, people are satisfied with forms; and if you conform to their forms they will think worlds of you, but if you slight and transgress them they will hate you and fight you to the death.

Verses 11-13. I wonder if Jesus ever got thanks from the man He healed. He didn't wait for them, apparently. While the man was busy rolling up his bed so that he could carry it under his arm, Jesus disappeared. If you do not express your appreciation immediately upon receiving a benefit it is probable that you never will.

Verse 14. I am glad the man went to the Temple. The worship in the house of God should be the first thing for you to take up as a custom and the last thing from which to desist. There you are privileged in a special way to commune with God; there you are taught His Word; and if the preacher is faithful there you will be warned against sinning that will bring you only evil. Many people stay away from church because they do not like to be told unpleasant truths. Truths are unpleasant only when you love sin and live in it. To the saint truths are more longed for than necessary food.

This man's physical condition seemingly was the result of sin. A return to a life of sin would bring back suffering that would be worse than that from which he had been delivered. The last state would be worse than the first. I am afraid that he went back. He seemingly took offense at the warning

KINDLY THROUGH ANOTHER YEAR

Tune: Newton.

Kindly through another year
On our varied Christian way
God hath blessed with strength and cheer
To this anniversary day:
Praise His name with heart and voice;
Come before Him and rejoice.

He has watched with tend'rest care,
Taught us from His holy Word:
As we daily knelt in prayer,
Brought us nearer to our Lord:
Praise His name with heart and voice,
Come before Him and rejoice.

As we sought to do His will,
As we tried to fill our place;
He in each one did fulfill
The blest counsel of His grace:
Praise His name with heart and voice,
Come before Him and rejoice.

For His grace and goodness proved,
Sound the highest praise abroad:
Sing ye whom the Saviour loved,
Hallelujahs to the Lord:
Praise His name with heart and voice,
Come before Him and rejoice.

—Ferdinand Lampher French.

Jesus gave him, although he may have acted innocently in giving His name to His enemies. We do not find him coming to the defense of Jesus against the Jews who sought to slay Him, as did the man who was born blind. As soon as you pick up a peeve you start to backslide. Those who seek to improve themselves esteem rebuke and correction as a kindness.

Verses 18-47. In these verses Jesus proves Himself to be the Messiah, but ends with one thing that makes it impossible for some people to believe. They who seek personal honor bar the door to faith. I know of no case where a man didn't decline in his spiritual life when once the lust for honor overtook him. Where it isn't resisted it finally kills. Let him that glorieth, glory in the Lord. Then his faith will be augmented.

JESUS, THE BREAD OF LIFE.—John 6:8-14, 30-35

Lesson for January 31, 1943

Golden Text.—Jesus said unto them, I am the bread of life.—*John 6:35.*

Verses 8, 9. The poor will share with you his crust; the rich will not share his bounty. There are several things you can do when you are confronted by a hungry multitude. You can send them away, and shirk your responsibility. The disciples suggested that. You can talk about it as did Philip and end up by saying that there is nothing that you can do about it. You can give your little to the Lord as did the lad; and you can bring that little to the Lord as did Andrew. The resources of man have never been adequate to do the thing that the Lord would have us do. But when that little which we do have is brought to the Lord and He blesses it it will be more than enough to meet the need.

The Lord provides abundantly of material things for all mankind, yet millions are naked and starving; the light of the glorious Gospel should and could shine throughout the world till there would be no night there; yet vast numbers of men live in a darkness so dense that it can be felt, and have lived thus for centuries. What is wrong? Too many shirkers; too many talkers; and too few who will bring their little to the Lord in loving consecration.

Verses 10-13. According to Paul food is sanctified by the word of God and prayer. *I Tim. 4:5.* If the reverse is true, then food over which no thanks was given is unclean. In the Old Testament certain foods were unclean, and nothing the individual could do would change it. In the New Testament all food for which we give thanks is made clean, but to the impure there is nothing pure.

One of the reasons for the apparent shortage of the necessities of life is man's wastefulness. We are prone to waste much more than we use. Waste today, want tomorrow. The Lord could have performed a similar miracle on the morrow. He might have said, "Don't bother with the leftovers. Throw them into the garbage can. We'll have something fresh when we get hungry again." But no. He gave orders to gather up the fragments, and there were enough to fill lunch-baskets for each of the Twelve.

Verse 14. What you say today you may contradict tomorrow. You may be an enthusiastic follower of Christ today and turn your back to Him tomorrow. But you say, "Am I a fool or a dog that I should do this thing?" I didn't say that you were either, but people have done those very things many times in the past; and human nature is always the same. The failures that others have made you may make. It behooves you to be watchful and prayerful.

Verse 30. A day is a long time. Many things can happen in twenty-four hours. In less than twenty-four hours Jesus had fed the multitude; they had acclaimed Him the Messiah; they determined to make Him king; they ran miles to seek Him; they had a violent reaction; they questioned their thoughts of yesterday; and they turned back and walked no more with Him. The year of popularity had come to an end, and the year of opposition was ushered in. I have seen weather change sixty degrees in four hours, but weather is no more changeable than man.

Verses 31, 32. We are inclined to give the credit to men for what God has done. Moses did not give manna to the children of Israel in the wilderness. God did, but the Jews gave Moses the credit. But Moses would have denied that he did it. Only once did he speak of what he could do, and that once closed the door to Canaan to him.

The Jews professed to believe in Moses, but the Israelites had little faith in him while he was alive. The Jews in the time of Christ had the same mentality and spiritual hardness as had the Israelites in the wilderness. Human nature doesn't change. The miracles in Egypt brought no enduring faith, neither did the miracles of Jesus. People ask for signs and continue in unbelief after they see them. There is a heart condition that makes enduring faith impossible.

Verses 32-35. In this land of plenty there are comparatively few who know what it is to hunger and thirst. The sensations that you experience after being without food for six hours do not come into this class. At that time the bodily craving is for food, and then you satisfy it. You are not starving for lack of food and famishing for lack of drink. They who have Jesus Christ who is the Bread and Water of Life also have the craving which He presently satisfies, but their condition betokens anything else than famine and thirst. But without Him man's real self is starving, and often he knows it not.

Seek Him not for the loaves and fishes, though He supplies these also; but seek Him for the true bread without which no soul can live.

JESUS AFFIRMS HIS DEITY.—John 8:12, 25-36, 56-59

Lesson for February 7, 1943

Golden Text.—He that hath seen me hath seen the Father.—John 14:9.

Verse 12. On the last night of the Feast of Tabernacles great lamps were lit under which people made merry in honor of the Pillar of fire that led the people of Israel during the forty years in the wilderness. It probably was at that time that our Blessed Lord spake

the words of this verse. The Israelites had light in their dwellings while the Egyptians sat in darkness, and during their wanderings they never walked in darkness when they walked according to the will of God. What was sensually true of them is spiritually true of all the followers of the Light of the world, Our Lord. He is the essence of all things desirable—Life, Light, Bread, Water, Truth, etc.

Verse 25. Who art thou? Are you the same that you have always claimed to be, or is the real self somebody else? Christ was two persons, the Son of God and the Son of Man, yet forever the same personality; you are one person with two personalities. He who knows himself understands others. But to know Christ we must be like Him. Few people are, therefore the multitude always cries out whenever He is revealed, "Who art thou?"

Verse 26. God only is Absolute Truth. The only one who ever spake truth without admixture of error is the One who spake the things that He received from the Father. If our fellowship is with the Father and with His Son Jesus Christ then are we also children of truth.

Verses 27, 28. There have been wonder-workers galore among men, so the fact that our Lord did wonders, while enough to start people talking, was of itself not enough to convince mankind of His Deity. There have been teachers many that have filled the world with their wise sayings. While Jesus was the superlative teacher, that of itself also falls short of complete proof. But when Jesus went to Calvary, the heavens donned sackcloth. Three days later He burst the bands of death and the grave, and rose again, "declared to be the Son of God with power by the resurrection from the dead." A superlative man could not have so died and risen; this was possible only to Deity made flesh. And multitudes both of the priests and common people believed on Him then and became the first members of the New Testament church.

Verse 29. The Lord abides with those who obey His Word. John 14:23. Our Blessed Lord was so fully obedient that the Father could be with Him and be so completely merged into His personality that He could say, "I and the Father are one." "He that hath seen me hath seen the Father." You say, "I do the things that please the Father." But is this true "always," and "fully"? I wonder! God have mercy.

Verses 30-32. If any man would do His will he shall know. John 7:17. And if he abide, as a place of permanent residence, in that word, then only has he a right truly to claim discipleship.

America called herself "the land of the free" when she had a million negro slaves; she now calls herself "the land of the free" when she has multiplied millions who are slaves of sin, many hopelessly bound by the chains of evil habits. We are glad that the negro was emancipated; we would to God that the millions in the clutches of sin might get the freedom that is liberty indeed.

Verses 33-36. The Jewish boast of freedom from bondage was a false one. They were

even then in bondage to Rome; and they had been in bondage to other nations frequently from the days of their sojourn in Egypt. So the sinner's boast of freedom is also false. About twenty per cent of the criminals that fill our prisons committed crimes worthy of imprisonment because they had no emotional control. They are slaves to their emotions. Millions are slaves to alcohol, tobacco, and other narcotics. They are slaves of appetite. By far the most common sin is misuse of the sex powers. All such are slaves of lust.

Public opinion wields an authority more mighty than that of dictators. Few people have the courage to arouse its scorn. Better be dead than out of harmony with the times in which you live, is their philosophy. So they go with the crowd on the broad road and have not the courage to turn from it. SLAVES!

Verses 56-59. A true son has the characteristics of his father. All men of faith are children of Abraham. Abraham, by faith, embraced the promises of God and anticipated the coming of the Redeemer. Heb. 11:13. And who shall deny that Abraham joined in the heavenly chorus, "Glory to God in the highest," when the Babe was born at Bethlehem? Abraham's body was laid beside that of Sarah in the Cave of Machpelah, but he isn't dead. Matthew 22:32.

TESTIMONY OF ARCHAEOLOGY

(Continued from page 19)

younger brother Seti II became the next king. Quite a circumstantial agreement with Scripture. 'Inscriptions have been found indicating some unusual disturbance in the reign of Meneptah, and also the death of his firstborn son under peculiar circumstances.'"

Archaeologists have found in Egypt other evidences of later periods agreeing with later Biblical history. Some of these will be considered in a later article.

Anyone who has been troubled with doubts as to whether the stories of the Bible are historically true, should be realizing that those doubts are without grounds. Biblical history and secular history both run parallel, each throwing light upon the other. Yet, each will stand separately, though in agreement.

1. James C. Muir, "His Truth Endureth," p. 56.
2. H. H. Halley, "Bible Handbook," p. 63.
3. Halley, *ibid.*, p. 63.
4. G. A. Barton, *Archaeology and the Bible*, p. 13.
5. Muir, *op. cit.*, p. 68.
6. Barton, *op. cit.*, p. 376.
7. Halley, *op. cit.*, p. 64.

Goshen, Ind.

How shall Christ be manifested today? How shall the Gentiles see Him? Not by the leading of a star; not by the sight of His face. No; by the sight of your face. Christ is made manifest today by His disciples. The Gentiles shall see Him, the underprivileged shall know Him, by seeing and knowing us.—George Hodges.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

In this issue we have some stirring themes to consider. Our life in its relation to **The Living God**, knowing "that he is, and that he is a rewarder of them that diligently seek him," should stir us and thrill us to adoration and praise and reverent humble service and willing obedience to One that has loved us so.

It is well to know how **Faith** applies to bring us into touch with divine blessing and power. It is not altogether a matter of knowing and believing. Unless there is such a sincerity in our heart that we act upon what we know to be the truth and the right, our faith is a dead issue and will not bring us any blessing. We are no better than the devils in that case, for they believe in one God and tremble because of His known judgments, and yet there is no repentance in them nor any desire to do and be right.

In our Junior Topic we have an application of faith as it worked in the lives of **Abel and Enoch**. Such character studies make it easier for us to see the practical application for our own experiences. It will be easier to make it clear to the junior mind also than just an abstract discussion which beclouds the issue.

The first of our Christian Life Topics for the year will be found in this month—**"Purity in Our Social Life."** We can approach it from the positive side preferably, as it is this side that will reveal the side of God's purposes which, if fulfilled, are holy. Then as we look at the negative side, in which we see purity rudely violated in the life about us, we can be the more impressed of the evil in contrast to the good.

On February 7, we begin the first Mission Topic for the year's study. The fields will be studied this year with the thought of the appeal to us to do what we can to help and the obligation to heed the call for help. As we study **The Call from India** may we again seek to impress upon both the young and the old how the darkness that has clouded the people of India may be driven back alone through the light of Jesus.

In this issue Bro. Nelson Kauffman is presenting a special study on the Doctrinal Theme of the month—"Proofs of the Living God." He gives explanations of how it may be used. We shall be glad for a number of congregations to give this a trial in their meetings. It may require either an extra session or the time of two sessions to carry out the plans, but if it serves the ends for which our meetings are intended and makes the impressions more lasting and interesting, it will be worth while to take the time. We shall be glad to hear from those who have given it a test after they have carefully tried it, for several months. Tell us your experiences and give any suggestions that you think may be helpful.

With best wishes for the New Year.

Your Editor of the Y.P.B.M. Topics,

J. R. Shank, Versailles, Mo.

PROOFS OF THE LIVING GOD

Psalms 19

Topic for January 10

MOTTO

"I am God, and there is none else."

MEDITATIONS ON THE TOPIC

I. **How I Know There is a Living God.**—My father ploughed up some pottery in the uncleared piney wood of Florida. They were set side by side mouth downward with nothing in them but a little ashes. "Somebody buried them there," you say in your thought. I say, "How do you know?" You say the fact that they were set in an evident design and were made in a shape to indicate that they were made by human design is the proof. And I am satisfied with the conclusions you make as being evident. A track in the forest indicates that an animal with a hoof of a deer had passed by lately. How do I know? I did not see the animal. No, but I have seen a track a deer makes. I can discern a fresh track in the earth from one that is old. So I have proof by the number of tracks and the way they are impressed in the ground that such an animal must have made them. So, I see in the created world so many evidences of an all-wise intelligence by the work of wisdom and power and design, that I know there is a Living Being greater than man. I know that this God has many attributes of love and grace because of the many living creatures and the provisions for their satisfaction.

I feel in my own being an intuition to seek this living God. I instinctively know that there is a Being who has made me thus. Why should I have a hunger for food if there were none provided? Why should I be given eyes to see if the mighty God had not designed something beautiful and interesting for my eyes to rest upon? Why should my heart long to have fellowship with the unseen Spirit, if there had never been One to prepare my heart to this end?

Then I find that this living God has revealed Himself to men by various ways and has preserved a record of His doings among us by a testimony of men of greatest piety and integrity. I can prove their testimony and their written record of what God has said and promised, and I find that there is no failure in anything which I have honestly investigated. And so I go on learning more and more of Him and I am finding fellowship with Him by prayer, by a new life within, by deepening desires to do what is right and pure and good. My intelligence and my heart cry out, "O Lord! How excellent is Thy name in all the earth!" "Thou art my God." "I will praise Thee." "I will serve Thee." "I will trust Thee." "I adore Thee." "Have Thy way with me and show me Thy will."

II. **The Text.**—Psa. 19.—The Psalmist looked into the heavens and saw the bodies of the sun, moon, and stars fulfilling their regular round by day and by night throughout all seasons. He then said, "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth

knowledge," etc. Then he meditated in the revealed Word of God setting forth His holy law and saw the righteousness and truthfulness and goodness of it all. He was made to say, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes," etc.

III. **Suggestions for Junior Programs.**—There is perhaps no theme that will so interest the junior mind and bring it positive convictions like the simple proofs of the Living God which the eyes of the boys and girls see and which their ears hear and their hearts feel, and their senses are made conscious of throughout their living experience. Lead the boys and girls to give expression to their convictions as you teach them this all answering solution of who they are, and why they are here, and what the whole creation is about, as God has shown it to us in nature and in revelation. All this should be made to create reverence and adoration and a love for God for what He has shown us of His wisdom and of His power and of His loving care and of His great mercy in saving men from sin and its terrible consequences. Assign, to those fitted to explain, appropriate themes bringing out the proofs of God.

OUTLINE STUDY

I. A Conviction Natural in Intelligent Creatures of God.

1. Only gotten rid of by resisting.—Rom. 1:19-25.
2. Denied only by a moral fool.—Ps. 14:1; 53:1; Ps. 10:4.
3. Acknowledged by the truehearted.—Ps. 42:1-3.
4. Feared by devils and wicked men.—Jas. 2:19; Rev. 21:8.

II. The "Things that are Made" Declare Him.

1. The heavens.—Ps. 19:1-6.
2. Man's existence.—Ps. 8:1-9.
3. Things of earth.—Ps. 104:1-24.

III. Man's Conscience Tells Him.

1. Even where no law is given.—Rom. 2:12-16.
2. Judgments enforce conviction.—Rom. 1:18.
3. God's mercies tell him.—Acts 14:17.

IV. The Bible and Its Evident Source.

1. The prophetic seal.—II Pet. 1:19-21; Isa. 41:21-23.
2. Miracles.—Ex. 8:16-19; Acts 2:22.
3. Christ.—Jno. 5:39; I Pet. 1:10-12.
4. Its power.—Ps. 19:7-11; Heb. 4:12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Living God."
2. Proving the Living God.
 - a. By the things He has made.
 - b. By His judgments of sin.
 - c. By His goodness to men.
 - d. By His wonderful Book.
 - e. By the change in those who believe.
 - f. By the miracles He does.
 - g. By the prophecies He foretells.

For Seniors.

1. Proofs in Ourselves.
2. Proofs in Creation.
3. Proofs in Revelation.
4. Proofs in Testing the Promises.
5. Proofs in Prayer.

PERSONAL THOUGHT

"I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well." Teach us, Lord, to see and to know, to worship and to love and to serve Thee.

SEED THOUGHTS

A careful study of the evidences makes intelligent and steadfast believers.—Pierson.

There must be a **First Cause**. This First Cause we call GOD. To believe in a God who is without beginning or ending, who by the breath of His mouth and His infinite power called all things visible and invisible into existence, requires less credulity than to believe that all these things came into being by mere chance.—From Doctrines of the Bible.

Rom. 1:20, according to Weymouth's Translation: "For from the very creation of the world his invisible perfections—namely his eternal power and divine nature—have been rendered intelligible and clearly visible by his works, so that these men are without excuse."

The fool hath said in his heart, There is no God.—Psa. 53:1.

You need not go a mile away from home to come face to face with hundreds of questions which the wisest and most scholarly of men are not able to answer, save on the hypothesis of there being a GOD.—Doctrines of the Bible.

The personal experiences of many of God's people constitute another proof that there is a God, and that He lives in the lives of His people.—Doctrines of the Bible.

A LIVING FAITH.—Jas. 2:14-26

Topic for January 17

MOTTO

"Faith without works is dead."

MEDITATIONS ON THE TOPIC

I. **The Faith that is Alive.**—It is one thing to say, and it is another to do the things that we say. The man that only talks and does not act is considered a man in whom there is no dependence. What is true of men in the common walks of life is likewise true of men who are seeking to be religious. It is one thing to profess to be religious and an entirely different thing to have a genuine religious experience in which our profession and our life fully correspond.

There is such a thing as having a faith that is built up of an intellectual knowledge of things in which we are able to say, "I believe in God and in Jesus Christ, and in the Holy Scriptures," even to be so convinced that we tremble when we contemplate the power of the things we really believe in, and yet be destitute of a living faith in which our intellectual assent and our heart and will are united in an earnest active harmony of faith and works.

A living faith has not only known of the power of God and the great love of Christ, but there has been kindled in the heart an active response to the truth in which the individual has met the conditions of salvation and is walking in the light and power of that salvation. It is one thing to see and feel a pity for the poor, but it is an entirely different thing to both see and feel and do what we can to relieve them. It is one thing to know what God teaches in His Word, but it is a great deal more to know and act upon our knowledge by obedience and activity. True sincerity of heart will bring us into action when we hear the truth of God. Such action

will show forth a living faith and will bear fruit in harmony with the profession of faith.

II. **The Text.**—Jas. 2:14-26.—In this passage James reasons through illustrations showing the relation of faith and works. It was a living faith that moved Abraham to obedience. The obedience proved the nature of his faith to be more than mere profession. Rahab, though a stranger to God, believed in the word of the spies and acted upon her faith, co-operating with the people of God. It is a dead faith that only goes as far as profession, but does not prove its reality by actions.

III. **Suggestions for Junior Programs.**—The boys and girls need to understand that salvation is not found in simply professing to be a Christian. It is possible to confess and be baptized and keep the ordinances of the Church and yet be without a living faith. A living faith will not only hear and act in an outward show, but will act in an inward surrender of the will and such a trust in Christ that the real salvation and peace enters the experience and a real obedience and Christian walk is seen, proving that the faith is more than just a name of being a Christian without a change of heart. Contrast the **dead faith** which does not change the old sinful heart and life, with the **living faith** that shows by the life lived that there is a reality in our claims of religion. A contrast may be shown in James 3 concerning the tongue of one who is allowing the bitterness and strife in his heart to go on and do its mischievous work. And how the one whose faith is working allows the heavenly Spirit to work purity and peace and gentleness and good fruits in opposition to the quarrelsomeness and hypocrisy of those whose faith is not at work.

OUTLINE STUDY

I. A Dead Claim of Faith.

1. Has no power to save.—Jas. 2:14.
2. It is dead.—Jas. 2:15-17.
3. It is no better than the faith of devils.—Jas. 2:19, 20; Jas. 3:14-16.
4. It is like a dead body without the spirit.—Jas. 2:26.

II. A Living Faith is Evident.

1. When proved by deeds.
 - a. In Abraham.—Jas. 2:21-24.
 - b. In Rahab.—Jas. 2:25.
 - c. In a man guided by heavenly wisdom.—Jas. 3:13, 17, 18.
 - d. In the good report of the elders.—Heb. 11:2, 13, 39.

III. Live Fruits of a Living Faith.

1. Joyful hope.—Rom. 5:2.
2. Unspeakable joy.—I Pet. 1:8, 9; Rom. 15:13.
3. Confidence.—I Pet. 2:6; II Cor. 4:13-18.
4. Fight a good fight.—I Tim. 6:12; I Pet. 5:8, 9; Eph. 6:16.
5. The indwelling Christ.—Eph. 3:17-19; Eph. 1:13.

IV. Secured and Kept.

1. God's gift.—Eph. 2:8; Rom. 10:12-17.
2. A good and honest heart.—Luke 8:15.
3. Held in a good conscience.—I Tim. 1:19; 3:9.
4. Prayer for increase.—Luke 17:5.
5. Continuing.—Col. 1:23.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Faith."
2. Pretended Faith.
 - a. Cannot save.
 - b. Does no work.
 - c. Produces evil fruit.
3. True and Living Faith.
 - a. Is sincere.
 - b. It is proved by works.
 - c. Brings salvation.
 - d. Getting it.
 - e. Keeping it.
 - f. Examples of it.

For Seniors.

1. Proving the Genuine.
2. The Value of a Living Faith.
3. Continuing in the Faith.

PERSONAL THOUGHT

While works of righteousness do not avail to purchase salvation, the true and living faith is such that demonstrates its genuineness by the deeds it does and shows that salvation has really been received by faith.

SEED THOUGHTS

God worketh in you, therefore you can work; otherwise it would be impossible. God worketh in you, therefore you **must** work; otherwise He will cease from working.—Wesley.

Good works do not make a man good, but a good man doeth good works.—Luther.

Christian works are no more than animate faith, as flowers are the animate springtide.—Longfellow.

Faith and works are as necessary to our spiritual life as Christians, as soul and body to our life as men; for faith is the soul of religion, and works is the body.—Colton.

Flatter not thyself in thy faith in God, if thou hast not charity for thy neighbor; I think not thou hast charity for thy neighbor, if thou wantest faith in God. Where they are not both together, they are both wanting; they are both dead if once divided.—Quarles.

Faith is the root of all good works; a root that produces nothing is dead.—Bp. Wilson.

As the flower is before the fruit, so is faith before good works.—Whately.

MEN OF FAITH—ABEL AND ENOCH (Jr.).—Heb. 11:4-6; Gen. 5:18-24; Gen. 4:1-8

Topic for January 24

MOTTO

"God testifying."

MEDITATIONS ON THE TOPIC

I. **The Faith of Abel and of Enoch.**—Many of the ancestors of Enoch were living when Enoch was born. The period of time between the death of Abel and the time of Enoch was over six hundred years. Figure it up from the years mentioned in Gen. 5. There was ample opportunity for the men that would think upon God and seek to please Him to learn the whole story of the Fall and of the plan of God for the salvation of men. There was also an ungodly line who were multiplying in the earth. There is little record of them except in Gen. 4 and in the few references to them in Gen. 6:1-7. But it is evident that there needed to be an effort on the part of the people of God to walk in such a way with God that their lives would be accepted of Him.

Abel and Enoch both walked in a way that they received a witness from God that their life was acceptable. Their faith in God enabled them to walk in this good way and to obtain a testimony from God that gave them an assurance. In our study of these men we may well ponder how they did to obtain such a testimony. And having found the secret we may apply the same principles to our own experience and learn to know whether the life we are living is such that we also have a testimony that we please God.

There is no record how God made known His favor to Abel. But it was so evident that Cain saw the difference between his own and Abel's offering. Possibly it was a fire to consume the sacrifice or some such token. There is this hint in the life of Enoch, in Jude 14, 15, indicating that God revealed a prophecy of the future to him. This would say that God spoke to Enoch in such a way that there

was no mistake in his assurance of being pleasing to Him.

Can God give assurance to His people who walk in a way to please Him? There are surely evidences that give this assurance. Making sure that we have by faith accepted His plan of salvation, we may in sincerity of heart obey all the light we receive and find that there is a definite answer to prayer (I Jno. 3:22) and there is a present manifestation of the Holy Spirit producing in us the character and desires of a Christian (I Jno. 3:24; 4:1-13). His word enables us to discern the facts and recognize the true witness within (Rom. 8:9-16).

II. The Text.—Heb. 11:4-6.—Here the Spirit of God moved the writer of Hebrews to record the main thing in the life of these men that gave them the blessing and victory they received. It was their faith and obedience to God.

Gen. 5:18-24.—This tells the story of the life of Enoch and the triumph with which his earthly life ceased.

Gen. 4:1-8.—This tells the story of Abel's life and service and death.

III. Suggestions for Junior Programs.—The juniors may well gather together the life stories of these two men of faith and be able to tell all they can of them. The assignments for juniors will be suggestive of the lessons that may be drawn from these two men. They can draw a lesson on the death of Abel and how God still has a blessing for those who die in the way of righteousness. The translation of Enoch is a different passing from earth from what any one had in his day. At a later day we have Elijah also being translated, and later still Jesus Christ after His resurrection ascended to glory in a cloud. We may also remember the promise to the Redeemed that the day of their translation is coming when they shall meet the Lord in the air and thus ever be with Him.

Perhaps an assignment can be made to some older person who can bring out the way of the God-directed and God-fellowshipping life in words and explanations adapted to the understanding of the junior. This could be either given in a junior meeting, or have the juniors meet together with the adults.

OUTLINE STUDY

I. Abel Obtaining Witness.

1. By faith.—Heb. 11:4.
2. His offering.—Gen. 4:4.
3. In dying.—Gen. 4:8; I Jno. 3:11-13.

II. Enoch Received Testimony of Favor.

1. An obedient life.—Gen. 5:24.
2. By faith.—Heb. 11:5, 6.
3. A prophecy from God.—Jude 14, 15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Witness."
2. Lives Pleasing to God.
 - a. Abel in his worship.
 - b. Abel in his death.
 - c. Enoch in walking with God.
 - d. Enoch going home to glory.
 - e. Enoch's prophecy.
 - f. A life that spoke after death.
 - g. How we may live a life pleasing to God.
 - h. The inheritance of a life for God.

For Seniors.

1. Our Acceptable Service before God (Heb. 12:24, 28; 13:10-16).
2. Walking with God.
3. The Witness of the Spirit.

PERSONAL THOUGHT

Lord, teach us to walk in fellowship with Thee. May the fellowship of this vain world be far from our affection. Help us to draw other souls into the fellowship of the Father and His Son Jesus Christ.

SEED THOUGHTS

Walking With God in Faith

I do not ask for earthly store
Beyond a day's supply;
I only covet more and more
The clear and single eye.
To see my duty face to face
And trust the Lord for daily grace.

I care not for the empty show
That thoughtless worldlings see;
I crave to do the best I know,
And leave the rest with Thee;
Well satisfied that sweet reward
Is sure to those who trust the Lord.

Whate'er the crosses mine shall be,
I will not dare to shun;
I only ask to live for Thee,
And that Thy will be done;
Thy will, O Lord, be mine each day,
While pressing on the upward way.

And when at last, my labor o'er
I cross the narrow sea,
Grant, Lord, that on the other shore
My soul may dwell with Thee,
And learn what here I cannot know:
Why Thou hast ever loved me so.

—J. J. Maxfield.

PURITY IN OUR SOCIAL LIFE

Eph. 5:1-17

Topic for January 31

MOTTO

"Walk as children of light."

MEDITATIONS ON THE TOPIC

I. Social Purity.—God planned for society in the life of people. "It is not good that the man should be alone; I will make him an help meet for him." This step of the Creator was taken with a purpose of making people happy and doing them good. In order to fulfill the purpose of our Creator we need to study what He has revealed of His plan for us in our social contacts.

There is more than one phase of sociability. The home, with its wedded man and wife, was the first social circle. As time went on that circle was enlarged and the home included children under parental care and teaching. Children under the same parents related in the ties of brothers and sisters, have a relation to each other according to God's plan. If we would see God's plan in the unit of the home, we shall have a beautiful relationship of love and kindness and reverence and co-operation and fellowship, and pure conduct. Anything that breaks this order in the home corrupts family life and mars the usefulness and blessing of that home in society. Here boys and girls are taught the first lessons in purity and obedience and reverence and mutual burden-bearing. From one home to another home and its inmates, there are points of contact that need to continue in a law of righteousness and purity and godliness. When the purpose of the Creator is fulfilled the laws of social purity are kept and prompted by conversation, conduct, and chastity in thought and action. Upon every innovation of evil and impropriety there must be a certain frown or word of disapproval. Youth must be guarded by elders from the pitfalls and snares set by the unclean and the filthy who are spots in our circles of association. Elders must promote this teaching by a worthy example and by proper warnings and teachings when the wrong ways appear.

II. The Text.—Eph. 5:1-17.—This passage points out the things of impurity that should be avoided in conduct and speech by the Christian and the kind of company that

should not be allowed to have fellowship in our social relations. There is a place for contact at times, but it should be one of reproof rather than fellowship. Our walk of life should be a light that of itself brings a reproof to those in darkness.

III. Suggestions for Junior Programs.—There are a number of practical points of contact for boys and girls to consider when they are thinking of keeping themselves pure socially. Next to uncouth and immodest conduct comes uncouth and immodest speech. There needs to be fixed in the mind and heart of the boys and girls a standard of purity that is to be kept inviolate in the things they say and do. If there is no respect to these standards there ought to be methods of procedure to express disapproval. "Have no fellowship with the unfruitful works of darkness." "Flee youthful lusts." "Follow after righteousness," etc. There is a time to refuse association. There is a time to run. And when there is good wholesome company to associate with we are to follow such and enrich our life with the blessings it bears. Reading of the right kind will do much to strengthen the ideals and purposes to follow what is true and good. Reading of the evil kind, if indulged in, will do much to poison the mind and unfit us for pure thoughts and society. Dress that always speaks for modesty and purity is to be cherished, while dress that leads to unclean and improper thoughts is to be avoided and discouraged. Pictures are either ennobling or are made to suggest things that are ignoble. Keep the eyes from looking on what is sinful in pictures, in reading and the appearance and actions of the impure and immodest. In the assignments and preparation see that these phases of the subject are developed.

OUTLINE STUDY

I. Fulfilling the Plans of the Creator in Society.

1. In the family.

- a. One man and one woman in wedlock.—Matt. 19:5, 6.
- b. This union not to be adulterated.—I Cor. 7:2; Ex. 20:14.
- c. To live in unity.—Eph. 5:21-33.
- d. To talk of God's words.—Deut. 4:9, 10; 6:4-9.
- e. To worship God together.—Josh. 24:15.
- f. To guard against evil.—Ps. 101; II Cor. 6:14-18.
- g. To extend hospitality to others.—I Pet. 4:9, 10; Heb. 13:2; Rom. 12:13.

2. In social contacts.

- a. Friendly.—Rom. 12:10; Prov. 18:24.
- b. Humble.—Rom. 12:3, 16.
- c. Impartial.—Jas. 2:1-4; Prov. 22:2.
- d. Returning good for evil.—Rom. 12:14, 17-21.
- e. Graceful speech.—Col. 4:6.
- f. Graceful behavior.—I Pet. 3:8-11.
- g. Flee lusts and follow purity.—I Tim. 2:22, 23; Eph. 5:11.
- h. Modesty.—I Pet. 3:3, 4.
- i. Assemble with saints.—Heb. 10:24, 25; Acts 2:42.
- j. Avoid the company of evildoers.—Ps. 1:1; Prov. 4:14-19.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Purity."
2. Walking in Pure Ways.
 - a. In the words of our mouth.
 - b. In the deeds that we do.
 - c. In the company that we keep.
 - d. In the things that we read.
 - e. In what we listen to.
 - f. In the sights that we look upon.
 - g. In the way we act and dress.

For Seniors.

1. Christian Ideals of Social Purity.
2. Promoting Purity in Ourselves and Others.

PERSONAL THOUGHT

"Let us cleanse ourselves of all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

SEED THOUGHTS

No decent man can enjoy indecency.—Sel.

Impure speech never comes from a pure heart.—Selected.

It takes purity in heart, to see it in others.—Selected.

Be as careful of the books you read as of the company you keep; for your character and habits will be as much influenced by the former as by the latter.—Hood.

Character which is pure gold needs no vaneer.—Selected.

Immodest words admit of no defense; For want of decency is a want of sense.—Dillon.

Only he who knows God is truly moral.—Schelling.

THE CALL FROM INDIA.—Isa. 40:18-31

Topic for February 7

MOTTO

"For the kingdom is the Lord's."

MEDITATIONS ON THE TOPIC

I. India, a Place Calling for Messengers of Christ.—When we consider the debt that we owe because of the blessings of the Gospel in our own lives, there is no way to pay that debt save by doing all that is in us to bear the same message to other souls that they may also have the same blessings that we enjoy. When we have done all that we can in paying this debt of love we may count that we have not paid the debt we owe to Christ excepting in part. But the love obligation that we have toward Him will tune our ears to hear the call that comes from the various fields for whom His love goes out and His command goes forth, "Go ye into all the world, and preach the gospel to every creature."

India is calling, not always for herself. Macedonia was shown by the Lord in a vision as a man, saying, "Come over into Macedonia, and help us." But when Paul and his companions were passed over, they did not see the man in particular, though they saw the many needy souls of both men and women who were without Christ. They found doors where little bands were found who would listen and who responded to the Gospel. They found opposition to their work and received stripes and imprisonments. But they never doubted that the man in the vision represented a real need and that God had sent them to supply that need. So with India. The needs are there. The difficulties are great. There will be many opposers, and there will be suffering to endure. But God expects His called messengers to go and to tell the good news, and never to grow weary of the privations and sufferings. They often are the steps to victory for souls.

II. The Text.—Isa. 40:18-31.—This passage is an appeal to people who have fallen into idolatry and are ignorant of the true God. Even Israel who had been caught by her prophets and had the word of God in her midst, had so degenerated through her sinful life that she had lost sight of God and had followed the course of idolatry. Some one must awaken these idolaters to a sense of the presence and power of the everlasting God and thereby show them the vanity of their idolatrous life. Such conditions in the people, whether in India or in America, are

a loud call to bring the message of help that comes from the living God.

III. Suggestions for Junior Programs.—The Junior can understand that there are needs that cry out without an audible voice yet with an impressive feeling upon the heart and conscience. As the poet wrote about the dullness of people who could not see anything in the voice of nature:

"To our age's drowsy blood
Shouts the inspiring sea."

So to the ears of the people who have the Bible, there are cries so loud that fall upon ears so dulled by secular interests and selfish ends that it is difficult to get them to hear. Endeavor to get the boys and girls to hear that call through the needs of India and through the words of command that come from Jesus and His inspired Scriptures. There will need to be some preparatory study of conditions in India, and then assignments made by which these conditions are set before the meeting, and the appeal is made to hear the call to those who have the blessing of the Gospel and are able in some way to send it or take it and thus enable others to come to God by means of the Gospel message and through the prayers of God's people.

OUTLINE STUDY

- I. **The Call of God.**
 1. To Spirit-filled workers.—Acts 1:8.
 2. The commission.—Matt. 28:19, 20; Mark 16:15; Luke 24:46-49.
 3. To the Church leadership.—II Tim. 2:2.
 4. To every believer.—Phil. 2:15, 16; Matt. 5:13-16.
- II. **India Calls.**
 1. As one of God's fields opened of God.—Acts 16:6-10.
 2. Its needs cry.—Acts 26:17, 18.
 3. Crying needs.
 - a. Ignorance of the true God.
 - b. Bonds of sins.
 - c. Without Christ and without hope.
 - d. Sorrows and sickness and poverty.
 4. We have Christ the real remedy.—Col. 1:13-17.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Call."
2. India Calls for the Messengers of Christ.

MY CUP RUNNETH OVER

There is always something over
When we trust our gracious Lord;
Every cup He fills o'erfloweth;
His great rivers all are broad.
Nothing narrow, nothing stinted,
Ever issued from His store;
To His own He gives full measure,
Running over, evermore.

There is always something over
When we, from the Father's hand,
Take our portion with thanksgiving,
Praising for the path He planned.
Satisfaction, full and deepening,
Fills the soul and lights the eye
When the heart has trusted Jesus
All its need to satisfy.

There is always something over
When we tell of all His love;
Unplumbed depths still lie beneath us,
Unscaled heights rise far above.
Human lips can never utter
All His wondrous tenderness;
We can only praise and wonder,
And His name forever bless.

—M. E. B.

- a. India is included in God's commission.
- b. Her needs speak to those who have help to give.
 - Sin.
 - Poverty.
 - Sickness.
 - Sorrow.
 - Ignorance of God.
 - No knowledge of Jesus.
 - No knowledge of the Bible.
 - No one to tell and to help or to pray.
3. Responding to the Call from India.

For Seniors.

1. God's General Call to the Nations.
2. God's Special Call to Individual Fields.
3. The Way India Calls to Christians.

PERSONAL THOUGHT

Can I be quiet enough before God to hear the call to my heart as I learn of India's millions without the Gospel of Christ?

SEED THOUGHTS

Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?—Sel.

There is no better contributor to foreign missions than the one who engages in missionary intercession.—Sel.

I will place no value on anything that I possess, except in relation to the kingdom of Christ.—Livingstone's resolution, made in young manhood.

The Spirit of Christ is the spirit of missions, and the nearer we get to Him the more intensely missionary we must become.—Henry Martyn.

I have but one candle of life to burn, and would rather burn it out where people are dying in darkness than in a land which is flooded with light.—A Missionary.

Your love has a broken wing if it cannot fly across the sea.—Babcock.

PRACTICE OF PRAYER

For the heart truly desirous of praying there are two great things to do. The first is to ask, the second is to pray.

This heart of prayer is a gift of God. We cannot light it ourselves. . . . It is one of His rare gifts, not rare in scarceness, but rare in being of inestimable worth. As such we must humbly seek it, and He will give it.

Prayer is a definite factor, and to pray for the gift of prayer is to accentuate the element of definiteness. . . . The promise here stands firm: "Ask and it shall be given you" (Luke 11:9).

Besides asking for this blessing, there is something else to do. That is to pray. By this is meant to give oneself to prayer—to go on praying despite the seeming discouragements, and notwithstanding what may seem to the soul the want of response from the Lord. Of course, despite the opposition and resistance of the powers of evil, God is not reluctant, but is on the side of the soul who prays in truth.

So the great simple rule is just to pray. Pray, pray, PRAY. Keep on praying,—pray through—so that we may enter into the presence of the Unseen.—Triumphs of Faith.

AN ALTERNATE TYPE OF YOUNG PEOPLE'S MEETING PROGRAM

Introduction

The Mennonite Commission for Christian Education and Young People's Work at its meeting in Chicago, Ill., Oct. 30, 1942, adopted the recommendation of the Secretary of Young People's Bible Meetings to provide a different type of program for possible use once each month for a year. This is to be an experiment to find out if this type of program will be practical and acceptable and will help to revive interest in our Young People's Bible Meetings. This type of program was suggested to find out if possibly waning interest in our Young People's Bible Meetings may be partly due to a faulty application of a good principle. The principle is that our young people enjoy and need spiritual exercise to stimulate growth. In our application of the principle we ask our young people to exercise themselves in giving the audience spiritual instruction. For this they have had little preparation. They have difficulty in giving expression to that for which they have not been prepared by experience.

In public school, the new thing is taught, then the pupils are asked to use in expression what they have been taught. Upon this same principle we prepare these programs. We suggest that wherever possible these programs be given a trial and the results reported to the undersigned.

How to Use This Program

We are using the Doctrinal Topics for this experiment. These topics usually appear for use on the second Sunday of the month. In these columns each month we plan to have a Study Outline prepared for the Doctrinal topic. These outlines are to be duplicated by some one so that each person attending may have one. The lesson is to be taught by a competent instructor—the pastor, or some other person in the congregation. Each person taking part in the meeting should have his Bible, a pencil and a study sheet, and the duplicated outline. As the instructor proceeds with the study the blanks are to be filled in. This will give each person something to do and will constitute the program for one evening.

At the bottom of the study sheet will appear topics upon which different persons will express themselves, the following Sunday evening, or later. That will mean that the topic suggested for that Sunday will be omitted and the one to follow this study of the Doctrinal topic will be substituted. In this way there will be one meeting for the study of the Doctrinal topic, and one meeting for expression on the topic. The new feature will be the use of the study sheet, by use of which the young people will be first prepared by study before they give expression.

We suggest, if you have no duplicator, that you arrange with a neighboring congregation which does, to provide you with the study sheets. Do good clear work on the sheets so they will be easily read. A hectograph may be used or carbon typewriter copies.

Nelson E. Kauffman, Sec'y of Y.P.B.M.

PROOFS OF THE LIVING GOD—Lesson for January 10

(Outline and Study Sheet to Be Duplicated)

Introduction.

- What constitutes a Proof?
- There are _____ chief sources for proof of God, _____ and the _____

- Proofs of God in Nature.** Nature is _____ of God." How?
 - "The heavens declare the _____ of God." Explain.
 - "The firmament showeth His _____." Explain.
 - "Night unto night showeth _____."
- Acts 14:17. "He hath not left himself without _____, in that he _____ and gave us _____." How about time of drought?
- Acts 17:24-28. "He giveth to all _____ and _____ and _____ He hath made of _____ all _____ Wonders of blood."
- Rom. 1:20. Nature is a proof of His "_____ and _____"
- Gen. 1:21-25. The unchanging laws of reproduction of life prove today His _____ repeated _____ times.

II. Proofs of God in Man.

- Rom. 1:19. That which may be _____ of God is "_____ How?"
- Rom. 1:32. The wicked know the "_____"
- Rom. 2:15. The Gentiles show the "_____ written _____"
- Man instinctively when in need _____
 - Psa. 107:13. "Then they _____ unto the _____ in their _____"
 - Jonah 1:5-14. "The mariners were _____ and _____ every man _____" "What meanest thou, O sleeper? _____ and _____ upon _____"
 - Ex. 5:2; 9:28. _____ said, "I know not _____ neither _____" "Intreat the _____ and I will _____"

III. Proofs of God in His Word. Proof of God lies in the Word, the Word does not undertake to prove there is a God. Christ is called the _____

- Jno. 14:6. "I am _____"
- Col. 2:3. "In _____ are hid all the _____"
- Matt. 11:27. "No man knoweth the _____ save the Son, and _____"
- Promises of His Word fulfilled in lives today
 - Jno. 3:36. Believing brings _____
 - I Jno. 1:9. By _____ sins they are _____
 - Jno. 14:21. By _____ Jesus He _____ to us.

Topics for Personal Expression

(To be assigned for the next meeting)

- Things I Have Observed in Nature That Prove to Me There is a God.
 - Give Present-day Incidents of Unbelievers' Belief in God in Times of Trouble.
 - Proofs of God in My Own Personal Experience with Him.
 - Laws of Nature We Use Every Day Which Prove God's Wisdom.
 - How I Meet the Theory of Evolution in High School.
 - Things About the Bible That Show God Is the Author.
- Note. When Duplicating use legal size paper or use single spaces.

WE ARE EPISTLES OF CHRIST

(Continued from page 7)

a lad of fifteen were taking a nobleman through the pottery factory. The nobleman was using bad language and making light of sacred things. At first the boy was shocked, but later laughed at the smart remarks. Mr. Wedgewood was indignant; and picking up a vase of rare workmanship, he purposely let it fall. The nobleman was angry, but the potter replied, "I can make another vase like this for you, but you can never give back the boy the pure heart you have destroyed by making light of sacred things."

Our Book Goes to the Critic

In Revelation we read that the books were opened, and that we shall be judged from the books. We also noticed that God writes a book of remembrance, and we know that nothing escapes His watchful eye. Whatever the books reveal in that final judgment, will be the basis for our reward. "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." God knows even the secret sins, and the all-important thing is that those sins have been blotted out and erased from our book—washed away by the blood of the Lamb. Woe to them whose sins are still found on the pages of the book at that time!

Our works shall be tried. "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." Then shall the Judge divide them according to their works. "Then shall the King say unto them on his right hand, . . . Inherit the kingdom . . . (I was hungry, thirsty, a stranger, naked, sick, and in prison, and ye ministered unto me). . . ." Then we'll see the effects of our labor and realize our lost opportunities.

There is a machine in our large banks that silently but accurately weighs the coins as they come in. It throws out the light ones and keeps the good ones. Thus shall that judgment be in the last day, when we shall all be weighed, and only those whose names are found in the Lamb's Book of Life shall not be found wanting. There will be no prejudice there, and the Judge will be perfectly just. Make sure your book will stand the test.

At the beginning of the New Year is a good time to examine our writing, to have blots erased, and to write more that will stand in the judgment. If we have failed, Christ is always loving and kind and ready to give us a clean sheet, and to help us do better and to live a life that will be an honor and glory to Him as men read our lives. May those who are lost seek Him while He may be found. May those who are negligent confess their sins and have the blots erased. And may we all strive more earnestly to live exemplary lives.

"I came to my teacher with a quivering lip,
My task undone;
'Master, give me another sheet,
I have spoiled this one.'

(Continued on last page)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

Bro. C. F. Derstine, the editor of this department, recently was the victim of an attack by a vicious dog. Consequently he finds writing difficult. Hence this month's articles are products of others writers. We trust our readers will appreciate these practical selections from exchange periodicals.

SEVENTEEN MONTHS BEHIND BARBED WIRE

By Pastor Otto Samuel

The writer of these experiences, Pastor Otto Samuel, has been in the employ of the American Board of Missions to the Jews of Brooklyn, N. Y., for the past five years or more. He first labored as traveling evangelist among the Hebrew Christians in Germany, with Dr. Frank as his honorary director. After the Herschell-Grynzypan incident in Paris he was interned at Sachsenhausen for six weeks. After his release he escaped to Amsterdam and while there acted as representative of the American Board of Missions. Later that Board arranged his transfer to Brussels, where under their auspices he carried on a splendid work among refugees. From this point Mr. Otto Samuel's story proceeds in the following narrative. Readers will be glad to know that he finally reached America and is now working among refugees in connection with the Philadelphia branch of the American Board of Missions to the Jews.

It is a long time—seventeen months—to be cooped up behind barbed wires. (1st) From November 10th to December 20th, 1938, in the German concentration camp at Sachsenhausen. (2nd and 3rd) From February 20th to April 24th, 1939; I lived in the internment camps at Bilthoven and Schoorl in Holland. In Schoorl I held the office of a camp minister. (4th) The time between May 16th and May 28th, 1940, I spent in the wagon-camp Fauga in the South of France. There we were, nine men penned in our wagon, stifled by the continuous lack of fresh air. (5th) From May 28th to June 3rd we stayed in a ramshackle manufactory in Mazere. It was the same routine here; we had scanty freedom to move; some of us fell ill and the treatment was bad. (6th) From June 3rd to October 29th, Saint Cyprian on the Mediterranean was our involuntary residence. (7th) From October 29th, 1940, till March 7th, 1941, we remained in the ill-famed camp of Gurs. The chief characteristic of life there was bleakness, rain and mud. (8th) From March 7th to May 6th life was going on for us in the transit camp Les Milles near Marseilles.

On May 6th, 1941, I left France aboard the Winnipeg bound for Martinique. We never arrived in Martinique, however, as our steamer was intercepted by a British man-of-war and had to alter her course for Trinidad. There, camp life began again. From May 28th till June 19th we were assigned to a British internment camp. Camp life in Trinidad was infinitely better. Nobody had to starve, and the treatment was very decent. I am now going to relate some of my experiences.

The Evacuation

On May 10th, 1940, the very day Hitler invaded Belgium and bombs were raining down, I was suddenly arrested. I had gone to the bank to fetch relief money which had been sent me by the American Board of Missions to the Jews for distribution among the Jewish refugees in Brussels, when an officer

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

arrested me. Two days later a batch of refugees were sent by train to Southern France. The departure was preceded by a disgusting spectacle. We were herded together on the platform of the railway station and there soldiers robbed us of the few belongings we still possessed. I wanted to say good-bye to my wife but the mob parted us and only our eyes met—perhaps never to meet again! The journey lasted more than a hundred hours. A hundred hours with practically nothing to eat and drink. Fortunately it started to rain after a while. We collected the precious rain-drops in cans—that was our only water supply for the first 36 hours. In Ath our train ran into an aerial bombardment. One bomb hit a wagon near by. Twenty-one persons were killed and fourteen more or less seriously wounded. One person went mad. During the whole attack, we were confined to our sticky compartments, which were of course strictly blacked out. Upon our arrival in Fauga brutal soldiers drove us with the butts of rifles from our compartments. A fellow of mine had his leg broken. The Belgian escort had vilified us as parachutists and fifth columnists. Hence that brutal treatment.

Internment

Conditions of life in French internment camps were exceedingly bad. The barracks, hastily built, showed cracks and chinks and gave little protection against rains and sandstorms. In Saint Cyprian the barracks had not even a floor. We had to lie on the bare ground of crunching sand and pebbles and were utterly helpless against the multifarious vermin. Just as the days were extremely hot, so the nights, on the other hand, were terribly cold. Many of us contracted bladder and kidney ailments. In Gurs, for a change, there was a wooden floor in the barracks, but the rats had gnawed their way through the laths and insisted on keeping company with us. We had no cupboards and we let our bread dangle from the beams in order to protect it from the ubiquitous mice. Light and heat were entirely insufficient. The stove was small and endlessly smoking. The windows were but tiny holes. There wasn't sufficient light, even in the daytime, so most of us stayed in bed until noon. It is hard to imagine a more bleak and desolate atmosphere. Some makeshift arrangements with candles and kerosene lamps brought a little relief. We had, however, to buy these conveniences with our own money. In order to have it warm at night, we tried to fill the chinks in the walls with rags and straw, but our endeavors had little effect. The nights remained appallingly cold. The different barracks were connected by narrow paths. But path is too euphemistic an expression. One should better say morasses. Only assisted by a stick and jumping from stone to stone could one make one's way through these swamps. It was a heart-rending sight to see old women of seventy years and more toiling along through the camp, shod only with the thinnest kind of low shoes. I ministered as chaplain in the camp, and in order to discharge my duties properly I constantly

had to wear high rubber boots. In the barracks there were never enough seats. All available seats, of course, were without arms and backs, and after some time we all had a temporary curvature of the spine.

The Food Situation

It is no exaggeration to say that the food was very bad. Twice a day, usually, we received a thin water-soup, sometimes adorned by some rare beans floating lonely in the vast expanse of the greasy water, a minute portion even for a child. The bread amounted to nearly twelve ounces a day. Owing to this under-nourishment, symptoms of scurvy showed themselves very soon. Butter and fat were non-existent as far as we were concerned, but the tiny bits of meat distributed on and off were highly appreciated. In Saint Cyprian we enjoyed a great luxury—fruit!

First, we ate from tin cans. Two persons shared a can. A French soldier, witnessing how we had to eat, expressed his nausea. It was possible, however, to buy additional foodstuffs within moderate limits, but the prices were simply exorbitant. We tried to help each other as much as we could. Nevertheless some of the inhabitants of the camp died from starvation. Perhaps I would have met with the same fate if it had not been for the American Board of Missions to the Jews, which helped me generously and enabled me moreover to assist some of my comrades in the camp. (It is a pleasure to me to express here again in my own name and in the name of my comrades my deep-felt gratitude.)

Incidentally, one of the typical experiences in the camp: One day walking along the chief thoroughfare of the camp, I observed a mother trundling along her baby in a pram. The child was crying from hunger. Finally, the mother opened a flask and fed the child, not with milk—but with diluted, stinking coffee, our sole official camp-beverage.

Hygienic Conditions

They also were very bad. There was a painful lack of medicaments and bandaging material. Everything was covered with dirt. All wounds became purulent and the process of healing was unreasonably protracted. Even after healing, the skin remained terribly cicatrized and deformed by ugly looking scars. I myself had four times an inflammation beneath my thumb-nail and was operated on four times. Dysentery and typhoid fever claimed many victims. In our barrack, which sheltered 64 persons, eight people died from different diseases. Simply unbearable was the vermin-plague. And nothing would help. We tried insect-powder, flit and an innumerable number of local French recipes like Mari Rose or Citronelle. But all in vain. Our skin was covered with disgusting blisters. We did the utmost to clean our barracks and beds, but finally we had to realize that nothing was of any avail against the vermin. It made our nights, too, a sleepless torture; but that was not the worst. The vermin transmitted diseases from one person to another. I lived in consort with a gigantic flea. It was a monster and a master in the art of jumping, and most elusive to boot. I chased him for weeks, but again and again he evaded my traps. And when I finally caught it, my triumph was superb. The straw we were lying on also had a bad influence on our health. Our skin was incessantly itching, and the physicians

talked about a special straw-disease. The dental treatment was in no way better. I suffered for weeks without obtaining any treatment at all. The lavatory conditions defied even an approximate description. They were a torment for people who had still some sense of human dignity—let alone aesthetical sensitivity. The drinking water was never purified and consequently dangerous for consumption.

Good-bye to Our Dead

We remember our dead. How often did we gather around a bier and how often had I to deliver my funeral sermon across an open grave! The coffins were crude wooden boxes, sometimes with ill-fitting lids. Lowered down into the pit, they floated on the water and the corpses were sometimes gnawed into by the rats. I still remember the bereaved throwing flowers into the grave. I threw my three shovels of earth and quoted I Cor. 15:42, 43. Good-bye, my brothers and sisters! You may well rest and wait for your day of resurrection. Far on the horizon the crests and peaks of the Pyrenees are towering, and flowery meadows encircle your graves. Good-bye!

Psychic Torments

It stands to reason that all these distressing material conditions finally resulted in making us psychically unbalanced. Being the pastor, in whom these unhappy people confided, I witnessed moving experiences. But suffering under the same conditions, I too went through strange experiences. Let me give you a short account of it. The gravest danger I encountered so often was a despairing disbelief in God and His wisdom; and this was the source of all the other psychic ailments. There was a growing tendency to self-destruction. All instincts of life were paralyzed and the urge of self-preservation finally exhausted. A deep melancholy overshadowed everything. The hour of extreme danger was dawn. There we were, lying on our straw mattresses after a torturing, sleepless night, our will suffocated except for one determination—self-destruction. When we got up we were ashamed of each other. Everyone tried to conceal his despair beneath a veil of rudeness and ribaldry. Sometimes the tension exploded in quarrels, but nobody bore his neighbor a grudge. Everyone recognized these discords for what they really were: the unavoidable symptoms of "camp-frenzy."

There is only one panacea against all these diseases of body and soul; I want to emphasize it—only one! Trust in Jesus Christ, our Saviour and Redeemer. If one succeeded in awakening this trust, the danger was removed. So life in the camp was in a way a school of inspiration. We experienced sublime hours of edification. We felt the veil of transcendence which separates us from Him become thin and transparent. He instilled us with peace and filled with vigor our tormented hearts.

There was always an opportunity to teach His Gospel. In Saint Cyprian, I delivered a sermon every Sunday. In Gurs lived about 12,000 people; 500 were Protestants and I was their appointed minister. It meant much work, but I was grateful for it. Besides the sermons I fulfilled all the other duties of a pastor. We read the Bible and I taught the catechism, and I visited those who needed it. In many cases I was able to assist my parish materially. The camp church in Gurs was well organized. A French pastor was in charge of it. Especially our Christmas was moving.

Let me conclude my report with an address to you, my brethren and sisters: Be grateful for your peaceful life and don't complain. Remember the wretched people in Gurs! Pray for them.—The Hebrew Christian.

THE CHRISTIAN SABBATH

Note—This message is inserted because the Christian "Lord's Day" is imperiled in every direction. The organized powers of evil seem to be conspiring to destroy its blessed influences. —Editor.

The cycle of the seven day week is a reckoning of time that should never be disturbed, for it has a special relation to the setting apart of one day in seven for the worship of God. The keeping of the Sabbath as such a day is of very ancient origin. In fact, the record states that God originated it in connection with the creation. The Bible says, "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

The transferring of the observance of the Sabbath from the seventh to the first day of the week is a fact of history. It was made in the early centuries of the Christian era and was so heartily honored and blessed of God in connection with Christian worship that the effort in later times to revive the keeping of the seventh day Sabbath soon goes into a legalism that hinders rather than helps the keeping of one day in seven for God. The facts as set forth in the Bible are that the early Christians began to meet on the first day of the week for Christian worship, and within a few centuries this observance was so widespread in countries under Christian influence that it came to be well nigh universal. We conclude that the seventh day was a memorial of creation, but the first day was a memorial of redemption in celebration of our Lord's victory of resurrection. "This is the day which the Lord hath made: we will rejoice and be glad in it."

Some years ago in the state of Tennessee in a case before the Supreme Court of the state, Noah W. Cooper, an attorney, included in his brief of a case that involved the question of the Christian Sabbath a number of citations from prominent men from which we quote. He said:

Chief Justice Neil said that Sunday is one of our most useful institutions. The prophets of God assure us in the Bible that Sabbath keeping is fruitful of all blessings; and Sabbath breaking fruitful of all evils. We beg to here insert the opinion of some great men as to value of the Christian Sabbath:

Daniel Webster: "The longer I live the more highly do I estimate the importance of the proper observance of the Christian Sabbath."

Humboldt: "It is as unreasonable as inhuman to work beyond six days weekly."

W. H. Steward: "Every day's observations and experience confirms the opinion that the ordinances which require the observance of one day in seven, and the Christian faith which hallows it, are our chief security for all civil and religious liberty; for temporal blessings and spiritual hopes."

Andrew Jackson, dying on Sunday: "Always obey God and keep the Sabbath day."

John Randolph Tucker: "I wish to testify my belief that the institutional custom of our fathers in remembering the Sabbath Day to keep it holy, as the conservator of their Christian religion, is the foundation of our



political system, and the only hope of American freedom, progress and glory."

Mark Hopkins: "God has joined liberty with the Sabbath."

John Calvin: "If the Lord's Day was abolished, the Church would be in imminent danger of convulsion and ruin."

Voltaire: "There is no hope of destroying the Christian religion so long as the Christian Sabbath is kept as a sacred day."

Gladstone: "The religious observance of Sunday is a main prop of the religious character of a country."

Blackstone: "The Sabbath is of admirable service to a state, considered merely as a civil institution. It imprints on the minds of the people that sense of their duty to God so necessary to make them good citizens."

Adam Smith: "The Sabbath, as a political institution is of inestimable value, independently of its claim to divine authority."

Mr. Bagnal (Iron Producer): "We have made rather more iron since we stopped on Sundays than we did before."

Garfield: "This is the Lord's Day. I have a great reverence for it."

T. DeWitt Talmage: "Let your Sabbath go and with it go your Bible, and after that your liberty. I would like to see the much-scoffed-at old Puritan Sabbath come back again."

John Roach Stratton (Baptist): "Above all, we need the old-fashioned Lord's Day, in which the plow rested in the furrow and the sweet Sabbath bells sounded across the silent fields and the quiet cities, calling the people from the feverish activities of the week and turning their thoughts to those divine and heavenly ideals which constitute at last the true life of man."

Bishop E. M. Marvin (Methodist): "We must stand like a rock against all invasions of our Sabbaths. Nothing can compensate us or our children for the expulsion of the hallowed day. The home and the Sabbath belong to each other."

Abraham Lincoln: "As we keep or break the Sabbath Day, we nobly save or meanly lose the last best hope by which man rises."

Peter Ainslee: "Around the observance of the Lord's Day centers the stability and character of a nation."

Maj. Gen. Casey, U. S. A.: "If our Sabbath in America is lost, it can never be restored and all is lost."

Benjamin Disraeli (Jew), Lord Beaconsfield: "Of all divine institutions the most divine is that which secures the day of rest for men. I hold it the most valuable blessing ever conceded to man. It is the cornerstone of civilization."

Rabbi Julius H. Greenstone: "Had the Israelites observed the Sabbath in all its details no nation or tongue could ever have prevailed against them."

Frederick Sanders: "The Sabbath Day is the Saving Bank of humanity."

Henry Ward Beecher: "A world without a Sabbath would be like a man without a smile, like a summer without flowers, like a homestead without a garden."

Lord Eldon: "Christianity is part of the laws of England."

Cardinal Gibbons: "Sabbath-keeping aids every virtue: Sabbath-breaking helps every vice."

Sec. 5 of Art. 427 of the Versailles Peace Treaty of June 28, 1919, signed by all the sixty warring nations, urged the adoption in every nation of Sunday as a rest day; to promote the peace, prosperity and happiness of all humanity.—Wesleyan Methodist.

"Great believers have been unwearied waiters."

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THE 40,000,000TH BOTTLE

One of the large distilleries of the country recently filled its forty millionth bottle of hard liquor in the presence of employees and distinguished visitors, including industrial and political leaders and government officials of the Middle West. The Governor of the state where the distillery is located sent his personal representative for the occasion.

According to press reports, cheers resounded as this 40,000,000th bottle was carried along the conveying track. The plant manager and oldest employee in years and point of service, took the bottle from the line and presented it to one of the officials of the company, who upon receiving it is reported to have said:

"We recognize early a social responsibility. You can understand, therefore, my emotion over this symbol, this treasure won through conscientious endeavor, this forty millionth bottle. It represents the toll of tons of freight, the conversion of untold acres of grain. My emotions are aroused by the realization that into each bottle went the skill, the wisdom, the unsparing patience and the matchless ingredients marshaled at our plant here from our distillery heritage of 78 years."

How strange a way to recognize a social responsibility. A flood of forty million bottles of liquid fire to cause human wrecks, populate jails, crush manhood and womanhood, break up homes, curse the nation, destroy the bodies and damn the souls of men and women, old and young alike. You inject your poison into the blood stream of humanity, and then have the effrontery to say this is your social responsibility. No, Mr. Official, I cannot understand your emotion over

what you call "a symbol, a treasure won through conscientious endeavor."

I suppose, sir, that it was a typographical error in the press report that quoted you as saying that these forty million bottles represent the "toll" of thousands. You probably said "toil." But after all, "toll" is perhaps nearer the truth. Literally the "toll" runs into the thousands, yea, millions. A toll is a tax paid for some privilege, as the privilege to cross a bridge or ride over a highway. Your government (and mine) allows you the privilege of riding over human needs and exacting a colossal toll. Your forty million bottles of whisky, gin, ale, and other hard liquors take a toll of millions of bottles of milk and millions of loaves of bread from the mouths of little children. You take your toll of millions of smiles from their lips, millions of roses from their cheeks. You and your associate distillers of the nation are piling up vast profits with which you are enlarging your plants and increasing the output of your death-dealing stuff, in order to exact a still heavier toll.

You speak of the conversion of untold acres of grain—of the matchless ingredients marshaled at your distillery to be converted. You have converted them all right. No question about that. But into what? As you receive them truly they are the "matchless" provisions of a loving Father who so abundantly bestows them in unstinted measure for the use and blessing of His children.

But you are converting these bounteous blessings into distilled damnation. You are converting these "matchless" ingredients into "matches" that set on fire the basest passions of men. They burn the hope out of women's breasts. They turn the bridges of success from beneath the feet.

Into each of these forty million bottles you claim to have put all the "skill, wisdom, and unsparing patience gleaned from your distillery heritage of 78 years." You may have put "your skill" into your bottles, but the men and women who empty them will certainly not find it, but rather be robbed of their skill. "Your wisdom" that you put into your bottles turns men into fools. "Your unsparing patience" ripens into quarrels, fights, drunken brawls and maudlin cursing. You proudly boast of "your distillery heritage of 78 years." But what will be your heritage in eternity?—J. F. Leist, in Herald of Holiness.

The quality, not the quantity, of our witness here will determine the quantity, not the quality, of our glory there. The more we are like Christ in spirit here, the greater our semblance in glory there. While we rejoice in the Blessed Hope of the Coming of the Lord and the translation of the saints, let us never forget that the great need is for a progressive translation into His likeness here and now (II Cor. 3:18).—Reginald Wallis in Gospel Gleaners.

BIBLE STUDY

(Continued from page 21)

there is no alternative but to visit the judgment of death upon us. But, because of the death of Christ, we are made free from its judgment, while we through the Spirit serve in its righteousness.

(To be concluded)

WE ARE EPISTLES OF CHRIST

(Continued from page 29)

"In place of the old sheet stained and blotted,
He gave me a new one, clean, unspotted,
And into my glad face smiled:
'Do better next time, my child.'

"I went to the Throne with a quivering heart,
The Old Year done:
'Father, hast Thou another chance for me?
I have lost this one.'

"He took the Old Year stained and blotted,
And gave me a New one, clean, unspotted,
Then down into my sad heart smiled,
'Do better next time, my child.'

West Liberty, Ohio.

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SAVED WITHOUT A SAVIOUR

By Naomi Strubhar



HERE is nothing that will loosen women's tongues like sitting around a quilt on a rainy day, and the little group helping Tina Gish do hers was no exception. The discussion was, however, an edifying one. They were all sisters in the Peniel congregation and had been wondering just why so many apparently sincere people professing salvation often fell away, and why many who do not, manifest so little real life. Many and varied were the possible reasons advanced and discussed—good ones too—given out of experience and observation. Finally one summed it up saying:

"People will always backslide. We can just expect it. There was Judas among the apostles—but we have already discussed that."

Another one was not yet quite satisfied, because the slender dark woman at the corner of the quilt had said no word throughout the entire discussion. Perhaps if she were addressed enough pointedly, she would deliver her opinions. "Della here hasn't said a word. What do you think about this subject?"

"I suppose you think it very unusual for me to keep quiet so long," she smiled, and she was reluctant to say more.

"Oh no, not that, but your children are all Christians—the kind whose lives we watch and wish our children could be like that. I am sure you must have some opinions on the matter, and we would like to hear them. Wouldn't we?" she appealed to the rest.

All gave hearty assent, and Della was urged to air her views until she breathed a prayer and began: "Indeed, I do have opinions—such strong ones that I am afraid to begin. You might wish you could stop me as easily as start me before I get through."

Of course they would not wish that, and they were really anxious for her views so she continued, "My mind takes me back to the year I had pneumonia so badly, and couldn't seem to get over it. Pa and the children sent me down to Texas to my brother's till I got strong again. My brother lived in a nice quiet little college town, and I could rest all I wanted to, but time soon hung heavily on my hands, so I looked around for something to make it pass more quickly. I found they were having evening classes that any one could go to. I picked out one they called a religious education class and joined that, since it was for Sunday-school workers and such.

"And would you believe it? That professor led the class to discuss this same problem we have been talking about. They had some of the ideas I heard here, along with a lot of others. After letting them talk a while, he said, 'In my opinion, this situation exists because far too many people are saved without a Saviour.'

"He never did explain what he meant. One pupil agreed audibly (she was a queer fanatical little thing, so we thought), others were amazed, some were puzzled, and a few just passed it by, but I turned the thing over in

my mind. First I thought, 'What's he saying? You can't be saved without a Saviour.' Then his meaning began to sift in. Why there had been a time when I thought I was saved. I hardly know what I based my hope on, but I remember when I woke up and realized that:

"Not the labor of my hands
Can fulfill the laws demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone,
Thou must save, and Thou alone.

"Nothing in my hands I bring,
Simply to Thy cross I cling;
Naked, come to thee for dress,
Helpless, look to Thee for grace,
Foul, I to the fountain fly,
Wash me, Saviour, or I die."

"It was then that my Saviour became precious. The pity of it was that it all happened after I had brought seven immortal

PETITION

**Make my heart a golden altar—
Place of never-ceasing prayer,
Brightly lighted with Thy Presence,
Shining in a world of care.
Make my heart a burning lantern
For the Master, anywhere.**

**Make my life a very garden
Full of ripened fruit and spice,
All so pleasing to its Keeper,
Beautiful for love of Christ—
Able then to show to others
Blessings that on earth suffice.**

—Florence Mott.

souls into this world, and tried the best I knew to lead them to God, but though they all came in their early youth, the oldest three drifted away." She paused to wipe away a tear. This was news to the Peniel sisters. They had not known that she had three straying ones back east.

"I tell you I am mighty thankful that I woke up in time to start leading the other four to the foot of the cross, for I have found it a whole lot easier to lead children in the right way in the first place, than to regain them once they have wandered out.

"Well, as I was saying, that saying of that professor just set about right with me, and I decided that God helping me I'd always talk about my Saviour, and magnify HIS saving power. The first one I really tried it on (outside my own family) was a young sister in my Sunday-school class. She came to me just bubbling over—she had just come out in a 'reconsecration meeting.'

"This time it's real," she told me. "I have made up my mind to go all the way—no matter what others do. I am going to watch myself and live up to my own convictions. At last I have peace, and know I am saved."

"I was a little skeptical, but all I said was, 'I'm glad you are sure, for I know how long it was before I really trusted the Lord Jesus as my Sin-bearer and took Him for my righteousness.'

"I could soon see that I was talking in an unknown tongue so far as Madeline was concerned.

"Della Murray," I scolded myself, "Lay aside your suspicions. She seems sure. Isn't that enough?"

"It was a scant six months till this joy of Madeline's had about all ebbed away. She was drifting—justified herself in what she did—stayed away from services saying, 'The preacher just throws clubs.'

"I began to wonder if it was a case of 'Saved without a Saviour,' and prayed for the Lord to open her eyes. She came out in some meetings after a real hard struggle. This time I hope she has struck bedrock.

"Another one of my class problems was Isobel. She was pretty, high-lifed, and very warm-hearted, but she had a bent for getting into scrapes, some quite serious and unsavory ones too. Now and again she seemed to appreciate spiritual things, then again she would be hard as nails. No one, not even she herself, seemed to know where she stood most of the time. Once for over a year, we scarcely ever saw her, then she came back penitently. Everyone thought this time it was the real thing, for she seemed so happy and so zealous to win her friends. It was at a young people's Christian life conference, that I attended with my children, that I had a good talk with Isobel. She told me of her struggles and her new resolves.

"This time it is going to last," she told me. "I am through wandering. I am so happy."

"I tried to center her eyes on Christ, telling her that only Jesus could save and keep her. I told her not to look to her own high resolves and goodness, for 'that will never stand the test, my dear,' I admonished. 'The only thing that really avails is the righteousness of Jesus Christ put to our account. Commit your all to Him and trust Him to keep you till that day, and be sure that your sins are all under the blood.'

"Again I received that look of total incomprehension. She just didn't seem to know what I was talking about, and she didn't seem interested. She was more interested in telling her experience. I trembled for her, as I remembered Madeline. Was it another case of 'SAVED WITHOUT A SAVIOUR'?"

"Other people, it appeared, didn't share my doubts concerning Isobel, for they gave her a Sunday-school class. She was talented and used on about everything.

"We want to keep her busy," they said, "Exercise helps growth."

"But she soon appeared before her class with a diamond on the third finger of her left hand; it seemed with that she lost interest in her church work. The next winter she married a divorced man. Oh, yes, she is still busy working in her husband's church (or was the last time I saw her), but her church work carried about the same significance as club work would in her mind. I asked her how she was getting along in her Christian life.

"Oh, fine, fine!" She was almost flippant.

"I'm not teaching right now. I have been very busy with church work ever since we

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CHRISTIAN MONITOR

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A PILGRIM AND A STRANGER

By Grace Metzler

This story received first prize in the annual nonconformity contest held at Eastern Mennonite School.



HE annual applebutter boiling had long since past on the Martin Homestead. In fact the sweet, spicy substance was at this very time reposing in the brown and white crocks on the wide, spacious attic. The huge iron skillets in the pantry and the tin colanders and pans in the cupboard told that the fall scouring was finished. The large white house itself whispered that autumn was nearly over, for her front porch looked miserably bare without the usual three porch rockers. The barn, loyally wedded to the house, stood firm and substantial close by. It seemed as if he were constantly pleased with the graceful figure by his side.

It was to such a homestead and well-ordered household that Ethel made her appearance eighteen years ago, the baby of a family of six. The others were much older. Martha, the used-to-be-baby, was in the seventh grade when Ethel, the on-behind-one, came along. So the blonde, curly headed baby girl became the target for the petting and teasing of the indulgent older brothers and sisters. The other children finished the eighth grade, then as grew to be the usual custom, stopped to help their parents on the farm. In due time they married and had families. But Ethel was different. She had carried home report cards that had straight lines of A's on them. Naturally high school followed the grades for her.

On this particular morning Ethel stepped briskly along the lane to the mail box. Her hair, still persisting in forming ringlets, was loosely gathered back, framing a rather attractive face. Her light, eager step told that she was in tune with life. She challenged life!

"Oh, a letter for me!" she breathed joyously. "Postmarked Bridgeport. It does look like Miss Brenton's handwriting." A thin torn edge of the envelope fluttered to the ground as Ethel drew out her English teacher's letter and read:

Dear Ethel:

I have not heard a word from you since graduation last year. I hope that you are not burying yourself on the farm so that no one will ever know about all the talents nature has given you. How well I remember your perfect essay on "What I Want to Be." Your desire was to be a writer. You have originality and wit. Ethel, you have brains. Why not share your talents with the world

and really be a writer? I know that you can compete with the rest and come out victorious.

I have been so earnest in stimulating you to feel your part in the world that I almost forgot the main reason for this letter. Professor Lane and I were married in September. We are living near Bridgeport, close to the University where Professor Lane is teaching. I am not teaching this year, but I am trying to learn something about housekeeping. Young professors are always poor, so never marry one, Ethel. Maids are out of the question for me. The other night I was telling Ernest about you and your ambitions. We finally concluded our long talk by deciding to invite you to live with us and attend the University. You could start right in at second semester and go through to success. It would be grand to have you here. You would teach me some of those tricks you Mennonite people have in housekeeping, wouldn't you? I hope you will know how to prepare some of those good dishes your mother used to have. I believe she called the one "snitz and nep." Do come, Ethel. Show the world what is in you. Eagerly awaiting your reply, I am

Gladys Brenton Lane.

"Oh, could anything be more wonderful!" Ethel exclaimed as she finished reading the letter. "Miss Brenton always was so grand. It is what I want. I want to be someone great." She turned and walked quickly to the house.

"Any mail?" asked Father, as Ethel entered the kitchen.

"A card from Martha saying that the children have the chicken pox," Ethel answered carelessly.

"And you have a letter?" It was seldom that anything escaped Mother's watchful eye.

"Yes, from Miss Brenton. Well, her name is Mrs. Lane now. She was married in September. Here, you can read the letter."

Father took out his spectacles and read while Mother peered through her bifocals and read the letter over his shoulder. Only too well did they realize the high ambitions

of their willful daughter. The inevitable had come!

"It is wonderful to think that such an offer has come. Just think of attending Bridgeport University and meeting all kinds of delightful writers and literary people. It is too good to be true. You will be proud of me yet, Daddy and Mumsie, dear."

But Father and Mother Martin shared not their daughter's joy. Concern, ah, godly concern was theirs.

"We do not take pride in the same things the world does, daughter. Our pride and joy come when our children walk before God in truth. You know our deepest longings are that you will be one of His."

"O Father, just because I'm not a Mennonite does not say that I am a heathen. Why, I believe in God. Miss Brenton, I mean Mrs. Lane, does too. She says God placed us in this world to make it better, and we can't do that when we live such separate lives from everyone. I do not see any sense in looking and acting so different from other people."

"What would John say?" Mother questioned.

"I am not worrying about John. He will think, of course, that I should stay here, marry him, and be a Mennonite. It bores me to think of always washing for him on Monday, ironing for him on Tuesday, mending for him on Wednesday, cleaning for him on Thursday, and baking for him on Friday, when I could be somebody the world would notice. John will be nothing but an obscure farmer to the last of his days."

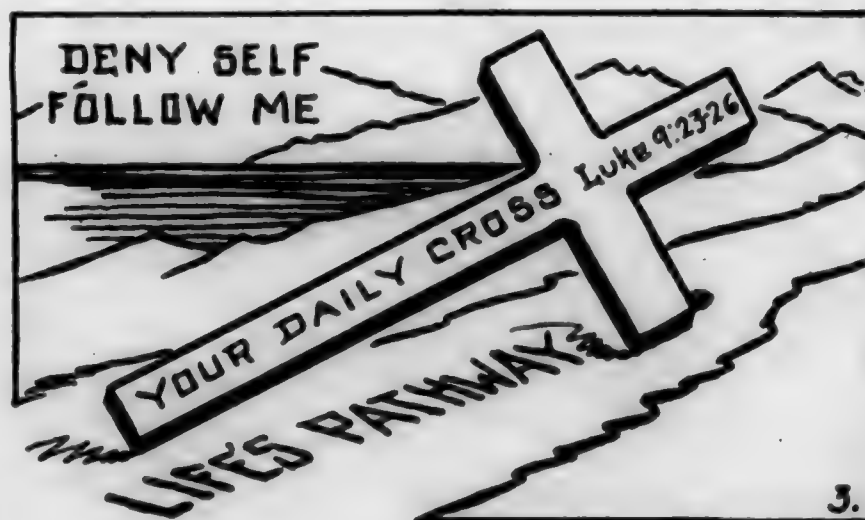
"Didn't John graduate in your class with honors?" questioned Father.

"Oh, I know he did, but the trouble with him is he lacks ambition."

Father and Mother Martin's eyes filled with tears. Only too well did they realize now what they should have realized years before. Miss Brenton had a powerful influence over their daughter, and in a subtle way had injected suspicion into her mind as to rightness of the way of life as the Mennonites taught it. It was evident that she was set on going, and go she would!

* * * *

It was the last Saturday night in the old year. Ethel and John had spent the evening together. It was hard for John to leave, for well he knew that Ethel's trunk stood in the hall awaiting tomorrow when she would depart. Making one more desperate effort to bring the girl to her senses he said, "I had hoped and prayed that you would not leave. We need you here. Christ and His work are calling for talented people like you. I thought that you would be here during the winter



revival meetings and answer Christ's call for your life. Then one of our church schools would be the place where you could further develop your talent. Ethel, you can never walk with Christ and the world at the same time. Their standards are as different as night and day. What the world would acclaim, Christ would condemn. 'If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.' Those are Christ's words. No one can win the applause and approval of the world and be a true follower of Christ."

"And I will show you they can," Ethel argued. "No, I never expect to be a Mennonite, for I do not believe in such narrow practices. But I will belong to some church that will really help the world to love God more. O John, don't be so serious. You ought to be glad for my sake."

John said nothing. He knew his words would be wasted. Good-by's were said, and their ways parted.

January came and with it the opening of second semester at Bridgeport University. Ethel felt lonely many a time during her freshman year, but the urge within her to achieve made her determined to stick to everything. In her first year she was only one of the five thousand students in the University. In her second year she was recognized for her literary ability. In her third year she was associate editor of the college publication. And in her fourth year she won the annual four-hundred-dollar Duquesne prize for her editorial.

Her stay with the Lanes was "perfectly delightful," as she described it to the home-folks. She had become a member of Mrs. Lane's church and was a regular attendant at Easter time. Christmas, of course, was spent with the folks back home, so once a year she tolerated a Mennonite service. But it was so simple and so queer, and her parents', brothers' and sisters' lives seemed very monotonous. Now her life was broad and pleasant. To have written magazine articles and have the second edition of her first book already printed, was thrilling. It was sweet to be the public's pet. It was delightful, too, to have the attention of Dwayne Filmore, the dashing young editor of the Hancock Magazine. He was her constant companion at literary banquets and clubs.

* * * *

Christmas was tomorrow. The Red Arrow pulled into the Limeburg station. Ethel, thinking about home and Christmas, was ready to alight. "It will be good to see Dad and Mother again," she mused. "It is all right to send them flowers and candy through the year but it is many times nicer to see them. Dear old souls!" The train came to a creaking stop, and Ethel stepped to the platform.

"Hello there, sister. How are you? It is good to see you again." It was the voice of Henry, her favorite brother.

"Merry Christmas, Aunt Ethel!" Little Mary called.

"Same to you, dear. My, how you have grown! It is grand to see you. How are you all, Hen, and how are Father and Mother?"

"Well, Mother is not so well. So I guess we will not be having the usual Christmas dinner. She is anxious to see you."

"Is she very ill? She never mentioned anything in her last letter."

"She took sick day before yesterday. She insisted that we do not alarm you."

The old homestead was soon reached. "Grandma said that you should come up as soon as you can," Little Mary said as they stopped at the gate.

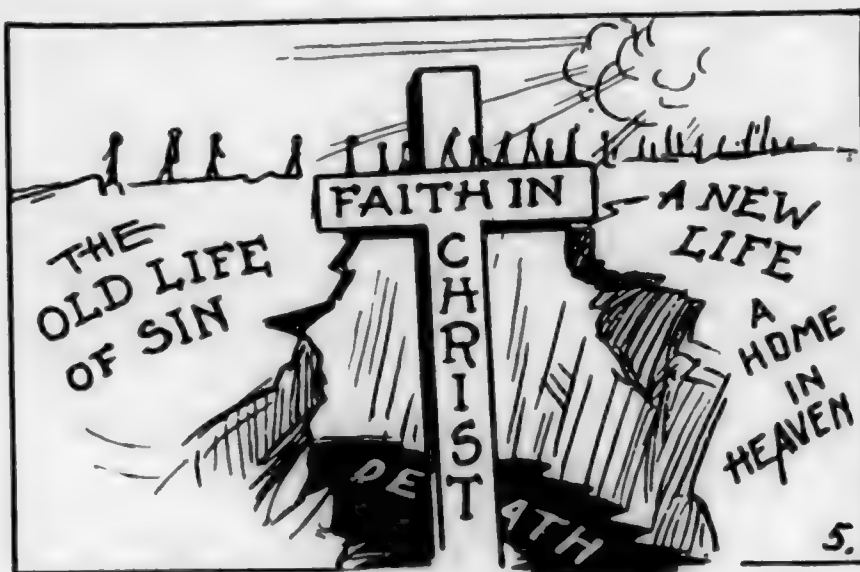
As Ethel stepped into her mother's room and bent to kiss the faded lips, she realized that her mother was ill, very ill.

"So you have come home, Ethel? I missed you so." She paused from exhaustion, then continued, "I never ceased praying for you through the years. Love Christ, and let the world go on in its madness and folly. Ethel, after all, we are only pilgrims and strangers here on earth. Heaven is our Fatherland. I'm going there soon. After I am gone I want you to have my Bible. Please read it every day for my sake." Her eyes closed. She lay very still.

"I will read it, Mother," Ethel said chokingly. Quietly on Christmas morning Mother Martin slipped away to her Fatherland.

The following days were a nightmare to Ethel. Grief-stricken, she had no consolation. Thus far in life only sunny days had been her lot. Now alone she faced life's realities. The simple calmness of her father, brothers, and sisters perplexed her. Death, to her, was a tragedy. To them it was a peaceful home-going.

"Ethel, are you going to stay with us?" Henry asked, some days after the funeral.



FAITH

Faith has two seeing eyes
Beholding from afar
The mansions in the Father's House,
And Christ, the Morning Star.

Faith has two hearing ears
Whose very depths are stirred
When he who is both Grace and Truth
Proclaims His saving word.

Faith has two fervent lips
Whose joy it is to bless
The precious name of Jesus Christ,
The Lord our righteousness.

Faith has two open hands
Which freely come to take
The bounties of a Father's love
For the Redeemer's sake.

Faith has two willing feet
Which walk the narrow way
And run to do the Lord's commands,
While it is still today.

- W. M. Czamanske, in S. S. Times.

"Oh, I can't stay. My book is just about half written and I must finish it." So Ethel was soon bound for the city with her mother's Bible tucked deep in her suitcase.

* * * *

Spring had followed the dreary winter. Ethel and Dwayne had just returned from an evening's drive along the river. They now sat talking in Ethel's apartment.

"How is your book coming along, Ethel? Soon ready to print? I'm dying to read it."

"No, it is not nearly finished and furthermore, I don't plan to finish it."

"Not finish it? Why I thought your life was wrapped in it."

"It used to be, but, Dwayne, I would give everything, absolutely everything, to live and die like my mother. I thought at one time her life was narrow and uninteresting, but I see it differently now."

"You are tired and nervous, dear. Writing, you know, is bad for overtaxed nerves. We will get a midnight snack and then I, as your physician, shall prescribe ten hours of sleep. In the morning you will be feeling 'tops'."

"Dwayne, I am well, sane, and not tired. But through these months I have been reading Mother's Bible. She had underscored all the verses on a Christian's relationship with the world, so I see now what John was trying to teach me years ago. That is that the standards of this world are such that a true follower of Christ can never accept. In writing I, already, have stooped to wrong standards because the public wanted it. Now since my eyes are opened, I can either tear up the manuscript and live as I know a Christian should, or go on as I have been living. The latter I know now is wrong so I have only one course left to follow."

"But, please, consider what such a step would involve. You are a popular writer. Do you realize the reproach and scorn the world would heap upon you?"

"I have carefully considered the reproach and criticism that shall be mine. But I would rather be a pilgrim and a stranger here than to be the world's puppet. Thank you, Dwayne, for all you have meant to me. I do not expect you to understand, but I must go back to my people for I am convinced that that is the true way to live." He did not understand and the parting was not easy.

* * * *

The Red Arrow pulled into the Limeburg station. Ethel grabbed her bags and stepped from the train.

"Glad to welcome you back, Miss Martin." Ethel looked up into the twinkling blue eyes of John.

"O John, is it you? Hen must have told you I was coming."

"He did. And you have really come to stay, Ethel?"

"Yes, I am a pilgrim and a stranger in this world now."

"A pilgrim and a stranger," he echoed.

Manheim, Pa.

The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out. (Prov. 28:11).

POLYCARP THE MARTYR

In the year 166 A.D. the city of Smyrna was in an uproar. The city was under Roman authority, and the officers were having their hands full maintaining peace and order. During the absence of Polycarp, the Christian bishop of Smyrna, who had been on a visit to Rome, bitter enmity against the Christians had been stirred up, and the people were wild with excitement. Because it was supposed that the Christians were disloyal to Caesar, those who looked upon themselves as specially loyal to the emperor, cried, "Death to the Christians!" Then someone started the cry, "Let Polycarp be brought out!"

The Christians believed they must be ready to die for their faith, if need be, but they felt they must not run needlessly into danger. So they persuaded Polycarp, their beloved bishop, who was some ninety years old, to leave the city and remain for a time in seclusion.

But one day, as evening drew near, he heard the rattle of chariot wheels. One of Polycarp's servants had betrayed his master, and the Roman officers were at the door. Frightened friends brought word to him that he must flee, but he replied, "The will of God be done."

Unwaveringly he went to meet the officers who had come to take him. He set food before them and asked that he be permitted to spend the time in prayer while they ate. Thinking only of the cause of Christ to which he had given his life, Polycarp prayed for the Christians, and for the churches. Then, at the appointed time, he announced that he was ready to go.

Polycarp was permitted to ride on a donkey and, the horsemen acting as guards, the journey to Smyrna was begun. The Roman peace officer who had come to arrest Polycarp could not help feeling respect for this old man who exhibited such courage. Besides, it was the officer's business, if possible, to persuade the Christians to renounce their faith in Christ and to worship the statue of the emperor according to the custom of the Romans. So he invited Polycarp into his chariot and as they rode along, the officer said,

"What harm is there in saying, 'Lord Caesar,' and in sacrificing, with other ceremonies observed on such occasions, and so make sure of one's safety?"

At first Polycarp gave no answer. It is hard for us even to imagine the thoughts which might have come into Polycarp's mind as he listened to the officer's words. Why not save his life by renouncing his faith in Jesus? Perhaps he thought of his boyhood and of his Christian home. How different was the home where Christ was worshiped from the home of a pagan; for in homes where the Lord was worshiped there was unselfishness and love.

Then perhaps he remembered how when he was but a lad, John the Apostle who, for a long time was the leader of the Church in Ephesus, had come to his town. He listened to the Apostle who had himself seen Christ and had listened to His teaching. From the Apostle's own lips he had heard the story of

the wonderful works and words of Jesus, written in his heart, and he could never forget them. Then he must have also thought of his long life spent in the service of Christ. He had preached the Gospel, and had seen men's lives changed by the message of Christ.

He remembered, too, how he had become a leader in the Church, and had been ordained a minister of Jesus, and then had been made bishop of the Church in the district of which Smyrna was the chief city. He had promised to hold fast to the truth of the Gospel. How could he now break his word, even to save his own life?

Paul, the great apostle, had taught in Ephesus, the city to the south, from which the Christian faith had been carried to Smyrna, and the Christians of Smyrna knew by heart the famous letters of this Apostle to the Gentiles. Polycarp must have thought of how undaunted Paul had been when he faced death in the service of Christ.

Then, too, Polycarp had just come back from Rome, where he had gone to confer with Bishop Anicetus in the interests of the Church. What would his friend, Anicetus, think if Polycarp should waver now in his loyalty to Christ?

But uppermost in the mind of Polycarp was the thought of Jesus, who had set His face steadfastly to go to Jerusalem, where He knew that He was to be crucified. And Polycarp knew by heart the message which Jesus had given His beloved John for the Church in Smyrna (Rev. 2:8-11), especially the words, "Be thou faithful unto death, and I will give thee a crown of life."

So when the irenarch urged Polycarp to renounce Jesus and offer sacrifice to the emperor, he shook his head and said, "I shall not do as you advise me." The officer could not understand the conduct of this Christian. The Romans believed in many gods, and it was a simple matter for them to add another god to the list. And here was a man who was stubborn enough to insist that there was but one God, and who refused to acknowledge any other. In Smyrna a temple in honor of Emperor Tiberius and his mother had been erected, but these Christians refused to worship the statue. In anger the irenarch hurled the old man from his chariot. Polycarp was injured, but, ignoring the pain, he followed to the city.

Smyrna had its stadium, as had many cities of that day, doubtless copied after the great stadia of the Greeks and after the arena at Rome where gladiators fought one another or with wild beasts and where, in the days of Nero, Christians were tortured and put to death. When Polycarp reached the entrance to the stadium, words came to his mind that made him lift his head with fresh courage: "Be strong and show thyself a man, O Polycarp!" Had not God sent this message to him?

The proconsul endeavored to persuade Polycarp to renounce his faith in Christ, saying, "Swear and I will set thee at liberty. Reproach Christ!" But Polycarp, unmoved by the persuasion of the proconsul, and by the shouts of the multitude, replied:

"Eighty and six years have I served Him, and He never did me an injury. How, then, can I blaspheme my King, my Saviour?"

Again the Roman officer urged him, "Swear by the fortune of Caesar!"

But Polycarp replied, "Since thou art vainly urgent that, as thou sayest, I should swear by the fortune of Caesar, and pretendest not to know who and what I am, hear me, for I declare with all boldness, I AM A CHRISTIAN!"

Thinking he might still frighten Polycarp into denying his faith, the proconsul threatened,

"I have wild beasts at hand—to these will I cast thee, except thou recant."

"Call them," answered Polycarp, "for we are not accustomed to renounce that which is good in order to adopt that which is evil!"

"I will cast thee to be consumed by fire, seeing that thou despisest the wild beasts, if thou wilt not recant," threatened the proconsul.

"Thou threatenest me with fire which burneth for an hour, and after a little is extinguished," answered Polycarp, "but art ignorant of the fire of consuming judgment and eternal punishment, reserved for the ungodly. But why tarriest thou? Bring forth what thou wilt."

Then the herald, at the command of the Roman officer, stepped forth into the arena. A hush settled over the crowd. They wanted to catch every word the herald shouted. Then came to the hushed crowd the words of the herald:

"Polycarp has confessed that he is a Christian! Polycarp has confessed that he is a Christian!"

The hush was turned into shouts of fury: "Let loose the lions! Burn him alive!" The show of wild beasts was over, so it was determined to put the Christian to death by fire. The eager people, each wishing to have a share in the death of Polycarp, searched the shops and near-by public baths, for wood fagots.

The wood was piled around him. When they were about to nail Polycarp to the post, he said:

"Leave me as I am, for He that giveth me strength to endure the fire will also enable me, without being secured by nails, to remain without moving in the fire."

Accordingly, he was only bound—then Polycarp prayed, "I give Thee thanks, Lord, that Thou hast counted me worthy of this day and this hour, that I should have a part in the number of Thy martyrs, in the cup of Thy Christ, to the resurrection of eternal life."

The fire was kindled, and the flames leaped about Polycarp's body. The record that has come down to us says that because the flames did not consume Polycarp's body the executioner was commanded to pierce him with a dagger. Thus, this noble martyr gave his life, rather than to deny his Lord. His body was at last consumed by the flames, but the Christians of Smyrna gathered up his bones and buried them. On a hill just outside the city of Smyrna today there is a tomb, said to be that of Polycarp, who gave his life for the name of Christ eighteen hundred years ago.

(Continued on page 55)

CHRISTIAN MONITOR PULPIT

THINGS THAT WE MAY KNOW

By Harold Brenneman

TEXT: These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.—I John 5:13.

These words of John show the Lord's purpose in giving us His Word, the Bible. We believe the things that we **know**. We do more than hope by faith, we **know** by faith. Knowing and believing are two different things. For example, to believe that Christ died for our sins and to say so publicly is one thing, but to know His power demonstrated in our lives, to know that Christ died for our sins, to know Him is quite another thing. I believe there is a Franklin D. Roosevelt, but I do not know him.

God's intention for every one of us is that we might know—that we might be **sure**—not reasonably sure nor practically sure, but absolutely, infallibly, unmistakably, **ETERNALLY** sure! God wants us to **know** the great truth of salvation in our souls.

Putting aside all human reasoning and knowledge and probabilities, let us rejoice together in the things God has given us to know. We want to think together of the things God has given us to know: (1) about the world, (2) about ourselves, and (3) about the future.

At first thought we might take a non-Christian viewpoint—that the world is truly in a sorry state of affairs, that we cannot be quite sure just how we will come out of this war, or who will be winner by triumph of might, or what will come afterwards. Of course, we are building a world for free peoples, we say—we did that before. And a careful look at the past makes us afraid to hope for the future. And then life, as Solomon found it, appears to be vanity—useless. And our minds might become filled with doubts and questions and why's and maybe's. To the unsaved thinker, what he may know about the world is just so much vexation of spirit—vanity. And what he may know about humanity will not enlarge his sense of responsibility toward God. And it is certain that he may know absolutely nothing about the future. May we look at ourselves in this time and ask, Are we taking a Christian outlook—a positive faith in the midst of uncertainties and probabilities and blasted hopes?

What, then, are the things that we may know? In his epistles, John points out a number of things that we may know. Returning to the three spheres mentioned, let us take

I. The World We Live In

1. "We **know** . . . the whole world lieth in wickedness" (I Jno. 5:19). There is no reason for us to believe that civilization is steadily advancing—no reason for us to lose our

zeal to cover the world with the Gospel. We dare not lose sight of the reality of sin everywhere. Even as Paul said, "The whole creation groaneth and travaileth in pain together until now" (Rom. 8:22). We must not allow ourselves to doubt the wickedness of the world and its devices. We may see good in all, but unless we also see the attending evils we will be ensnared by the temptations that come clothed as angels of light. We as God's people have come to accept anything that is not flagrantly sinful as being practically harmless. From that point we go on and make applications to individual situations and exceptions for ourselves until we have become so mixed up with the pulse and standards and tastes of the world that we hardly dare look God in the face. Oh yes, we admit the world lieth in wickedness, but we conform to **its** standards of dress; its sports and entertainments, strangely enough, find a place in our search for happiness; this same wicked world can supply just what we like to read and the kind of people we like to talk about and are proud to be with! My dear people, if we then **BELIEVE** that the world lieth in wickedness, let us **KNOW** that the world lieth in wickedness and be far enough removed from its ways and devices that we may not, as Lot, look back with regret at leaving the wicked city. "For here we have no continuing city, but we seek one to come" (Heb. 13:14). How many of us live as though we were satisfied with this one?

2. The second thing we know about this world is that it is the last time. I John 2:18. Certainly no one would deny that there are many antichrists in existence today, even though the antichrist incarnate has not yet appeared. Many folks, yes, Christians, take the attitude that preachers have been crying, "Wolf, wolf," ever since the time of Christ, saying that the judgment day would soon come and that we are living in the latter days. We **are** living in the **last dispensation** on earth. In this last **TIME** which began at the cross and will continue until He comes again, we are instructed to live in such a way that we may be looking for him at **any** time. "Watch and pray that ye enter not into temptation" (Matt. 26:41). "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh" (Matt. 24:44).

We know that we are living in this last time during which Christ will come without warning, in the twinkling of an eye. Our responsibility, then, knowing this, is that we be ready, watching, and praying, having our

robes washed in the blood of the Lamb of God which taketh away the sin of the world.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. . . . Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (II Pet. 3:10-14).

II. Ourselves

Knowing these things about the world, what can we **know** about ourselves?

1. We **know** that we are of God. I John 5:19. How do we know? "By this shall all men know that ye are my disciples, if ye have love one for another" (Jno. 13:35). "By their fruits ye shall know them" (Matt. 7:20). "Hereby **know** we that we dwell in him, and he in us, because he hath given us of his spirit" (I Jno. 4:13). "If any man say I love God, and hateth his brother, he is a liar" (I Jno. 4:20). "Ye are of God, little children, and have overcome" (I Jno. 4:4).

2. We **know** that we know Him.

"And hereby we **DO KNOW** that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby **KNOW** we that we are in him" (I Jno. 2:3-5).

If you do not know loving, wholehearted, total obedience to your Lord and Master, then you cannot **know** what you **can** be in Him. "He that saith he abideth in him, **OUGHT HIMSELF ALSO SO TO WALK**, even as he walked" (I Jno. 2:6). "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I Jno. 2:15). "And he that keepeth his commandments, dwelleth in him, and he in him" (I Jno. 3:24). "And we **know** that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son, Jesus Christ. This is the true God, and eternal life" (I Jno. 5:20).

3. "We **know** that we have the petitions that we desired of him" (I Jno. 5:15).

John points out the conditions in the preceding verse: asking according to His will insures God's hearing and the fact that He hears insures an answer. Surrender of the self-will is perhaps the most difficult step in successful prayer. And how small our faith, but how strongly it is buoyed up when we know that whatsoever we ask according to

His will He gives us! "Now we **know** that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth" (Jno. 9:31).

4. "And ye **know** that he was manifested to take away our sins; and in him is no sin" (I Jno. 3:5).

We need not rely on tradition concerning the perfection of our atonement, there is no doubt to stand in our minds as to His qualifications, His fulfilling God's order—WE **KNOW** that it was **He** who was appointed to take away our sins; WE **KNOW** that in Him is no sin. **Knowing** that, do we place on Him our iniquity and take His yoke upon us?

5. "We **know** that we have passed from death unto life" (I Jno. 3:14).

Not, we will sometime pass from death unto life, but we **have passed** from death unto life. Death is nothing more than separation. Death to humanity never meant annihilation or extinction. We know that we have passed from separation unto life—from separation unto union with Christ. How do we know?

"Because we love the brethren." "He that loveth not his brother abideth in death"—that is, remains separated from God's family because God has made no allowance for anything but love in it.

III. The Future

Knowing these things about the world and about ourselves, what can we know about things to come?

1. We **know** that we shall be like Him.

"Beloved, **now** are we the sons of God, and it doth not yet appear what we shall be; but we **KNOW**, that when he shall appear, we shall be like him" (I Jno. 3:2).

Do you **know** this? Do you **KNOW** it experimentally in your life? John goes on to say, "And **every** man that hath this hope in him purifieth himself, even as he is pure." We shall be like Him.

2. We **know** that our inheritance is sure, because it was bought with incorruptible things.

"Forasmuch as ye **know** that ye were not redeemed with corruptible things, as silver and gold; . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18, 19).

Again, do we **know** that experimentally in our lives by laying up treasures in heaven? For this we also **know**, "that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Eph. 5:5).

3. We **know** that we will never be homeless. We need not worry about our house burning or about our sickness, nor even about dying before we want to—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1).

Do you know this experimentally in your life—when God brings great storms of wind and tornado or fire or destruction or war or sickness? Do you rest calmly because YOU **KNOW** that if your body is destroyed

you have another? The secret of complete trust in God is to **KNOW** His promises, to **KNOW** His justice, to **KNOW** His love, and by faith to walk out on them, leaving the results with God.

4. "We **know** that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). Is that hard to understand? To believe? To take literally? No! To them that love God, there could be no stone that could ruffle the calm of trust God's children have in Him whom they have learned to know as Father. All things work together, if

INTERCESSOR

Out there, somewhere, you breathed a prayer

For me, and suddenly
There was a quiet lifting of a haze:
And where the mists had been, by straining gaze

Caught glorious glimpses of eternal things,
Which sent my soul toward God on shining wings.

Things that your own kind eyes so clearly see

Always, a moment thus were shown to me

And saved me from despair.

Somewhere, out there, you knelt in prayer
Again: around me then

There was a clearing of a hopeless maze
A stretching out of straight, untangled ways

Before my newly liberated feet:
And I was made to know how really sweet
Are all the paths God chooses for us when

Our wills are His. God's paths, in which
you've been
So long, I, too, found fair!

One day, away from this world's gay
Bright bower, you took an hour
To talk to God: and my weary heart was blest

With such a sudden sense of peace and rest
That from my lips there burst a joyous song—

A song that grief had stifled all too long!
And, singing, I could understand the Power

That keeps you safe, as in a mighty tower.

Let grief charge as she may.

Death came, his frame wrapped in a flame
Of light, which seemed so bright
To failing eyes, that, sick of earthly din,
I opened wide the Door to let him in.
But unseen Fingers stripped the monster stark.

Forcing him back into the outer dark:
Then gently closed the Door, and from my sight

Removed the Key—You prayed till late
that night
Prevailing in Christ's Name!

Back here, the fear of life's severe
Harsh ways, her treacherous days,
Grows fainter as you intercede out there.
What have you not accomplished, just by prayer!

Yet ask this one thing more; that I may learn

To pray for others as you for me, and turn
Their might to dawn, their dawn into a blaze

Of glory, till, with songs and shouts of praise,
They know that God is near!

—Virgie Mae Webber.

we let God do the working. If your will is as completely yielded as George Mueller's was when he prayed, as Jesus Christ's was in Gethsemane, then come what may, you can thank God and say, "Not my will, but thine be done." It takes complete surrender to God's wisdom, and it takes complete obedience to the Spirit's leading. The pilgrim well down the path of Christian living finds no truth more precious, save the truth of actual salvation, that this one tried by experience and experienced by submission. "All things work together for good TO THEM that love God."

5. Finally, "that ye may **KNOW** that ye have eternal life." Who would want to live forever in this world that lieth in wickedness, in this flesh that warreth against the Spirit? This foretaste—this foreknowledge—that we may **know** ahead of time—gives courage to go on, renews hope, increases faith. It is enough to know we have it—enough later to understand it in fullness.

In your life, DO YOU **KNOW** the foretastes of eternal life? Do you **know** beyond a shadow of a doubt that you are saved, or do you just hope you will be? Oh, that ye may **know**! "That ye may **know** that ye have ETERNAL LIFE!"

Briefly then, IN THE WORLD, we **know** that the whole world lieth in wickedness (an incentive for us to love not the world but to evangelize); and we **know** that it is the last time (an incentive for us to watch and pray).

CONCERNING OURSELVES, we **know** that we are of God, proved by our fruits of repentance and love; we **know** that we know Him if we keep His commandments (and His commandments are not grievous); we **know** that the Son of God is come, proved in us by our trust in Him; we **know** that we have the petitions that we desire of Him if we meet the conditions; we **know** that He was manifested to take away our sins; and in Him is no sin (do we take God's solution of the sin question?); we **know** that we HAVE passed from death unto life because we love the brethren.

CONCERNING THE FUTURE, we **know** that we shall be like Him, and every man that hath this hope in him purifieth himself. Have you that hope? We **know** that we were not redeemed with corruptible things. Are we laying up treasures in heaven? We **know** that we have a building of God—are we fearful of what men or the forces of God's wrath may bring upon the world? We **know** that all things work together for good to them that love God. We **know** that we have eternal life. Do you know you are saved? Does the Spirit bear witness with your spirit?

"These things have I written unto you that believe on the name of the Son of God; that ye may **KNOW** that ye have eternal life, and that ye may believe on the name of the Son of God."

Kalona, Ia.

Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but earnestness of soul.—H. More.

Editorials

War Production

The United States War Production Board recently published a comprehensive report of the production for war during the first year that our nation has been in the present global conflict. It is interesting reading from the standpoint of information and gives a fair picture of the industrial problems and achievements of a nation engaged in what we know as "total war." A few figures of the war output for the year ending December 7 are as follows: Airplanes, 49,000; tanks and self-propelled artillery, 32,000; anti-aircraft guns (20 mm. and over), 17,000; merchant ships (deadweight tons), 8,200,000. On finances we select the following figures: Authorized war program as of Nov. 30, 1942, \$238,000,000,000; daily rate of expenditure in November, 1942, \$244,500,000. The following figures are given on manpower: War workers December, 1941, 6,900,000; war workers December, 1942, 17,500,000.

We call attention to these facts and figures primarily in order to study their implications to us as nonresistant Christians who do not believe in participation in war and war efforts, and to see if we can learn some lessons from them. The war production record for 1942 is amazing, but is as yet nothing to what it will be in the present year if the tempo now reached is maintained and increased as planned. The amount of money spent daily is so colossal that one has to reduce it to smaller figures in order to make it even faintly comprehensible. It means that over \$10,000,000 are spent every hour of the twenty-four. Reduced further it means that over \$166,000 are spent every minute, that over \$2,750 are spent every second. A few comparisons may help us to see the magnitude of this spending. For the year ending March 31, 1942, the cash contributions received by our Mission Board treasurer at Elkhart, Ind., were \$292,035.76, which it will readily be seen does not equal two minutes of present war spending. Let us say also that the average Mennonite farm is worth \$10,000. The value of 1000 such farms is consumed every hour.

All of this looks like a tremendous waste to the person who does not believe in war. To how much better use could all these materials and money and men be put in the peaceful pursuits of life, which build up instead of destroy! Man indeed seems to be an adept at inventing machines and perfecting industries and organizations to destroy his fellow man, and thus working to his own destruction also, for, as our Saviour said, those who take the sword will perish by the same means. Meditation on these facts and their implications does not only fill one with sadness, but also gives a feeling of impotence in the face of the tremendous war movement which engages millions of men but in which we as nonresistant followers of the Prince of Peace can conscientiously have no part. A little further thinking, however, may be very helpful to us. In the first place, we should remember that the believers of the early church lived in a world of amazingly similar conditions. Wars were being brewed and fought with great cruelty and slaughter in the first century of the Christian era, but the early Christians kept on in their testimony for the Gospel of peace. We should be no less faithful to our Lord in the times in which we live.

We should be diligent in keeping out of the war effort and devoting our life and service to such interests as promote the well-being of our fellow men, and not their destruction. Those of us at home have just as definite responsibilities in this respect as our brethren who are faced with the alternative of taking military service or giving their time and labor to the less lucrative Civilian Public Service.

When we look at the investments in material, labor, money, and manpower which the world makes in the promotion of war, are we not put to shame as to what we are willing to do and

actually do in the interests of the cause of Christ and His Church? Why did it take a total war in order to awaken us to the need of giving ten per cent of our income to the work of the Lord? He had given that plan to His people many centuries ago. Are we as ready to give of our manpower to advance the cause of Christ as is the world to wage a total war? Or is it again a case of the "children of this world" being wiser "than the children of light"?

We could go on meditating and raising questions in the light of the war effort, but space forbids. If we have said something to make you think more seriously of the issues that face us in a nation and a world at war, we shall be satisfied for this time. Some other time we may take up other problems that confront us as nonresistant Christians.

The First Epistle General of John

This is the book which has been assigned for study in our Young People's Bible Meetings during the month of March. The epistle is just what its name indicates in the above title cited from our Authorized Version. It is a true general epistle, addressed to the Church at large, and therefore it has a very definite message to us of our day. It is generally agreed that it was written from Ephesus in the old age of the Apostle and can be thought of as his final message to the Church, for II John and III John were written to individuals. Its theme has been succinctly stated as follows: "God is Life, Light, Righteousness, and Love." It is also sometimes called "The Epistle of Certainties," because of the constant recurrence of the expression, "We know." "Know" may well be called the keyword of the book, for it or its equivalent occurs 40 times. The words "fellowship" and "love" are also used many times. The general character of the epistle is shown in this that it contains no greetings, no farewells, and no personal allusions. The Loving Disciple, however, refers to the believers as "little children" and "beloved."

We trust that our readers and all who take part in or attend the Young People's Bible Meetings will, through these studies, learn to appreciate more fully than ever before this book and its great message. May its message of light and life and righteousness and fellowship and love grip us as never before. One writer has made this helpful and touching comment: "In reading John it is always with me as though I saw him before me, lying on the bosom of his Master at the last supper; as though his angel were holding the light for me, and in certain passages would fall upon my neck and whisper something in mine ear. I am far from understanding all I read, but it often seems to me as if what John meant were floating before me in the distance; and even when I look into a passage altogether dark, I have a foretaste of some great, glorious meaning, which I shall one day understand" (Claudius).

There are many profitable ways to study this book. The leader of the studies in each case will give guidance as to how you should study in order to get the most out of the material which he has to present. However, each one of us should read this epistle repeatedly in order to get thoroughly familiar with the plan of the book and its message. The sermon in this month's Monitor gives some helpful material on the things which we may definitely know through a study of I John. Next month we hope to give some material supplemental to what is provided by our Young People's Bible Meeting editor.

We Continue to Grow

We have reference to the subscription list of the Monitor. Since our last printing there has been a net gain of 171 subscribers, which means that we have now well passed the 7500 mark. We appreciate this response on the part of those who care for clubs as well as the many who send in single subscriptions. This is the time of the year when many clubs expire, and we trust those in charge of them will keep enlarging their lists of members.

We also extend our thanks to the many contributors who have helped to make the paper what it is in providing helpful Christian literature for the home. And most of all we thank and praise our heavenly Father for His guidance and blessing. May the honor and glory be His for whatever good the Monitor may do in the advancement of His cause.

CHRISTIAN LIFE

A GOOD CONSCIENCE

By Louida Bauman

This article supplements the Young People's Bible Meeting topic for February 21.

Pardington in "Outline Studies in Christian Doctrine," speaks of the conscience as being "the response, so to speak, of the entire personality to an accepted and authoritative standard of duty."

I. Factors Which Determine Our Standard of Duty.

1. Instinctive consciousness of right and wrong.

Although man is born with a strong disposition to sin, and his tendency is away from God, nevertheless he has a consciousness of good and evil. The Apostle Paul, when speaking of the Gentiles as not having had the law of God as the Jews had, says: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another" (Rom. 2:14, 15). These heathen people saw a clear and vast difference between good and evil. They did by nature the things contained in the law. They had a sense of justice and honor, obedience to parents, etc. Thus they were a law unto themselves. They had that within which approved them for what was well done and reproached them for what was amiss. We have that within which gives us a certain consciousness of that which is good and evil when we have had no teaching from without.

2. Parental example and teaching.

In Proverbs 22:6 we read, "Train up a child in the way he should go: and when he is old, he will not depart from it." Early in life the child begins to be influenced by the actions and instructions of his parents. By observation of their lives and attention to their admonitions he will acquire certain standards of life and regulate his conduct accordingly.

3. Community standards of conduct.

There is an inclination in man to be like the crowd. Often we find persons conforming to a way of living because they do not want to be different from others in the community. Some people attend church because it is the habit of the people in their particular community to do so.

4. Religious standards.

There are many religions in the world, and many are being influenced by the teachings of these religions.

Conscience looks toward that which it regards as the highest standard. Thus if there

are so many factors which determine our standard, it is evident that conscience records differently in different people.

II. These Factors Which Determine Our Standards Are Not Perfect.

Although, as individuals, we may accept our standards as an authority, they may be far from right.

1. Our instinctive consciousness of right and wrong is obscured by our sinfulness.

Our own selfishness prevents us from distinguishing right from wrong. We may condemn a certain belief or action in others but excuse ourselves in that very thing. For instance, we may condemn the one who hoards a scarce commodity, but see no wrong in having an ample reserve ourselves.

2. The teachings in the home may be faulty.

The principles of conduct may be good, but there is always the element of human imperfection to consider.

3. The standards in a community may be of a high tenor, but are not a safe guide.

They are more likely to degenerate than be raised to a higher level. They are not inclusive of all phases of conduct. A person moving from that community to another would have no motive from within to attain to that particular standard elsewhere.

4. Religious standards are often far from being right.

A religious Hindu mother may feel it her religious duty to throw her child into the river and feel satisfied that she is right in doing so. What we may feel assured is the right thing to do, may be wrong. Upon what standard can we then depend?

PERFECT TRUST

**I may not always know the way
Wherein God leads my feet;
But this I know, that round my path,
His love and wisdom meet.
And so I rest content to know
He guides my feet where'er I go.**

**Sometimes above the path I tread
The clouds hang dark and low;
But thro' the gloom, or thro' the night,
My heart no fear can know,
For close beside me walks a Friend
Who whispers low, "Until the end."**

**Oh, precious peace within my heart;
Oh, blessed rest to know
A Father's love keeps constant watch,
Amid life's ebb and flow.
I ask no more than this: I rest
Content, and know His way is best.**

—Ex.

III. The Only Perfect and Consequently Authoritative Standard of Duty Is the Righteousness of God, Revealed to Us in the Word of God.

God reveals Himself to us as the Holy One whose will is perfect.

IV. Sinful Man is Unable to Conform to This Standard.

We have all "come short of the glory of God." "There is none righteous, no, not one: . . . there is none that doeth good, no, not one" (Rom. 3:10-12). All are guilty before God. We are condemned. In ourselves we do not have the nature or the power to do good and conform to the will of God. We do not find "how to perform that which is good." We are wretched. The Apostle Paul asks, "Who shall deliver me from the body of this death?" He answers, "I thank God through Jesus Christ our Lord" (Rom. 7:24, 25).

V. Through Faith in Jesus Christ Man Receives a Nature Which Desires to Know the Will of God and Also Receives the Power to Perform His Commands.

The sacrifice of Jesus Christ was a full satisfaction for our offence. "He [God] hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). We are holy in the sight of God when we accept Christ as our Saviour, trusting in the merit of His finished work in our behalf. Then we can "draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:22). The Holy Spirit whom we have received bears witness with our spirit that we are the sons of God, and in His power we are enabled to attain to the standard of true holiness. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

VI. A Good Conscience.

Conscience is the "response, so to speak, of the entire personality to an accepted and authoritative standard of duty." We have a perfect standard—the righteousness of God. If we will to respond in full surrender, as the Holy Spirit enlightens us, He will empower us to be good and to do good. Then we shall have the "answer of a good conscience, void of offence toward God and toward men."

VII. Keeping a Good Conscience.

If we have a good conscience, let us keep it good. When we look to God we shall continually be aware of His will. But do we always obey? If we do obey and continue to live up to the direction of our renewed and enlightened conscience, it will be developed and enlightened, as we follow on to know God better and fellowship with Him. Oswald Chambers in "My Utmost for His Highest" says, "I have to make an effort to keep my conscience so sensitive that I walk without offence. I should be living in such perfect sensitiveness towards God, in such perfect sympathy with His Son, that in every circumstance the spirit of my mind is re-

newed and I 'make out' at once the thing that is right and acceptable to God. . . . When there is any debate, quit. Why shouldn't I do this? You are on the wrong track. There is no debate possible when conscience speaks. At your peril you allow one thing to obscure your inner communion with God. Drop it, whatever it is, and see that you keep your inner vision clear."

VIII. A Seared Conscience Is the Result of Disobedience to the Light We Have.

If we do not obey the dictates of our enlightened conscience it becomes less sensitive. "Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (I Tim. 4:1,2). When a hot iron touches the flesh, the flesh becomes seared. The nerves are deadened. They cease to be alive and do not respond to stimuli. So too, our conscience becomes deadened when we continue to disobey, and it ceases to respond to the stimuli of our standard. But we should strive to keep our conscience sensitive and ready to respond.

IX. It Is Also Our Responsibility to Help Others Keep a Good Conscience.

The Apostle Paul felt his responsibility in helping others keep a good conscience. In I Cor. 8:4, Paul states that he could eat meat

offered in sacrifice to idols for he knew that an idol was nothing. But he says, "Howbeit there is not in every man that knowledge; for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled" (I Cor. 8:7). He realized that some of these Christians, just turned from heathendom, would still eat out of respect to the idol. So he was willing to forego his liberty and abstain from eating meat offered to idols, in case he might make a weak brother stumble. If God gave up much for us, surely we can deny ourselves of our liberty rather than wound the conscience of a weak brother and sin against Christ in wounding his conscience. Some things may be legitimate for us, but may be the cause of others stumbling. May we walk carefully.

Do you desire the answer of a good conscience? Sinner, there is a refuge in Christ your Saviour who will give you peace. Christian, you too must face God every day through the study of His Word and fellowship with Him in prayer also, "that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power" (Col. 1:9-11).

Toronto, Ont.

cept through the husk of nonconformity, the chaff of the simple life, the shell of the ordinances, and the pod of nonresistance in the face of death and persecution."

5. It is a sign of obedience. When many religionists are looking for signs where there are none, they disregard this sign of obedience. Cf. I Cor. 11:10, R. V. Recalling the many lessons Jesus had learned in the school of obedience (Heb. 5:8), He reminds His followers of the value of the signs of obedience in their lives. Jno. 14:15, 21, 23; 15:14.

6. By its observance our joy and power for service is increased. Having learned the germ of power Himself, ("I delight to do thy will, O God"), He revealed the secret unto the disciples and they to us: "If ye know these things, happy are ye if ye do them" (Jno. 13:17; cf. 8:31, 32).

This Ordinance

"That they may be saved" was the last peal of the tenth chapter. Long ere this had spent its force, he strikes his next chord: Observe the devotional covering and be among the saved followers of Paul and Christ. He reminds them that this is a distinct Christian ordinance. The hair is a covering (v. 15), but this is **the** covering (vv. 4, 13). The hair is shorn or shaven; this only removed. If a book representing the hair and another representing the covering are used with a tumbler representing the head, with two other books and another tumbler, it readily becomes apparent in verses five and six that Paul cannot be speaking about the hair. If she has "the" covering in verse 5, that is even all one as if she were shaven, and yet if "the" covering is taken off, she still enjoys the "a" covering. But if not covered with "the" covering, she can have the "a" covering shorn. But if it be a shame to have the "a" covering shorn, let her wear "the" covering. . . . "But if there is any among you who has enjoyment in wrangling (about this); he knows, that we have no such custom, nor indeed the churches of God" (literal translation of the German), i. e., we all accept it as heaven-sent for the heaven-bound, without doubting its genuineness nor its value. Folly it were on the part of Paul to praise them (v. 2) for keeping this ordinance which he takes fifteen verses to explain thoroughly, then in the 16th leaves it up to them to decide whether to observe it or not and then condemn them for not keeping another ordinance in the next verse (v. 17).

"The Corinthian Church acted as if they had originated the Gospel or were the only Christian church; that is, as if the Gospel took its coloring from the local influences and were not broad as humanity itself nor destined to survive nationalities" (Edwards). cp. Gal. 1:10.

"It is then contentious to oppose these things and not an exercise of reason. Even the Corinthians were then contentious; ye KNOW the whole world hath both received and kept this law. So great is the power of the Crucified" (Chrysostom in fourth century).

For Whom?

1. What Paul is writing in this epistle is designed for the Christians. Negatively, it

THE PRAYER HEAD COVERING

By Ira D. Landis

One of the twelve things in which the Corinthian Church erred was in this ordinance of the devotional covering. Paul takes sixteen verses in I Corinthians 11 to give the correct teaching on the principle and observance of one of the "all things" of the Great Commission. The word used for ordinance in verse 2 is also used by Paul in II Thessalonians:

"Therefore, brethren, stand fast, and hold the traditions, which ye have been taught, whether by word, or our epistles" (2:15).

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (3:6).

In the Corinthian letter, which is a treatise on "church order" he gives the standard of this spiritual defense, and in the earlier letter, he calls all disorderly who do not obey the ordinances of the Christian Church, calling upon the Christian to withdraw from such.

Ordinances

The seven ordinances of God's House, only two of which are appreciated by many Protestant Churches, have a distinct value in the perpetuation of our Christian life and were initiated for our good. We need to observe every one for God's blessing in the heavens.

1. For He in wisdom has so commanded: "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances,

as I delivered them to you" (I Cor. 11:2), and so, "Be ye followers of me, even as I also am of Christ" (v. 1). "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord" (14:37), "For I have received of the Lord that which also I delivered unto you" (11:23).

2. It reminds us of our standing in Christ. Israel was to have reminders in the hand, on the countenance, and in the homes. Deut. 6:8, 9. The sister would be ashamed to be found in the movies, for her covering in the eyes of the world would be a sore condemnation of her profession. Others in danger have neglected prayer when they knew they lacked the sign of power.

3. A manifestation to the world of their discipleship in the school of the Master. Other groups appreciate seeing our large congregations of praying Christian women and, if our lives measure up to our privilege, would desire the same height of attainment. They have drifted into all shapes and sizes of headgear, but a small percentage of the membership attend a purely religious service. Both they and the world realize form is an essential for power. II Tim. 3:5; Rom. 6:17.

4. It preserves a principle. As corn cannot be produced without husk, as wheat does not develop without chaff, as nut kernels are not evolved but in a shell, as the bean does not bear its like except in a pod—so a Christian is not preserved from an ungodly world ex-

is for every man praying or prophesying (v. 4); positively, for "every woman that prayeth or prophesieth;" hence for all Christians (cf. vv. 1, 2).

2. He has at the basis of this ordinance, the recognition of God and His order (vv. 7-16) and is for all such as wish to be subject to that order. He considers it essential for those who would have a happy marriage (Chap. VII), a pure worship (VIII), a life of self-denial (IX), and worthy guests of the Communion table (X). He says in effect: God's order I follow; Follow thou me (11:1). The order follows along with the only way to preserve it.

3. For all who have the mind of Christ (2:16). The Christian is renewed in mind (Rom. 12:2; Eph. 4:23), and thinks and acts according to all of His revealed will for his good daily and God's glory always.

Why?

1. To show the spirit of submission to God's order (v. 6). The type of covering is a criterion of the degree of the happiness of the married relation or the fitness of one to enter into such a relationship. It is said that one third of the marriages in America are unhappy and one sixth are actually getting divorces. So-called Christian America has by far the biggest divorce mill in the world. Disregarding this she scorns the idea of long hair as a glory; the modern gets it cropped or shingled, and has sunken into such immorality that one out of ten are syphilitic.

2. To show the relationship of man and woman (v. 7). Divorce is rare among the plain peoples, for they have to a larger degree learned God's order. "In order to confine the women to their true limits, he reminds them of their subjection to man, to whom again he assigns his place in the spiritual order of creation and traces his precedence up to God Himself" (De Wette). "She was neither man's toy, nor man's slave, a mere luxury or appendage to his establishment, but that she also had herself a soul, a responsibility equally momentous with the man's and, therefore, a life to frame for herself" (Nicolls).

"She doth not mount up (by disregarding the relationship and the sign) but rather falls from her own proper honor. Since not to abide within our own limits and the laws ordained of God, but go beyond, is not an addition but a diminution. For as he that desireth other men's goods and seizeth what is not his own hath not gained anything more, but is diminished, having lost even that which he had (e. g., in Paradise). So likewise the woman acquireth not the man's dignity, but loseth even the woman's decency which she had. And not from hence only is her shame and reproach, but also on account of her covetousness" (Chrysostom).

3. To show the relationship of both to God (v. 3). God is equal with and co-operates with Christ, yet His Head. Christ is equal with and co-operates with man, yet his head. Man is equal with and co-operates with woman, yet her head. One in position (Gal. 3:28) yet distinguishable in appearance and office.

"Woman taught man once, made him guilty of disobedience and wrought our ruin. She made a bad use of her power over man, or rather her equality with him. Then God made her subject to her husband (Gen. 3:16)" (Chrysostom). From the fall until Christ, woman was never equal with man, nor could she approach God except through man, i. e., a male priest.

4. For power in prayer and testimony (v. 10). Vitally and completely connected with the Head of all power (exousia, Eph. 1:21), she hath power (exousia) over her own will (I Cor. 7:37), knowing how to use her liberty (exousia, 8:9) and not abuse her power (9:4, 5, 6). The effectual fervent prayer not of an exceptional individual, but one of like passions, when found in the center of God's will and order, can through prayer avail much.

5. "Because of the angels." Commenting on Matt. 18:10, Chrysostom states that "it is evident that the saints have angels. For the apostle too gives of the woman 'she shall have power on her head because of the angels.' Moses says: 'He set the bounds of the nations according to the number of the angels of God' (Deut. 32:8, Sept.) Here he is discoursing not of angels, but the angels greater than others. When he said, 'The face of the Father,' he meant nothing else than their full confidence and their great honor."

6. It is a sign of authority. In another homily Chrysostom writes: "But if to be shaven is always dishonorable, it is plain too that being uncovered is also a reproach. Not even with this only (vv. 5, 6) was he content, but added again saying, the woman ought to have a sign of authority on her head, because of the angels. He signifies that not at the time of prayer only but also continually she ought to be covered." By a visible sign she recognizes the will of God in the center of her life.

7. It is a sign of obedience (v. 2). The long hair applies to a law of nature, the devotional covering, to a law of grace. Here an enlightened submissive will plays a large portion. She recognized her place as did "in the old time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands: even as Sarah obeyed Abraham, calling him lord" (I Pet. 3:5, 6). "For although thou despise thy husband, yet reverence the angels" severed with a mark of subjection and authority. . . . It induces her to look down and be ashamed and preserve entire her proper virtue. For virtue and honor of the governed is to abide in his obedience" (Chrysostom).

Our sisters wear the covering for subjection, honor, and power, and when twice-born they enjoy all these three attributes of a Christian.

Where?

1. Jesus under the shadow of the Cross reminded the Apostles that "I have YET many things to say unto you, but ye cannot bear [bastaze] them now. Howbeit when he, the Spirit of truth is come, he will guide you in all truth" (Jno. 16:12, 13). After the resurrection he enlightened them much on "the things concerning the kingdom of God" (Acts 1:3). He, however, left it to Paul to

give us the nature, purpose, order, and administration of the local congregations.

2. Turning to this epistle we find that the contents are not only for the Corinthian Church, but "to them that are sanctified in Christ Jesus, called to be saints, with ALL that in EVERY PLACE call upon the name of Jesus Christ our Lord, both their's and our's" (1:2).

3. "As I teach EVERY WHERE in EVERY CHURCH" (4:17). He had but one message wherever he went. He was always himself and a faithful ambassador.

4. To all churches of the Apostolic Succession Paul writes: "And SO ordain I in ALL churches" (7:17).

5. This epistle is for all who have the mind of Christ (2:16), and its provisions are only for such.

6. In 11:16 Paul, as in 14:33, "gives the law," as says Chrysostom: "shows the shamefulness, and brought forward the other churches"—"Neither the churches of God."

7. It is an epistle for those receiving the saving Gospel, "Which I also received," and is "according to the Scriptures" (15:1-4).

8. His message to the Galatian churches was to be observed by other churches, just as the Corinthian letter was. "Even so DO ye" (16:1).

9. "If ANY man think himself to be a prophet, or SPIRITUAL, let him acknowledge that the things that I write unto you are the COMMANDMENTS OF THE LORD" (14:37).

When?

1. Since it is for the sister who prays or prophesies (vv. 4-6), it cannot be omitted during the conscious period unless she ceases to be a praying and living Christian.

2. The Scriptures distinctly affirm in the words of the Master Himself: "Men ought always to pray and not to faint" (Luke 18:1) and in the epitome of the Christian way of life, Paul includes: "Pray without ceasing" (I Thes. 5:17). What waking moments were omitted?

3. If it is a sign of relationship and obedience, it is void when the recognition of that relationship in the center of His will ceases and when the discipleship is no longer.

4. When the ordinance is used only part time, it will be no generation until it will be entirely surrendered, the teaching neglected, and finally rejected. Paul's "when" was always, and this is a safe rule.

How?

1. As a COVERING. "In the beginning Paul simply requires that the head be not bare; but as he proceeds he intimates both the continuance of the rule, saying for this is one and the same thing as if she were shaven, and the keeping of it with all care and diligence. For he said not merely covered, but 'covered over' (Greek) meaning, that she be carefully wrapped on every side. And by reducing it to an absurdity, he appeals to their shame, saying by way of severe reprimand 'but if she be not covered, let her also be shorn.' As if he said, if thou cast away the covering appointed by the law of

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OUR HOME CIRCLE

WE ADOPTED A BABY

By Anony Mous

Ours is one of the many hundreds of childless homes scattered throughout our country. When we started life's journey together, neither my husband nor I ever dreamed such a tragedy might befall us. We had bright anticipations for the years ahead when sunshiny little folks would come to gladden our home. But year after year passed by, and our disappointment grew deeper. Gradually—in a vague way at first—we began thinking about the many little ones who were without homes, or names, or opportunities in life, and were eagerly waiting to be taken in by such as we.

Too often when people consider the advisability of adopting a child, they think only in terms of "making a home" for some homeless, unfortunate little one; or, in other words, what they will be doing for the child. I must admit such were our ideals, also. They are not wrong, but, I believe, come short of the highest motive in adopting a child. It was only after we began to realize what a child needed to do to us, that our desire for one became meaningful. We were becoming tremendously self-centered. We had no one to live for but each other, and no home interests except those which related to each other as husband and wife. I became conscious of the fact that I would resent my neighbors' children tracking across my newly scrubbed kitchen floor, whereas I had always been glad to have them around, for we both loved children. Something must be done about this growing selfishness!

It was because we still hoped that the Lord might see fit to bless us with our own child that we delayed so long to take any definite steps in securing one to adopt. And then, too, we realized the tremendous undertaking in taking upon ourselves the responsibility of rearing a child born out of the circumstances that most available children are. Most of our friends warned us and urged us to wait; others wondered why we waited so long! In it all, we left the matter entirely in the Lord's hands for Him to work out in His own time and way.

So many things had to be considered. In the first place, should we adopt a baby or an older child? We gathered experiences of folks who had done both, and finally came to the conclusion that we preferred a baby, just as young as ever we could get it! Sex didn't matter so much. I thought it would be nice to have a boy first, but deep down in my heart I really wanted a girl. So either would do. But the baby must be young, we thought. We learned that the vital years for training a child in the home are from birth to three years. It is Clarence Benson who says, "By the age of three parents have done more than

half of what they will ever do for the child." And also, "By the time the child is seven he has received three-fourths of his education." We wanted to have the biggest share of that first three to seven years of training!

Another thing to be considered was: What if, after we have adopted a child, we should even then have a child of our own? Would there be a difference in our affection? Would we regret having adopted one instead of waiting a few years more? This was really a serious problem to us, and we had to make up our minds that we would never make any difference. Naturally there would be a difference of feeling toward a baby who is "blood of one's own blood," and one who had been born to another mother and then became one's by adoption, but we learned from those who had that experience that so far as affection goes, there need never be any favoritism. We felt, too, that here the point of getting the child in its infancy would tie our hearts to it more closely than if we took an older child.

Most of our friends who advised us against adoption had about the same argument: "You never can tell how they are going to turn out! So often adopted children make a lot of trouble when they are grown." That was really something to face! But we didn't dwell too long on that problem. After all, who knows how their own children are going to turn out? It seems to us that the divine promises for obedient children place a greater emphasis upon training than upon heredity, although we agree that both are important

THE EVENING FIRESIDE

**A place to bury your doubts and fears,
A place to empty your soul of tears;
A place to dream of the yesteryears
Is the evening fireside.**

**A place to forget and a place to forgive;
A time to think of the men who live
Without the warmth and friendly love
Of an evening fireside.**

**'Tis here that old love is reborn again,
And one looks down in the souls of men
Who tasted the bitter cup of sin
For want of a fireside.**

**The place seems hallowed—and hope and love
Join souls of men with heaven above;
And sympathy broods like a peaceful dove
O'er the evening fireside.**

**Life's summers may turn to gray and rain
And tears and sorrows your heart may pain,
But friend, lost hopes will revive again
Round the evening fireside.**

—George Eplin.

in God's plan. Couldn't we dedicate our foster child to the service of the Lord and then trust Him to direct us in his training just as well as if that child were born into our home? Surely! If He directed and planned for that child to come into our home, wouldn't He honor our desire to train it in His way?

Then there was also the problem of whether we should ever tell the child who he was, if we were fortunate enough to get one too young to remember having been adopted. The experiences of many, many others in this problem soon convinced us that in all fairness to the child and to ourselves, he should grow up knowing that he was adopted into our family, and not suddenly come face to face with that fact when he is grown, and that likely from the lips of some stranger! It would not be necessary nor wise to speak of it in the presence of the child to strangers or friends, but we concluded it would be a family affair between the child and his foster parents. We were amazed to find out how many Christian people think a child should be deceived into thinking he was born into his foster home! We learned that most of the cases where adopted children did not "turn out well" were those where the child learned after he was grown that he was not really his mother's son! We decided to steer clear of such tragedy and be perfectly honest with our child.

In His own appointed time and manner, the Lord brought us our baby, a plump, dimpled darling, already several months old, who won our hearts the very first day. This child has been our joy and pride ever since, winding itself about our hearts until it could never be loosened, or, as someone else put it, "all tangled up in our heartstrings!" Folks have marveled that we, in middle age, could blossom into such youthful looking parenthood!

Our baby has worked wonders in our home and lives. Whereas, before its arrival, our home was kept in reasonably immaculate order with a fussy wife if hubby didn't help keep it so, now things are usually in a glorious disorder, with evidences of a little one's active living in every room! And we love it that way!

And now another question faces us.

Just the other day I asked the Man-of-the-House, What shall I do with our little one's baby things that are outgrown; shall I give them away, or shall I save them?

And he said: "Why, save them, of course. Our child will need a playmate pretty soon!"

We've learned a few lessons that are going to help us when we get the next one.

First, it is best to get a child through an agency or some sort of mediator, rather than to contact the natural parent directly. We've had some uncomfortable experiences because our child's natural mother knew where it was and made too frequent contacts. It had been a lot better for the mother, too, if she had never known where her child was placed. It created a problem we've had to commit to the Lord dozens of times.

Another thing, it is important to receive legal permission for adoption along with the baby. States vary in their adoption proceedings, but I think that everywhere permis-

sion must be obtained from the nearest relative before proceedings can be started. We had to learn a lot as we went along. Next time we'll profit by this experience.

If the baby's background is good, it's nice to know it, but we haven't been convinced that we need to know so much. There are two ways of looking at it: What we do know about our little one's family history may be a help to us, in knowing wherein weak tendencies may lie; or, perhaps it would be better if we knew nothing. We should not be watching for or expecting unfavorable tendencies.

Although we are only young in our experience with adopted children (our child is not yet grown up), we still feel that it is a

sweet experience, and would never choose to have our home childless again. Some of our skeptical friends look at the friendly little face and shake their heads prophetically and wail, "I hope — will always be like that, but you never can tell . . .," meaning that they do not expect — to turn out all right, or indicating that they expect us to have a lot of trouble on our child's account some day.

I'm glad we're not trusting in the merits of the child's heritage, nor in the opinions of our friends, nor in our own ability to train well, but in the same Lord over all that each of you who are rearing your own children are trusting to lead the children into His way and to bless them!

THE CHURCH'S INTEREST IN THE HOME

By Chester K. Lehman

This article is furnished in the interests of the Commission for Christian Education and Young People's Work, of which Bro. Lehman is Secretary of Home Interests.

The Christian enjoys vital participation in two of God's great institutions. Into the one, the home, he was born, while of the other, the church, he became a part by virtue of his second birth. Both the home and the church were ordained of God for the benefit of the individual. Each makes its contribution, and neither can be dispensed with without distinct loss to the individual, as well as to the remaining institution. By the nature of the case the church is the larger unit and consequently has an inevitable interest in its constituent elements. The church realizes that its strength is enhanced by the strength of the home. Whatever builds the home builds the church. The enemies of the home are also enemies of the church. It is but natural then that the church should exercise a guardianship over the home and that the home should look to the church for counsel and direction.

It is the purpose of this article to point out the mutual contribution of the church and the home and thus to discover why we should be concerned that each should fulfill its God-given function.

The Divine Origin and Functions of the Home and Church

That both institutions are entrusted with great functions is based on their divine origin. It is God who created man a social being and ordained that the fundamental unit of society should be the union of one man and one woman, the two being one flesh. It is God who established a people of God, the church, by virtue of which each individual is part of the larger unit. The oneness of this unit is also apparent when we consider that the church is the body of Christ, or to change the analogy, the bride of Christ.

Since the home is the older institution, it is natural that its functions are the more fundamental. First of all, its task is that of providing intimate companionship between man and woman. It was not good that man should be alone. Woman was made to be an help meet for him. They together should enjoy companionship, fellowship, and communion to a degree of intimacy not possible or permitted in any other institution. Into such an

intimate group and into no other God ordained that children should be born. No other institution can provide the sort of tender affection and nurture which the home can supply. In this twofold task all other home functions center.

Lying outside of the functions of the home is an area of work committed to the church. There is a larger fellowship just as meaningful as that of the home, which obtains among all who are partakers of the covenant with Christ. Its intimacy is different in kind from that of the home. On the one side is the love of husband and wife, parents and children, brother and sister and other near relatives who have respectively privileges different in kind from the love that obtains among other fellow Christians. Violations of these privileges help us to understand the differences between these affections. Though the fellowship among fellow Christians differs from that of home relationships, it is equally essential to the well-being of the church.

As the home is designed for bringing children into the world and for their nurture, the church is fitted for the birth of spiritual children and for their nurture. All other functions of the church center in these two tasks.

With these closely related responsibilities of the home and church in mind we are led to appreciate their mutual dependence and contribution, one to the other. Let us look more fully at these points.

The Home's Contribution to the Church

The love atmosphere of the home prepares youth for the love atmosphere of the church. The extent to which the home can maintain the ideals of affection is the measure of its contribution to ideals of affection in the church. Where hatred, jealousy, envy, suspicion, and kindred enemies of love flourish in a home, its contribution to the church cannot be any different from these. When nurture is lacking in a home, its individuals will lack the foundation for the church's nurture. Children from a home which is critical of the church will be critical members in the church.

The home is the cradle for the nurture of our ancestral heritage. God said of Abraham,

"I know Abraham that he will command his children after him." This heritage is a vast body of ideals, spiritual truths, and discipline which should be transmitted with ever-increasing richness from one generation to another. Parents have the responsibility of passing on this wealth from their forefathers and to add their own life's accumulation. Children thus enriched will enrich the church.

Then there are loyalties—those to home, to Christ, and the church—which the home should build into the warp and woof of the character of youth. These form a contribution of inestimable value to the church. As youth is taught and responds to these loyalties he will be fitted to exercise in a still larger way the church's calls to loyalty.

The home is a little world of individual personalities. It affords a social discipline definitely preparatory for a larger world of association, the church, where the rights and privileges of many more personalities need to be respected and where correspondingly greater blessings will follow.

The Church's Contribution to the Home

The church in turn is in position to make a great contribution to the home. It supplies much supplementary teaching through the powerful agencies of the Sunday school, young people's Bible meeting, summer Bible school, and the church services. Each of these performs a distinctive task, and unitedly they give such varied training as to meet every need of a child. Frequently when parental efforts are inadequate, the church makes up for the deficiency and accomplishes what more properly belongs to the home. While parents may never transfer home tasks to the church, they need not necessarily conclude that their efforts have been unavailing when the church succeeds in matters where they have failed.

Evangelization is ever the first task of the church. To this work elders, teachers, pastors, and evangelists are set apart. By the very nature of the case the church enters into the sphere of the home for its evangelization. While we should always expect that conversions of children should normally take place in the home as a result of parental teaching, the church influences may be such as to be the immediate instrument for leading the soul to Christ. Closest co-operation between church and home should always be found. Possibly the word of a Sunday-school teacher or the minister is all that is needed to lead a well-taught child to his Saviour. Where youth has strayed from home influences, the church has its real challenge. Perhaps some definite lack in the home is the reason. Perchance in spite of the best of home teaching a son or daughter is allured by the attractions of the world. Whatever may be the cause, the powerful forces of the church must be bent to the saving of the lost.

Then there is the care of the convert. The minister should be a specialist in the nurture of young Christians to whom they can look for messages which will meet their needs as babes in Christ. Their Sunday-school teachers should also be experts in this work because they are in position to get very near to the converts in their classes.

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MISSIONS

OUR FRENCH RELIEF

By Joseph N. Byler

This is Bro. Byler's official report to the Mennonite Central Committee, upon his recent return from France, where he spent over a year as Director of Relief in that field.

Introduction.—I hereby present for your consideration a brief report of our relief activities in France. The work, although strenuous and extremely difficult, due to lack of supplies, was interesting and I believe very much worth while. During my year's service on the field an average of 7,112 individuals per month were given help of some kind.

Personnel. Soon after my arrival in France Brother Jesse Hoover returned to America, and I was left in general charge of the work. The hearty co-operation of the other workers during my period of orientation proved beneficial not only to me personally but also to the work. Brother Henry Buller has had direct charge of the work in Lyon and Sister Lois Gunden has, in addition to her duties as directress of the colony at Canet Plage, assisted in the supervision of our projects in Southern France. Due to ill health, Sister Helen Penner returned to the homeland in May.

I want to express my appreciation also to the local workers for their able and willing service. Many of these helpers are refugees and have at least in part caught the spirit of our work as Christians. We are very fortunate to have the colonies under capable French direction.

Colonies

1. Canet Plage. Our convalescent home at Canet Plage is located on the coast of the Mediterranean Sea. Here we have been caring for sixty refugee children from the concentration camp of Riversalts. These children are selected from those who have been ill and need a period of special care in order to convalesce. Most of them are Spanish.

2. Tourvielle. In the city of Lyon we were fortunate to take over a boys' colony. The property belongs to the city but has been requisitioned for a medical research center. Under the present conditions the necessary repairs and alterations required for the new project are impossible and the city was unable to allocate funds for the continuation of the colony. We, therefore, entered into an agreement with the city to pay twenty francs per child per day and have the same personnel continue as before—that is they receive their pay from the city. The capacity of the colony is 120. The grounds consist of nearly fifteen acres and are mostly in cultivation. They raise all of their own vegetables and much of

their fruit. They also have their own cows, chickens, and rabbits.

3. New Colonies. We have rented a hotel at Collioure for a colony that was to open November 15 for French undernourished children of Perpignan.

We had also completed arrangements for a girls' colony of one hundred at St. Maurice near Lyon. For the direction of both of these colonies we were fortunate in securing French Protestants. Most of the personnel for these new colonies had been selected and a number were actually on the ground when Southern France was occupied on November 11.

One of the big problems for these colonies is food. Since we have no supplies on hand we rely entirely upon the purchase of supplies with the children's tickets, plus a supplementary ration provided for by "bons." It is also still possible to have small amounts of food "debloked" by the government for physically deficient children.

Food Distribution. At Banyuls and Collioure we continue the distribution of food to the most needy twice a month. Since our supplies of dried vegetables are exhausted we have been distributing whatever fresh vegetables are available on the markets near by. We also pay one half of the month's milk bill for the most needy families. Distributions are made only to those who are designated as needy by the mayor of the city.

Canteens

1. Cerbere. The canteen at Cerbere is our oldest project. Here we give one meal each day to the needy children of the city. Formerly these were all Spanish, but conditions have changed so that we were also serving some French children when I left.

2. Banyuls. Plans were completed for a school canteen in Banyuls to serve around

forty-five needy children.

Individual Help. In Lyon we serve many individual refugees. Most of these are adults who are stranded and need immediate help. During the past year we have had small quantities of powdered milk and dried vegetables to give out sparingly. Others we assisted with their numerous permits required in order to remain there. Our policy has been to help these people to help themselves. Money is given out sparingly and only in case of extreme necessity.

School Feeding. One of our big projects in Lyon and vicinity last winter was school feeding. The public schools are well organized with canteens, but many of them could not even have opened without the assistance that we gave. During the winter we gave out twenty-eight tons of legume sec, eight tons of powdered milk, four and three-fourths tons of confiture (jam), and four tons of chocolate. Since powdered milk increases sevenfold when served we actually gave out one hundred tons of supplies to these schools. Each canteen served was given a large poster informing the children where the supplies came from.

During the winter and spring we received nearly two thousand letters of thanks from school children for these distributions.

During the spring we made a special distribution of powdered milk to the school children at Banyuls. The city appreciated this very much as shown by the presence of the mayor at the distribution.

Summer Colonies. During the summer we assisted a number of summer colonies, either with dried vegetables or money. In addition to this we placed numerous children in the country for periods of from two to three weeks. The form of relief proved very beneficial to those served.

Artificial Wool Purchase. All the necessary steps for the purchase of two hundred kilos (440 pounds) of artificial wool yarn from Switzerland were concluded before I left Lyon. We had placed an order for four hundred kilos, but the Swiss cut our order to two hundred kilos. This was to cost thirty-one Swiss francs per kilo, and I had the permission to pay for it with French francs at an exchange of ten to one.

It was our plan to use this yarn to knit children's garments both in the colonies and in Lyon.

Supplies. The problem of administering relief without the possibility of importing food-stuffs is extremely difficult. The A.F.S.C. was willing to share supplies with us as long as they were able to buy. In all of our dealings with them I found them ready to co-operate. However, it was necessary to set up a relief program for the winter that could operate with what was available locally. Our setup consisted mostly of colonies for deficient children. This made it possible to receive a priority for what food there is on hand in the country.



French Children Enjoying Food Furnished by our Mennonite Workers

Finances. During the summer months we continued to receive the \$3,000.00 monthly budget, although our expenditures continued considerably less. This made it possible for us to build up a growing reserve. This reserve increased still faster due to the more favorable exchange rate that the Quakers gave us. During our first six months allocations we received an additional ten to one bonus. For the second six months of my term we received an exchange of 83.3 instead of the regular 43.6. Mr. Noble informed me before I left that they would extend this exchange to cover the entire year when they close their books at the end of their fiscal year which is November 30. Our cash reserve was 1,470,779.85 francs at the end of October, 1942. With the additional credit offered we should have nearly two million francs which will permit the continuation of the projects for more than a year. This reserve is held by the "Secours Quaker," a French organization.

Christian Witness. As workers abroad rep-

resenting Christians at home we tried to use every opportunity we could to witness for Christ. We felt it our duty to give out material aid in the spirit of Him who increased the loaves and thus fed the multitude.

In response to numerous inquiries as to who the Mennonites are I prepared a very short and simple sketch entitled: "Who Are the Mennonites?" That was handed out to those interested. We received numerous favorable reports on the reaction to this information.

Conclusion. The period of service just concluded in France, although strenuous, due to food and fuel shortage, has been extremely interesting. As I look back over these months I see the lack of perfection. I feel sure that much good has been accomplished by our combined efforts on the field. Eternity alone can reveal the actual good that has been accomplished. It has been a privilege to represent the Mennonites of America in this great task.

Akron, Pa.

HAS IT BEEN WORTH WHILE?

By S. Jay Hostetler

The field which Bro. Hostetler describes is a new one to be occupied by our missionaries, having been taken over by our Mission in India in 1940.

Has our work here at Kodarma been worth-while? We have two churches with thirty-three members, one here in Telaiya and one in Harila, twenty miles out. Our Telaiya Christians do not seem to show much evidence of having been born again. They remind us much of the church members in Crete. Titus 1:10-12. They still drink, lie, and do many other such things, and half of them do not come to church except at intervals. Two of them definitely backslid. One of these is the most intelligent man of the group. We cannot rely on their word. They say and do not. They seem to be more interested in pice than in heaven. They seem more interested in the "spirits" that are put up in bottles, than in the Holy Spirit. They seem more interested in wild boar meat than in the meat of the Gospel. When we are fortunate enough to shoot a wild pig, and announce that they can have some meat, they are all there—100 per cent attendance. When we announce a meeting to partake of the bread of life, only a few come.

And when we chide them and exhort them to avail themselves of the only way of life, and admonish them that faith without works is dead, they will all agree fully, and will promise without hesitation that they will come, and be in church regularly. Sometimes we think we have penetrated to their innermost consciousness and have made an impression on them so that they realize their need of living bread, but alas when Sunday comes, where are they? Well, one says he had to go to another village where his relative is sick; another had to go to bazaar to get some money that was to be paid; a third had to go to the jungle to gather fire-wood; a fourth had gone to his father-in-law's home for a visit; a fifth had forgotten that it is Sunday, and continues to forget in the face of a reminder; a final other had waited till

he thought we were not coming, and then went off to his friends. So we proceed to worship God with those who are there. The children for whom we are thankful are nearly all there. But we have an inspiring service anyway.

What shall we think of such a situation? Have they really gotten an experience of salvation, or is it all whitewash? If not all have, have any received the Lord in truth? Has it made any difference in their lives? Their actions give us cause for serious doubt. And they are slippery as eels to get hold of. Just as noted above if we chide them, they will answer very freely, agreeing with us exactly. Sure, they say, we will come. When we call attention to their sins they tell us, "Of course we will not do it any more." But we tell them, "What good does your answer do? You have said that so many times before, and yet you have not acted according to your word. What use is there for you to promise?" No, but this time we will do as we say, is their unhesitating answer. Well, we shall see is our reaction, expressed to them. Surely, surely we shall see is their whole foundation. Well, now, what can you do with such an answer? It is the right answer. It is the answer you would like, of course. But it is not followed.

Again, surely the best evangelism should be done by them in their daily work with their fellows. They are with them constantly. They work side by side with their neighbors. They meet them in the market. They know their thoughts and their ways. They know what are their neighbors' weaknesses, and what kind of arrows of truth can find lodging place in their hearts. We are foreigners, of a different background. We know their language but imperfectly. We are not familiar with the little turns of phrase that are so meaningful to them. We do not know the

particular word that expresses just the right idea for the occasion. We do not know at just what point they are vulnerable to the Gospel. All these things our native Christians are much better acquainted with than we are, and they are the people who should be able to get in the right appeal. Furthermore, if we come to them bearing a message of hope and peace, that is good for us, but it may work entirely different for them. Besides, their situation is so different from ours that it is no foregone conclusion that what works so well for us will also be what they are looking for. Breaking away from their old way of life in so many points is an obstacle not to be lightly overlooked. So our words must be heavily discounted according to their reason.

Not so the words of our Indian Christians. They are bone of their bone, flesh of their flesh, color of their color, language of their language, poverty of their poverty, need of their need. If these, their own neighbors, actually have leaped over the obstacles and become Christians and have benefited, it must not be so terrible. They are still well, and getting along in life. There must be something to it. So must be the thinking of the unbelieving, and when their own people have actually taken the step and come out all right and they plead with them to follow suit, the word must have weight altogether different from the weight of our words. So they should be our best evangelistic force.

But are they? When their unbelieving neighbors are about, they become reticent and shy. They do not wish to be in the lime-light. They shrink from being known as Christians. And their neighbors do make fun. Just this morning when one of our Christians, who was supposed to teach others to read, came into the group, the others called out "Here comes the Master"—all in mockery. In truth he is a poor excuse of a teacher. And all this shows that our weak brethren are not making use of their responsibility of witnessing. Rather they seem to shrink from it. At least that is the situation when we are about. Whether they are more as they should be when we are not about, is possible, but does not appear probable.

This is the situation. Our original question, you see, is important, "Has it been worth-while?" Considering all these shortcomings, has it been worth-while? What shall we conclude? We must seek for evidence on the other side. Is there any? Now, please do not decide right at this point that I am about to spring a great and happy surprise. I have not been building up evidence and rhetoric to turn the tables suddenly on the other side. It is a question. I am going to investigate the evidence, not because there is a great deal, but to gather up what there is.

The first thing we think of on the positive side is that for over a year and a half now these people have been listening to the Gospel, more or less regularly on Sunday. Some have been faithful attendants. Others have been coming less regularly. Still others have come very sporadically, but all of our Christians have attended many meetings, and some communions. We have tried to preach to them the things the Spirit gave us, and in

such a way that they could grasp them. And we have tried to make them face the issues in a personal way, in order that they would have to see that it is for them to obey the Gospel. Can it be possible that men come so regularly and hear for such a long period and outwardly confess allegiance and still not receive something that will bear fruit unto eternal life? It hardly seems possible. So we can set that down as some evidence that it has been worth-while—simply the fact that they have actually come and subjected themselves to the preaching of the Word over such a long period.

The second thing is that they have shown evidence that the worship has penetrated to their inner consciousness. Their responses at various times to appeals and to the truth of the Gospel have been unmistakable. One Sunday the message was on the judgment. The fact was stressed that the books would reveal all about us, and nothing would be hidden. As I was preaching, I took a book and opened it as the books might be opened and showed how it would be scanned for the deeds of men. Then I took another book, representing the book of life. I called out several of the names of the people in the audience as though I were looking for their names. I asked them whether their names would be found. Yes, each one said who was in the church. Then I called out Gansam's name. I said we would look and see if it were there. I turned page after page, and looked "in vain" and finally said, "If it is not there, then what?" Immediately Gansam excitedly called out, "Look again!" He had been following the discourse most attentively and when he suddenly discovered the possibility that his name might not be found there, he could not contain himself, but called right out in the words given. So the church services have had some effect.

In addition to these we have been repeating the Apostle's Creed, the Lord's Prayer, and the Ten Commandments each Sunday, and various Scripture verses regularly. These have had an effect also on them. We often refer to them to reinforce teaching on conduct and faith, and they are familiar with them, and some can repeat most of them. We often ask them about this or that question, whether it is right or wrong, and they say correctly in line with these teachings. This they did not know before. So it has had an effect.

What about their lives? I wish I could give an inspiring testimony about them, but I am afraid it cannot be like that. However, we have seen some evidence of change. At first when we came they talked about drinking as we would about tea. They hardly seemed aware of there being any question about it. Of course we began to teach quickly the wrong of drink. So they quickly began to profess to us that they had given it up. They would always say they do not drink anymore. But it was not long before we saw with our own eyes that they still did drink—how much we could not tell, but we did see them taking liquor home. So we confronted them with that evidence. When they saw they could not deny it, they admitted that they still do drink. But they insisted that they

drink much less. It is true that we do not see nearly as much evidence now as we did when we first saw them. That is an encouragement. Before they were Christians they were frequently drunk. Now, we have not known of a case of drunkenness for a long time. And furthermore, they are conscious of the evil of drink, and they are ashamed to be seen with a bottle. When they have one and they see us approaching they quickly try to escape without being seen. We are glad for this. It shows that they are aware of the sin of drinking, a thing which did not seem to enter their minds before.

Another improvement in their conduct we have noted is in faithfulness. At first they would promise anything with not the least intention of carrying out their promise. They



An Indian Convert. He Is Carrying His New Testament

would promise to come to our place at a certain time with never an idea of coming, and they did not come. Now, however, they are much more dependable. They cannot be depended on like "a good Mennonite," but when we bear in mind the kind of life they have known, which had no idea of faithfulness to word except under compulsion, we are thankful for the sprout that has emerged from the seed of fidelity.

"Remember the Sabbath day to keep it holy" is one of the commandments we repeat with them every Sunday, and we often point it out to them, and admonish them in regard to it. Here Sunday is just like every other day except that the big weekly bazaar where everyone comes to buy and sell is held on this day. This makes it more of a day to engage in things displeasing to God than other days. So teaching our people here to observe it in a truly Christian manner is doubly difficult. We have not been able to instill into them sufficient faith to cease work on that day. This is the day when their baskets sell which they make, and to them it sounds like foolishness to give up basket making on this day and also basket selling. At least they

have learned that Sunday is the Lord's Day, and that we must worship Him on that day. They have learned to lay aside their work and worship. This is not much in our opinion and way of thinking, but it is at least a step.

All Hindus wear a tuft of long hair in the back centers of their heads. This is a sure sign of Hinduism, and when a man embraces Christ, he must sever his connections with any other religion. So before baptism he always cuts off the queue at the back of his head, for this would proclaim to all that he is a Hindu, and he must profess himself a Christian now. This is the mark, willingness to part with which, shows that the man actually is ready to be known as a follower of Christ. Naturally none of our baptized men have this mark. So at least they have been willing to let it be known to the world in general that they are not Hindus. Christianity must mean something to them to make them willing to part company with their former position.

Some of them have learned to pray in church. That is something for which we are thankful. And they can pray intelligently. We have been surprised and pleased at several prayers that have been voiced by them.

When we first began work with our people here, they were entirely undisciplined. When we tried to have a meeting, they carried on conversation and yelled to others a distance away without restraint. Now, though there still is not all the reverence to be desired, we have little of such things. They have learned to be reverent in their attitude and to be quiet in church, and to listen and also take part in the service. They close their eyes and bow their heads for prayer. We often have very inspirational meetings with them. We receive uplifting blessings as well as they.

In Harila the people have made more progress than these in Telaiya. There we have a teacher who teaches the boys every day, and the older people also get much of the teaching. The boys have been very enthusiastic, and have learned many verses, songs, and have learned to read and write. We are much more pleased with their progress than with that of the Telaiya Church. But this, being an industrial center, provides much more opportunity for distraction and evil.

This is a little picture of the situation as we face it. Has it been worth-while? Yes, we cannot but say it has been worth-while. How many of these babes have experienced the joy of actual salvation is not ours to judge. That they are not what they could be and should be in life is not debatable. How we would like to see them actually cut all ties with evil and trust themselves boldly to the grace and promises of God. We must keep on teaching them and praying earnestly that they may come to that place. Reversing Abraham's numbers—surely there is just one that has opened his heart to the Lord in very truth. Surely there must be two among them. And even we could plead that there must be five, a small number still. And why not ten real sons of God out of so many? And if the Lord should not be displeased would it be too much to ask that twenty-five are really saved?

And surely it would not be contrary to the Lord's will if we should plead that He may grant that the hearts of all thirty-five may be open to Him? And if He will be gracious just this once more, we would ask no more right now than that not only these thirty-five church members, but the people of thirty-five

villages, may be convicted of righteousness and of judgment to come, and may form as many true churches, where righteousness reigns. May this be our prayer. "Is any thing too hard for the Lord?"

Kodarma Station, E. I. Railway, Bihar, India.

THE ASSISTANT DIRECTORS' TRAINING SCHOOL IN CIVILIAN PUBLIC SERVICE

By Charles S. Kreider

As the total number of men in Civilian Public Service increases in number, and as these men become scattered through camps, hospitals, and detached service, the means of co-ordination between themselves and the administrative agencies has needed strengthening. A candid picture of the interrelationships between C.P.S., the Selective Service System, and the administrative agencies, the formulation of the adequate philosophy of non-resistance for men in camp, and a solution to some of the common problems of camp operation—these were some of the objectives viewed in planning a training school for assistant and educational directors.

Fourteen men were selected for this training by the Mennonites, twelve each by the Brethren and the Friends, two by the Methodists, and one by the Catholics. During the week of November 2 these men met in groups, in Akron, Pennsylvania; Elgin, Illinois; Philadelphia; Chicago, and New York City respectively, for training in distinct denominational background and in administrative policy. These forty-one men met conjointly in Washington, D. C., for a continuation of the school from November 9 to December 2. The Mennonite campers in attendance at this first training school were: Albert Ewert, Alro Sonnenberg, and Roy Wenger of Colorado Springs, Colo.; Waldo Voth and Paul Guengerich of Fort Collins, Colo.; Elmer Ediger, Weeping Water, Nebr.; Jake Goering, Denison, Iowa; Orin Beechy, Marietta, Ohio; Charles Suter, Howard, Pa.; Charles Kreider, Hagerstown, Md.; James Clemens, Luray, Va.; Richard Culp, Grottoes, Va.; Francis Smucker, Galax, Va.; Harold Martin, Beltsville, Md.; and Rufus Franz, Eugene, Oregon (who was in training as a camp director).

The Akron Meeting

The sessions in Akron, Pennsylvania, composed of men for service in Mennonite camps and hospitals, were held for the purpose of intensive study of Mennonite heritage and history, the practical aspects of our nonresistant faith, the camp educational program, history of the Mennonite Central Committee, personal counseling, and the religious life of camp. Lectures, discussions, and addresses by leaders of the main Mennonite constituent groups served to present to the men the many concerns of the M.C.C. in their task of administering the camps effectively.

Regular meetings were held from 8:30 A.M. until 9:00 P.M. each day.

Henry Fast led discussions on "Mennonite Peace Convictions," M. C. Lehman on "Mennonite Nonresistance in Practice," Albert Gaeddert on techniques of dealing with camp problems, and O. O. Miller on "History and Relief Service of the M.C.C." Discussions centering on the educational program were led by Harold S. Bender and Robert Kreider.

Any discussion of our distinctive heritage as Mennonites finds value only as it is postulated into the future program of the church. The unique opportunity of indoctrinating our youth on such a large scale is unrivaled in our recent history. The presence of over 2000 Mennonite boys of all ages in heterogeneous group living presents more than the opportunity to **teach** nonresistance. Camp life is a realm wherein nonresistance can and must **operate** in everyday living. This is more meaningful to the men than hearing it preached from pulpits. It means, and has meant, to C.P.S. men the only Christian way to live with others.

Usual methods of education through such avenues as college work seem to to "out" for the duration as far as camp men are concerned. Yet education in C.P.S. camps can grow ever greater and more practical in scope as the war continues. To make our educational program fill the needs of campers for today and the postwar tomorrow has become the goal of the M.C.C. and the various camp staffs. Positive steps toward this goal include the appointment of an educational secretary to reside at the Akron office, the writing of a "Manual for Educational Directors," and more intensive study on projects such as disaster units. To the men who were able to attend this training school the challenge to revitalize their whole educational program seemed to impress itself again and again as one of the contributions they could make to

a better camp life. There was a feeling that here in camp, where civilian duties are minimized, is a fortunate opportunity for Mennonite young men to learn a number of skills which will be of new value in reconstructing life here and abroad after the war. Courses in handicrafts, carpentry, low-cost housing, rural self-subsistence, creative writing and singing appeal to many campers, even to those who have had higher academic training. As we look toward a world of more frugal and simple living after the war, the learning of such practical skills can be of value to C.P.S. men now and later.

The educational program varies with the need of men in individual camps. However, a minimum of basic courses which are recommended include regular classes in the "Core Course" in Mennonite Heritage, Bible Study, First Aid, Agriculture and Rural Life, Christian Home-building and Family Life, and Music. In all these courses the emphasis should be placed upon the basic needs of Mennonites today and the training of sound leadership for the churches of tomorrow.

An outstanding feature of the training school at Akron was the opportunity to attend the worship services in the near-by communities. On November 1, the group attended the Ephrata Mennonite Church, and on November 8 the Sunday morning services of the Amish brethren southeast of Akron. Attending these meetings gave the men in the school a deeper appreciation of the backgrounds and religious services of these constituent groups. It is hoped that this spirit of understanding and tolerance may permeate the attitude of the men in camp.

Through intimate contact of these fourteen men for a period of nearly five weeks their association produced the feeling of solidarity and companionship. It became more evident as the days passed that basically all Mennonite groups are facing identical goals today in this war. It was with this same feeling of unity and companionship that these men found it a far from easy task to separate and return to their respective camp duties. Spontaneously, there developed the feeling that the entire C.P.S. program is, and always will be, a completely unified effort.

Developing a meaningful religious life program for the men in camp was considered in detail. How to meet the variety of personal religious needs of each man appears as a problem demanding much resourcefulness on the part of the camp staffs. How can we keep camp religious services from becoming routine? How can we develop new skills among the men in the realm of worship practices? How can we keep the religious life from lagging in spirit? How can we make daily devotional periods more inspirational? Some solutions were offered for these problems. We should primarily and constantly remember that our camp life is an expression of our conscientious convictions. We are in camp basically because of something religiously different from the majority of people today. If we have taken this position

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At Work on a Civilian Public Service Project

EDUCATIONAL

THE TESTIMONY OF ARCHAEOLOGY

*A Series of Articles on Existing Evidence Left by Ancient Peoples
Proving that the Bible is Historically True*

VI. The Exodus and the Conquest

By Floyd A. Shank

Exodus.—The reason why God led the Children of Israel in such a roundabout course from Egypt to Canaan may seem somewhat hard to understand at first thought. God states in Exodus 13:17 that He did not take the Israelites over the near route by the way of the land of the Philistines in order to avoid war with those people. The Philistines truly were a highly armed, warring nation who would have offered stern resistance to the invading tribes of Israel. The wall which the Egyptians had built across the open spaces from the Mediterranean to the Red Sea, fortified by garrisons of soldiers, left practically no way of escape for the Israelites except through the Red Sea. This is the course by which God miraculously led and delivered them from the bondage of the Egyptians. When on the other side, instead of following a direct route, Moses led his host southward a considerable distance, then proceeded almost due east to Mount Sinai. Archaeologists have discovered that a direct course to Sinai would have led the Hebrews into the vicinity of turquoise mines which the Egyptians were then working with forced labor, which evidently required a standing military force. Consequently, God led the Children of Israel southward far enough to avoid conflict with these Egyptians.

The Israelites were still a group of ex-slaves coming from a pagan environment, and were not ready to carry on self-government and a consistent worship of Jehovah. They needed many hardening experiences in the wilderness and the special revelation of God from Mount Sinai. This mixed group of people, with their possessions, came to the foot of that great mountain and encamped in a plain near its base. Mount Sinai is a rugged mass of granite towering up amid mountainous surroundings with its barren heights standing 7,519 feet above sea level. From this awe-inspiring mountain, accompanied with a demonstration of lightning, smoke, and earthquake, God spoke forth the religious and political laws which He had for His Chosen People.

As yet the exact course over which Moses led the Israelites from Sinai cannot be fully determined from archaeological findings. However, there is evidence that the wilderness at one time bore a large population.

Conquest.—After forty years of experiences in the wilderness, the Israelites under the direction of their new leader, Joshua, prepared to enter Canaan from the east by passing

through the swollen Jordan River. From the Biblical record we learn that when the priests, who were bearing the ark, dipped their feet into the river, "the waters which came down from above stood and rose up upon an heap . . . and all the Israelites passed over on dry ground" (Joshua 3:16, 17).

Though the soil of Palestine for centuries has been very unproductive, there is evidence to support its earlier fertility. Medieval poets and scholars speak of a great productivity of the soil and the fine quality of the country's products. Esthori Ben Mosche Hap-parchi describes it as "a blessed and beautiful land, bearing fruit like the garden of God." This description, and many others, corresponds very well with description of the Promised Land given in Deuteronomy 8:7-9. The Biblical account of the spies returning with a bunch of grapes borne by two men on a staff is not a fabulous tale. There is a certain species of grapes in Palestine which if left grow unpruned concentrates all its strength in producing only one or so clusters of grapes of extreme size.² Probably such a cluster the spies carried back with their report. However, this was not an unoccupied land awaiting settlers. It was dotted over with fortified cities held by peoples highly skilled in warfare.

After the Israelites had crossed over the Jordan and the river had closed behind them, they were face to face with the walled city of Jericho. This city had been standing for many years. The old walls had been surrounded by newer and stronger ones. The ancient ruins give a remarkable confirmation of the Biblical account of Joshua's conquest as told in the sixth chapter of the Book of Joshua. Dr. Garstang, director of the British School of Archaeology in Jerusalem, found at Jericho, during his work from 1929 to 1936, great layers of charcoal, and ashes, and wall ruins reddened by fire, with pottery and scarab evidence that the city was destroyed by a great conflagration in the fourteenth century B. C. "Under the ashes and fallen walls were found domestic pottery and food-stuffs, wheat, barley, dates, lentils, and such, turned to charcoal by intense heat, untouched and uneaten; evidence of the sudden destruction of the population, and that the conquerors refrained from appropriating the foods."¹ The old and new walls, standing side by side a little distance apart, were found to have been linked together by houses built across the tops. See Joshua 2:15.

"The foundation walls of the palace, four courses of stone high, remain, in situ, tilted bodily toward the east. The bricks that stood on these foundations, and the bricks that composed the east wall, lie as a streak down the eastern slope, gradually getting thinner, with conspicuous traces of a general fire. Thus the outer wall fell outwards, and down the hillside, quite flat, dragging the inner wall and houses with it, making it possible for the invaders to enter 'every man straight before him.'"¹

The ruins of many other cities of Palestine indicate that they were destroyed by fire at the time that the Bible reports that Joshua carried on his conquest in Canaan. Joshua "burnt Jericho with fire" (Joshua 6:24). Ai was burned (8:19, 20). "He burnt Hazor with fire" (11:11). Among the cities which Joshua destroyed "as he had done to Jericho" were "Lachish" (10:32), and "Debir"—also known as Kiriath-sepher (10:39).

A layer of ashes at Hazor testifies to the fire of Joshua. A remarkable letter on clay tablet sent from northern Palestine to Pharaoh, in that period, has been found among the royal correspondence at Tell el-Amarna, Egypt. It contains a plea for assistance from Pharaoh, saying, "Let Pharaoh recall what Hazor and its king have already had to endure," probably referring to Joshua's conquest.

The remains of Ai and Bethel, only about a mile and a half apart, indicate that both were destroyed by fire. When the Kyle Memorial Expedition excavated Bethel in 1934, it was found that the city was destroyed at a time coinciding with Joshua's invasion by "a tremendous conflagration," which "ragged with peculiar violence."¹ The Bible speaks of Bethel being an ally with Ai and both being overthrown by Joshua (Joshua 8:9, 12, 17; 12:9).

"At Kiriath-sepher (Debir, Tel Beit Mirsim): The Joint Expedition of Xenia Seminary and the American School at Jerusalem, 1926-28, found, in the ruins of this mound, a deep layer of ashes, charcoal, and lime, with indications of a terrible fire; everything under it Canaanite, everything above it Israelite, with cultural marks that it was at the time of Joshua's conquest."¹

The Wellcome Archaeological Expedition has identified the ruins of Lachish where it has been excavating since 1931. Here also has been found a great layer of ashes coinciding with Joshua's time.

"Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them" (Judges 1:29). Dr. Macalister, of the Palestine Exploration Fund, discovered at Gezer evidence of a great increase in population at the time of the Israelite invasion.

The Bible states that the Israelites "set up the tabernacle of the congregation" at Shiloh (Joshua 18:1). Since we can find no earlier reference to a place by that name, we may expect that the Hebrews were the original builders of this town. The many subsequent Biblical references to Shiloh during the period of the Judges indicate that it was then the religious headquarters of the Israelites. We

learn later from Jeremiah's prophecy against Jerusalem that God had caused Shiloh to be destroyed before 600 B. C. "Therefore will I do unto this house, which is called by my name . . . as I have done to Shiloh" (Jer. 7:14). An expedition of Danish archaeologists found that Shiloh, as a city, existed between 1200 and 1000 B.C., evidencing that

it was built and inhabited by Hebrews, with no evidence of an earlier or later occupation until about 300 B. C. These findings testify to the accuracy of the Biblical record.

Goshen, Ind.

1. H. H. Halley, *Bible Handbook*.
2. James C. Muir, *His Truth Endureth*.

KNOWING OUR CHILDREN

XI. Social Development

By John R. Mumaw

One of life's greatest lessons is to learn how to get along with people. Human nature is so constituted that normal persons crave the presence of others. God has ordained that human experience shall be enriched when it is shared with others. People are very dependent upon each other for their existence, for their human welfare, and for their happiness.

Man is most dependent upon others during infancy. As the child grows older dependency turns to independence. The awakened sense of the ego asserts itself and exercises the power of choice. That presents personal conflict which calls for social adjustments. The consciousness of self and of personal desires comes into conflict with the consciousness of others and of their rights. The individual relationships involving society become more complex as the child gets older and more mature.

The Meaning of Social Behavior

The term "social" has been used to designate different phases of life experience. One common usage refers to the desire to be with others, or the exercise of the gregarious instinct. Another has to do with the feelings of altruism, a concern for the welfare of others. One is considered social when he has a desire to see others get along well. Any experience that represents conduct stimulated by the presence or behavior of another belongs to this area of life.¹ We get from the presence of others either a sense of satisfaction or some feelings of discomfort. These are all definitely related to social behavior.

Children have instinctive tendencies to react in certain ways toward their environment. They do not need to acquire a desire to have others in their presence but they do need to learn how to respond to others. They soon learn that material objects of the same kind respond alike to their manipulations. They find it quite different in persons, for the temperaments of different people are so unlike. They also discover that the reactions of the same person are not always consistent. This necessitates experience in the art of living to make life agreeable and happy.

The social experiences and desires in the life of a small child are very crude in the beginning. His native desire for the presence of others is more individualistic than social; it is self-centered. He wants others for his own personal satisfaction. He is seeking to gratify his own desires and appetites rather than to make a contribution to the pleasure and happiness of another.

The Nature of Social Adaptation

There is a certain amount of adaptation which a child must make to get along in society. He must learn lessons of restraint. He can not get along happily without learning to respect the person and property of other children. He must not hurt them nor come into conflict with them in other ways. He must learn to make such adjustments to his environment as will allow to others the same privileges of freedom he desires for himself.

It is very undesirable to leave with the child any impression that will tend to make him think of all his relationships with others in terms of what he may not do to them. There is a positive aspect to our experience with others which we may call social co-operation. The child must learn to regard with consideration the feelings and needs of others. And he has a right to expect the same respect from his associates in return for his favorable attitude toward them. Unfortunately, however, he does not always receive that consideration. And he has the problem of knowing how to react when he is not respected. He must learn to understand the other person in terms of what he is, no matter how inconsistent he may be. He is confronted with a world of people who will not all cater to him and try to satisfy his whims.² He must be prepared to meet the varied life situations realistically and know how to fit into society.

Every child must come to possess a vital social intelligence to be happy among others. Success depends largely upon an understanding of how to deal with people. The child must learn to expect individual differences and be ready to interpret varying situations. If he can develop a sympathetic appreciation of others it will help him to get along with them. An appreciation of the wants of others, of their attitudes, and of their interests will do much toward a desirable social adjustment. Teaching our children to be sociable involves much more than helping them to a passive ability to keep out of trouble; we must train them to make a contribution to the happiness of others.

There are many factors involved in learning the lessons of co-operation. The child must learn that life consists of a mutual give-and-take proposition. Very early in childhood he discovers that when two persons want the same toy one must give way to the other, or some plan of compromise must be adopted. He finds that two persons can not gain public attention equally. He realizes that he can not always select only those

that are to his own liking. He learns that his associates do not share with him the same enthusiasm for every scheme of his own.³ He finds out that living with others requires some self-denials, some readjustments, and some personal adaptations.

Progression in Social Development

The evidences of social awakening in the infant child are seen in its desire for the presence of adults.⁴ It is prompted first with desire for the satisfaction of its needs. A little later (about six months old) the baby shows some preference for a certain person, perhaps its mother. When play begins to take on meaning in relation to others, the growing infant becomes more interested in reciprocal activities. With a little play experience the child soon finds that certain desires for social attention come into conflict with its individual liberty especially when the adult reaction is not entirely to his own liking. This represents the nature of the first lessons in his social adjustment. He is now on the way in his development of a pattern in social behavior.

At the age of one year the child may show definite signs of interest in other children. We see his reaction when he quickly picks up his toy so the other can not get it. That struggle for possession may also find expression in snatching objects away from the other. He has not yet learned to be sociable toward his playmate, but it is a social reaction. Children at this age begin to give evidence of mutual influence through their imitations of each other. Any responsive child becomes a playmate and will set the stage for lessons in social adjustment.

The children of preschool age (four and five) are inclined to join in small groups. This tendency is strongly influenced by their social experiences of the three previous years. A careful observer of a group at this age, playing together in the same room, will see two co-operating very happily while another stands off to observe. Another will be playing solitary while two or three self-assertive ones will be quarreling over a simple toy. These all represent different stages of social development.

Children of later age groups have developed specific social attitudes. They are characteristics which may prevail through adolescence into adult experiences. They represent social patterns that may remain for life. For that reason great care should be exercised to give the right training in social attitudes during childhood. Some will be aggressive in social activities, while others are altogether too passive. Some will be leaders in the group, and others are content to follow. Some will seek to enlarge their circle of companions, while others shun the group. Some are trustful and others are suspicious. Some are honest in their dealings with their fellows, while others are deceitful. In this list are social traits which need to be encouraged, while others must be corrected.

The adolescent has developed a higher order of social traits which are expressed in terms of interest in joining groups. He has the "joining" spirit. He wants to pick his own crowd and is usually inclined to be loyal to his group. As the adolescent grows into

maturity the sense of altruism possesses him more and more. He finds satisfaction in bringing pleasure to others; he gets much satisfaction out of seeing others made happy.

Factors Contributing to Social Development

A child's social behavior differs according to the social situations of his former experience.⁵ The social relationships of a child will have a bearing upon the moral aspects of his life and will influence his religious reactions. The force of environmental influence makes a definite contribution to the shaping of a personality. The social nature in man makes it possible for environment to influence the life of our children.

Imitation is an instinctive means of acquiring the ways of the group. Our task as teachers of the child is to help him to imitate the best, to select the things that are worthy of imitation. While imitation is very effective in childhood it is more important during adolescence.

An infant at the age of six months engages relatively few imitations. At two and a half years that same child is imitating in a multitude of ways. In his play he will act like a dog and growl like a cat. He will imitate his father or cry like a baby. Who has not seen a boy on the farm running about with an imitation horse tail in his hand or riding a stick in imitation of a horse. While small children are more inclined to imitate older persons rather than those of their own age the adolescent imitates the group. He is influenced by the popular opinion and practice of the group. They get more of their patterns of behavior from each other.

A normal child is inclined to play a great deal with others and to be influenced by their behavior. He imitates because of the satisfaction that is derived from action rather than from an innate force within him. Having gained approval for the act helps him to repeat the experience. This is a simple means of conserving the culture and inventions of our ancestors. The great and noble ideals of past generations are propagated through the imitations of childhood and adolescence.

Education makes much use of imitation, for by it habits of all kinds are formed. Through imitation persons develop judgment in relation to vital choices that need to be made. Imitation requires the practice of making comparisons. One thing will be compared with another, and the decision is a resolution to imitate. Education makes use of this force by providing models which are to be imitated.

Language as the medium of communication, is a vital factor in holding a common bond to a group. And language is not to be pushed aside as an insignificant factor in our social life. A study of the social life of Mennonite people indicates that the language barrier of the past among our German speaking ancestors helped to preserve the distinctive practices of our forefathers. So long as we had the language barrier there was little difficulty in preserving our traditional life, but now that all our children are speaking English and are making contacts with other groups there is a tendency toward a general disintegration of the traditional life

of our forefathers. That is true of other groups as well. That is one reason a nation wants to have a standard language for its people; they will become more integrated and less cosmopolitan. The language barrier hinders less, however, in the social life of a child than it does in that of an adult.

"Play is a fundamental instinct and furnishes the incentive to the acquisition of all that is termed worth while by childhood." It has social values that tend to condition the child for a place in society. He learns to value affection through play. He comes to appreciate the presence of others through play. He learns adjustment to others and to their ways. A child needs encouragement and guidance in play life, for this will contribute definitely to his social behavior in years to come.

Another factor in social development is **approbation or disapprobation**. An infant is quite sensitive to the interest of others; it senses social relationship. This desire for approval seems to be in the original equipment of man.⁶ Children like to have the approval of others. Everyone has a tendency to show off. First in the child it is, "See me!" Later it is the display of new things, "See I have a new dress!" The adolescent wants to display his wares in the form of intellectual and moral qualities. The exhibition may be either good or bad. Some boys may even want people to think they are bad fellows—tough. The child first seeks approbation from its mother, then from the teacher, then from the opinions of his companions, and finally from the opinion of his hero. If that hero can be Christ you will have used this great factor to get him into the Christian way of living.

Gregariousness is the instinctive desire to be in the presence of others. Boys will form



A BOY

Nobody knows what a boy is worth,
A boy at his work or play,
A boy who whistles around the place,
Or laughs in an artless way.

Nobody knows what a boy is worth,
And the world must wait to see,
For every man in an honored place,
Is a boy that used to be.

Nobody knows what a boy is worth,
A boy with his face aglow,
For hid in his heart there are secrets deep
Not even the wisest know.

Nobody knows what a boy is worth,
A boy with his bare, white feet;
So have a smile and kindly word,
For every boy you meet.

—Author Unknown.

gangs and organize clubs to satisfy their urge to be organically associated with others. For the same reason girls form cliques and arrange for gatherings of various sorts. They are less concerned with organizations and tend to be more personal. Through their group experience they all learn from each other standards of honor, for they want to be in favor with the group. They learn ideals of generosity and service through the desire to make their group activities a worth-while contribution to society. We do well to exercise leadership among the boys and girls to provide guidance for healthy group expression. That requires a sympathetic understanding of the social impulses functioning in group action.⁷ Any activities of this kind will teach them the necessity for making social adjustments; they provide practical experience in social adaptation.

Rivalry represents feelings stimulated by what others have done. It, too, has a strong influence upon social development. It can be observed very easily in children's games and in their study. The spirit of competition helps the child to participate in group activities. It has to be done on the level of the child's development. He must be led from some individual competition to group competition; from some form of physical competition to intellectual competition; from some material competition to character competition. The desire to excel is an expression of rivalry, and it provides an educational advantage. While it is easy to use this instinct to get a boy to lengthen his jump, it is much more difficult to use it to make him more truthful. There is danger of over-development in this at the expense of kindness, sympathy, or co-operation.

Sex attraction is based upon an instinct which lies practically dormant for many years in the child's life. At the age of twelve the instinct matures with astonishing rapidity and becomes an intense expression of social behavior. It may lead the person to fall into the lower passions of the animal type, or it may lead the person to rise to the finest and most altruistic human experience. A child at five possesses very little sex consciousness. From five to nine he has some self-consciousness but little attraction for the other sex. From nine to twelve he has an actual dislike for the opposite sex. From thirteen to seventeen the excitability of the sex impulses becomes a real problem, and from eighteen on is the time of devoted friendship.

The Social Units Involved

This tendency in human nature to group together is basic to the social order. The family is a unit of society which provides the first and best lessons of social adjustment. In home are born the higher forms of altruism as expressed in true love and sympathy. Here the child learns from others the standards of morality and justice. He is taught to be respectful to strangers and to be devoted to friends. The exercise of courtesy in the family prepares him for an honorable place in society.

The gang is a natural grouping which grows up about the child who has leadership

(Continued on page 61)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

JESUS HEALS A MAN BORN BLIND John 9:18-38

Lesson for February 14, 1943

Golden Text.—One thing I know, that, where-as I was blind, now I see.—John 9:25.

Which things are an allegory. Gal. 4:24. The miracles of Jesus were more than acts of power and mercy, they were lessons of spiritual truth. In our lesson for today these lessons are more manifest than in some others, but the truths are there for all who will humbly seek them out.

Superficial thinking then as now attributed physical defects and disease to acts of sin, but the Master tells us otherwise. The man born physically blind was not so because his parents had sinned more than had the parents of others who had good eyesight; but he was a representation of what all mankind are in the spiritual. There is a veil that blinds over all, both Jew and Gentile, that know not the Lord. Isa. 25:7; II Cor. 3:14-16. This blindness is over all the natural sons of Adam, and none are so blind as those who deliberately close their eyes to truth. The master came that the works of God might be made manifest by the removal of this spiritual veil. These works were more than the opening of the eyes of naturally blind, or the healing of the physically ill. But when our eyes are opened then can we sing in truth the Nineteenth Psalm.

Where Jesus is there is light. There is no darkness in heaven because He is there; and there is light upon earth wherever He is given welcome. And in my own heart the light of the glorious Gospel can only shine to the extent that I make room for the Saviour there.

Curiosity has killed many a weasel. His curiosity impels him to the investigation of the unusual, but whatever he learns he remains a weasel still. Neighbors, sightseers, and investigators (Pharisees) are often more like weasels than as sympathetic friends. "Sly as a weasel."

Verses 18-23. The most difficult thing to believe is that which you do not want to believe. To believe that this man had been healed would have compelled them to give credit to the Saviour; and this thing they were determined not to do.

During prohibition days, Mike Carr, who dearly loved his liquor, always said when anything went wrong, "Blame it on prohibition." And he was one of a multitude who took that attitude towards the noblest experiment ever tried by political America. Their propaganda finally turned the masses so against prohibition that it was repealed, and licensed liquor with seven added demons

was returned to plague our dear land. As the enemies of decency treated prohibition so the enemies of Christ and His church treat everything that pertains to the kingdom of God on earth. They hate the light and will not come to the light because their hearts and deeds are evil.

But why did the parents act the way they did? Expulsion from the synagogue resulted in the cruelest social ostracism, worse yet than the affliction of leprosy. And they did not have the moral strength to face the consequences. But only one in a million has such strength. Strength does not condemn, but pities weakness; and if you are that ONE in a million you will pity those whom fear has driven to equivocation. But the spiritual life of the church has sunk to a new low when you have to equivocate to retain the favor and good will of its membership.

Verses 24-34. It is a good thing to give glory to God for blessings received; but it is not a good thing to disparage His instruments. The Jews declared Christ to be a sinner, a nobody, sprung up from nowhere. If their charges were true they certainly belittled themselves, for He was much greater as a teacher and in works than they. Whatever He was, they were much less. And that is usually the case with those who belittle others.

Things that I know from personal experience no man can take from me.

Verses 35-38. This man had been altogether born in sin, but so had his tormentors. He had had his eyes opened; they had not had theirs opened. He had found light and life; they groped on in blindness and were dead. They excommunicated the blind man and his Lord. It is better to be without the camp (Heb. 13:13) with Him than the overseer within the camp without Him. He heard His name, experienced His work of power; became His disciple; testified to His grace; exalted Him; suffered for His name's sake; and worshiped Him. It is worth the loss of all to win Him.

JESUS, THE GOOD SHEPHERD John 10:1-5, 11-16, 27-30

Lesson for February 21, 1943

Golden Text.—I am the good shepherd: the good shepherd giveth his life for the sheep.—John 10:11.

Verses 1-5. The parable of the Good Shepherd is the conclusion to the incident of the blind man's healing. The men who excommunicated him were shepherds of the house of Israel. But they were not good shepherds. A good shepherd will feed, shelter,

tend, and defend his flock. He will cheerfully endure the summer's heat and the winter's cold, the blazing heat of noonday, and the chilling frost of night, just so that the flock may be preserved and healthy. But where there is one good shepherd there are many not so good. Carrying the metaphor over into the religious world you will find some who are profoundly interested in the welfare of their charges, but many who look upon the flock, not as a charge, but as prey.

Christ is the door to the sheepfold. Only those who enter into their pastures through His choosing are real shepherds. All others are thieves and robbers, doing much harm to the flock of God and no good. But how about the members who follow the voice of strangers? They are not His sheep, but in some way got temporarily mixed with the flock. I John 2:19.

Verses 6-10. True shepherds never go before Him; they follow after. Those who go before Him, not as to time, but as to eminence, are thieves and robbers. Only those who follow the Good Shepherd in spirit are helpful undershepherds. All others steal, kill, and destroy. The false teachers of Israel in Christ's day were more deadly to the welfare of the nation of Israel than the mighty armies of Rome. And the anti-Christian forces in the world today are not doing the flock of God as much harm as do the false shepherds that are over it.

Verses 11-16. In the parable of the Lost Sheep we have revealed the heart of God. Instead of looking upon the wandering sheep as "good riddance" He sought until He found, and then restored it safely again to the flock. In the churches of today there is an enormous loss through wandering away, and the pastors care so little that it is a common thing for individuals to wander far and the pastor to care so little that he just crosses out their name if they are absent from communion a specified number of times, or if they fail to pay their regularly required dues. To the word "left" written on the record should be added, "by the pastor to die of spiritual neglect." It is possible to have the spirit of an hireling, even though you are not a salaried pastor.

The ideal shepherd is ever trying to augment his flock both by natural increase and purchase. The Master speaks of other sheep that He MUST bring into His fold. If you are a true undershepherd soul-winning will also be a "must" with you. But who are these other sheep? Your children? That's natural increase. Who then? All races and all peoples and tongues. And do not overlook the fact that after they have been brought that there will be but one fold, not several divided according to color and breed. The Lord does not esteem any particular division of the human family so high as to condemn others. There is no respect of per-

sons with God. If there is among us then are we in the wrong. James 2:9.

Verses 17-26. David risked his life for his father's flock, and his father loved him more because of it. He later risked his life for his Father's flock (Israel) and the heavenly Father found in him one after his own heart. But David's son, Jesus our Saviour, did more; He gave up His life that the flock might live. No wonder the Father loved Him. Believing is hearing and following. Those who do neither He does not know as His own.

Verses 27-30. Our eternal state is molded in time. Heaven and hell (eternal life and eternal death) both begin on earth and are consummated in the world to come. The "here" is the foretaste of the "hereafter." But even after we have been accepted we must fight the good fight of faith if we would lay hold of eternal life. We must forget the things that are behind and press forward if we would apprehend that for which we were apprehended—eternal life in Christ Jesus. I Tim. 6:12; I Tim. 6:19; Phil. 3:12-14.

Even as the sheep, so have we many enemies that would destroy us. But our Keeper who neither slumbers nor sleeps, whose arm never falters though human strength would give way, always stands between us and danger with His face to the foe. No harm will befall us as long as we hide ourselves in His sheltering and protecting embrace. Do not brag that you are saved and therefore sure that you can't be lost, but rather be careful and make sure that you abide where you can be kept.

JESUS RESTORES LAZARUS TO LIFE

John 11:20-29, 32-35, 38-44

Lesson for February 28, 1943

Golden Text.—I am the resurrection, and the life.—John 11:25.

Verses 1-20. The blindness of the subject in chapter 9 was that the works of God might be made manifest; and the sickness and death of Lazarus were that God in the person of the Son might be glorified.

Things of time can only be seen by those who have eyes that function; eternal or spiritual things can only be seen by those who have had the eyes of their understanding opened.

Christ came to destroy the works of the devil. Satan brought sin into the world of men. Today it blinds and binds and grinds, and at the end it destroys with an everlasting destruction from the presence of the Almighty. The last enemy that Christ will destroy is death. In this last miracle that John records we have the allegorical representation both of Restoration and Resurrection.

This was a family whom Jesus loved, but pray tell me of one that He doesn't love. And they loved Him, but you can tell me of many that don't. He was always a welcome guest in that home. Is He in yours? Probably His first act of kindness to these His friends was the healing of the father of leprosy. His last was the restoring of the brother to life. Did Mary and Martha fully

repay Him for all He had done for them? Don't be a Judas Iscariot.

The restoration of Lazarus is first typical of the mighty power of God in raising those who are dead in sin by resurrection power to newness of life. It is secondly typical of the last day when with the voice of the archangel and the trump of God all that are in their graves shall be raised and divided to their eternal homes.

Verses 20-29. Some think that Mary of Bethany was the sinful woman who washed the feet of Jesus with her tears and wiped them with the hair of her head. I do not know. We do know that she anointed the head of her Lord with ointment and wiped His feet with her hair; and if she had also anointed His feet with spikenard it is not likely that she wiped it away. But let us know this: Only those who are capable of rising to highest heights can sink to lowest depths. The sinful woman "loved much." It is probable that her "much loving" of an unworthy man may have been the cause of her downfall; but when the fullness of that love was centered on the Saviour then came forgiveness and a degree of saintliness rarely equaled. You do not need to go down to go up; but those who have gone down far can rise just as far. Beautiful diamonds are found in volcanic blue clay.

But Martha was the practical housekeeper and efficient worker. Her faith was just as strong as her sister's, but it found its expression in a different way. It would be fine if people could be found with the efficiency of Martha, and the mystical spirituality of Mary combined in one and the same person. But nobody seems to have all the good qualities. And some of us have to hunt long and hard to find any.

But it was practical Martha who made the strong avowal of faith in verse 22 and whose confession of faith in verse 27 was as clear as cloudless noonday.

Verses 30-35. Mary's weeping was violent and sincere; the rest of the company also called themselves mourners, but got as much kick out of it as do the participants in an Irish wake. If they felt bad at the demise of Lazarus, they felt worse at his restoration. Not all; but there were some in that crowd who were willing to join hands with the Pharisees in killing Lazarus to keep him from giving his testimony to the grace and mercy of God the Saviour.

Jesus wept with those who wept; but for a far profounder reason. He wept at the sin and hardness of heart in the world that makes life a sore travail with an occasional horrible nightmare, and death a thing of terror. You do not weep over those you can comfort, but over those you can not. Saints sing the praise of God when dying; but sinners shriek with horror. Neither they nor their relatives have any comfort of God.

Verses 36-44. The tomb indicates the family to have been well-to-do. But wealth can't buy escape from the grim reaper. Some spiritually dead have been dead so long that they are odorous. The resurrection to newness of life will do more to change B.O. than "Mum."

Whenever God hears, He answers. He always heard and hears the prayers of the Son. No prayer of Christ's was ever unanswered. When Jesus presents my petition to the Father, my prayers are answered. But the secret of prevailing in prayer is found in unreserved consecration to His will.

BIBLE TEACHING AGAINST DRUNKENNESS.—I Samuel 30:16, 17; Isaiah 28:1-4, 7; Galatians 5:19-21

Lesson for March 7, 1943

Golden Text.—Strong drink shall be bitter to them that drink it.—Isa. 24:9.

I Sam. 30:16, 17. A friend of mine repairs wrecked automobiles. Many of his customers are drinking men. That probably explains many of the wrecks. And when they come to the shop they hand him the flask with a "Have a drink." He tells them, "Thank you, but I do not have any brains to spare."

When men drink liquor they put an enemy into their mouth that steals away their brain. Anything can happen when a man or an army goes on a spree. The fate of empires and nations has hinged on such things. In the first World War the Germans would have been in Paris and from there would probably have dictated the terms of peace, had it not been that the army took a day off to empty French wine cellars. That time lost turned the tide of the war. In the beginning of this war the French soldiers were given three quarts of wine as a part of their daily ration, but drink is "verboden" to the Germans. When the German attack came the French army, boasted to be the best trained and equipped in the world, collapsed like a punctured balloon. Drink was a strong contributing factor. The more we learn the details the more it seems that only drink could explain the carelessness that made the success of the Japanese attack on Pearl Harbor possible. In these verses from I Samuel we have a case where almost an entire Amalekite army is destroyed by a few hundred men under the leadership of David because the former took the fool's method to celebrate. Don't say that it was to be that way, that God wanted David and his men to get their families back again. God doesn't make anybody drunk to destroy him. He never leads anybody into sin. But God does know what foolish, sinful things we will do, and sends the sword of judgment to smite us with sudden calamity when we are least prepared to defend ourselves. From long before Belshazzar down to this year of grace A.D. 1943 drink has done more to destroy lives and wreck nations than has war.

Isa. 28:1-4, 7. The country of Ephraim (here the word is used for the ten tribes) was the most productive part of Palestine. Prosperity had brought on luxury, and with it came the accompanying vices of gluttony and drunkenness.

Instruction may cause a few individuals to go contrary to the way of the multitude, but more than six thousand years of human history proves that prosperity causes people to forget God; and when that happens all the

evil beasts of appetite and passion are left loose to raven and destroy society.

God sent the Flood to destroy a generation that had become so wicked that it was destroying itself. Sometimes He sends the pestilence, sometimes famine. But more frequently He sends the sword, and sometimes all three. These are God's instruments of judgment upon mankind whenever their cup of iniquity gets full to overflowing. I believe the Allied nations will be the victors in this war, but I know that we are losing out in the field of morals, and that we are headed for ruin. Only a revival of religion, a wholehearted turning away from sin to God and righteousness will save us. Unless that happens all our boasted mechanical inventions will but help to grind us to powder when the hour comes. The citizens, if they had heard Isaiah's prophecy, laughed him to scorn. They saw no danger either near or far, so on "mit sauffen und fressen" (drunkenness and gluttony). But Isaiah was right, and they were wrong. Heathen Nineveh put God's chosen Israel to shame. They listened to the preaching of Jonah, and the hand of judgment was stayed. Israel refused to listen to a greater prophet, and judgment fell. But what can you expect when the preachers carry on as bad as the rest. Preachers lose the power to testify against the evils of the day when they themselves have succumbed to them. Drinking, smoking, card playing, dancing, and theater-going, have so completely become a part of the social life of the clergy and the church that there is hardly a voice raised today against them. Like people, like priest; and like priest, like people.

This world will be free from want and fear when once people stop spending that which they earn for that which is not bread; and when righteousness overflows the land as wickedness does now.

Galatians 5:19-21. In Romans 1 we have sin divided into twenty-three groups; here the same writer names fifteen, and adds, etc. It might pay all of us to make subclassifications of all these groups of sins and then examine ourselves in preparation for a general housecleaning. The flesh is always getting us into trouble, and only the grace of God can get us out. We are not saved by works, but we cannot be saved and continue in sin. Grace saves, but sin damns.

POLYCARP, THE MARTYR

(Continued from page 37)

With the death of Polycarp, the persecution of the Christians at this time in Smyrna came to an end, and as Tertullian, who was born about the time of Polycarp's martyrdom, wrote: "The blood of the martyrs is the seed of the Church." By men and women who would not deny their faith in Jesus, the Gospel of Christ has been handed down to us through the centuries.—Church of Christ Advocate.

Commit thy way unto the Lord; trust also in Him and He shall bring it to pass. (Psa. 37:5).

CHURCH'S INTEREST IN THE HOME

(Continued from page 45)

We are becoming more increasingly conscious of the church's obligation in youth guidance. A study of the losses sustained by the home and church of young people who are drawn away into the world leads to the conclusion that very important teaching is lacking. The specific problems of the Christian life, of the choice of a vocation, of social life, of preparation for marriage, and home building, and of Christian growth, all press in upon youth for solution. With the breakdown of many of the former barriers between the Christian and the world and the consequent result of young people being thrown into more direct conflict with the world, many are not prepared for the struggle and go down in defeat.

There is further a newer appreciation on the part of the church in home problems. Modern conditions are bringing new tests upon the home which are challenging its very foundations. A number of matters which we have been taking for granted with reference to the home are looming up as major points for the devil's attack on this institution. The large number of unhappy homes and the increasing toll of divorces are sufficient evidence of this fact. To the problems of parental responsibility, the relationships of husband and wife, parents and children, and home instruction, the church is feeling a larger responsibility for lending aid.

General Conference has taken note of these enlarging problems and has assumed responsibility of making its contribution toward their solution. Many of the problems are general, not local. On this account study should be made of problems as they exist generally, and counsel and advice should be given as a result of these studies. General Conference has asked the Commission for Christian Education and Young People's Work to enter into this field of study and to make such contribution to the interests of the home as it may be able. The Commission has in turn set up a secretaryship on Home Interests whose duty it will be to study the interests of the home, especially along such lines as are not being cared for by conferences or congregations.

Some of the interests which it would seem are most pertinent at this time are as follows: worship in the home, ways and means of making home life more meaningful, understanding the child, child training and guidance, sex education, preparation of youth for marriage, marriage ideals, and home standards. The Secretary of Home Interests will seek to place at the disposal of parents the best that is written on matters pertaining to the home. Studies will be made of problems confronting parents with the view of making faithful application of Biblical principles to their solution. On matters where no literature exists efforts will be made to supply the need.

God intended that our homes should be happy, that they should be a retreat from the busy world about us, and that they should give honor and glory to God. Let us endeavor to build homes according to God's pattern.

Harrisonburg, Va.

THE PRAYER HEAD COVERING

(Continued from page 43)

God, cast away likewise that appointed by nature" (Chrysostom).

"Having taken then what was confessedly shameful, and having said, 'But if it be a shame for a woman to be shorn or shaven,' he states in what follows his own conclusion saying: 'let her be COVERED.' And he said not 'Let her have long hair,' but let her be COVERED" (Chrysostom).

2. As decrees for to keep—"SO were the churches established in the faith, and increased in numbers daily" (Acts 16:4, 5). Churches observing the "all things" of His Word will not only be victoriously manifest at the judgment, but in many crises in this world, yea, daily, if we had but eyes always to see it.

3. As . . . delivered (v. 2). A negligent or unscriptural half-hearted observance of an ordinance nullifies its essential purpose and blessing (e. g., 11:20-22). Since this is God's order to approach Him (v. 13) and "all things are of God" (v. 12) and He commands this, Paul says to the Corinthians, "Do thou obey and gainsay not," and that "as delivered, doing it intelligently while enjoying its blessing."

This is diametrically opposite to Jewish practice where the men wore the tallith or prayer shawl and women wore only the long hair, and to present-day customs, except among Catholic nuns and some of the Anabaptist churches, yet God will only manifest Himself to His own. John 14:22.

Furthermore, a consistent devotional covering means a consistent bonnet and plain attire. The covering is a barometer generally of the rest of the apparel and the degree of the spiritual progress. The secret of power Samson had lost. In the fight against worldliness here is one of the crucial secrets. This secret which Paul takes sixteen verses to declare honors the Head and therefore He will honor such now and forever. She that is faithful to this ordinance "as delivered" will also be faithful in much.

In our fight against worldliness we need to unearth our foundations to see that these are thoroughly understood and prayerfully and consistently practiced. In priding ourselves in the heritage of the "all things" may we more deeply entrench ourselves in this doctrine "as delivered." On the basis of the great commission, what will we say at the judgment to the question: "What was your attitude toward the devotional covering?"

Each ordinance and doctrine is not an entity in itself, but dovetails into every other for the victorious Christian life. This is the keystone and the first to be lost. On this hinges the observance of four other principles, the happy marriage relationship, long hair and morality, nonconformity (for head and body), self-denial, power and purity of worship and life. Paul, Tertullian, Chrysostom, our fathers, and we recognize its import for time and eternity. May we under God's blessing even more sacredly treasure it and observe it a COVERING "AS DELIVERED," for praying without ceasing.

Lititz, Pa.

"He must increase, but I must decrease."

BIBLE STUDY

CHRISTIAN DOCTRINE

XLII. The Fall of Man under Law and Grace

By the Bible Study Editor

Having noted that there are consequences of the Fall which continue with man as long as he lives in the flesh, it will be well to note that this condition is recognized both in the Old and New Dispensations. The former dispensation is considered as that of the man under the Law of God, and the latter dispensation is that which we call man under Grace. There was an era under which man lived, prior to the giving of the Law on Mount Sinai. We should properly speak of the dominion of the Law as beginning when the Law was given at the Holy Mount. It is evident that the Apostle Paul considers that to be the period of the dominion of the Law since he says, only those who knew the Law are under the power of the Law.

Abraham was reckoned to be justified by his faith, and, having no law except that of his knowledge of God, and the consciousness of sin emanating from that knowledge, he lived according to the faith which the will of God inspired in him. This is the state of man who was not under the Law of Moses, and not in the enlightened age of the Spirit and under the grace of Christ. The nature of man was unchanged. Death reigned from Adam to Moses. Rom. 5:14. Sins differed, but the nature of man to sin remained the same in all instances. When the Law entered, the offense abounded. Rom. 5:20. It was the purpose of the Law to make sin appear exceedingly sinful. Rom. 7:13. It is seen that the Law did not change the nature of man; it only exposed that nature more clearly, showing that it was exceedingly sinful.

The nature of man under grace is much the same as it is under the law. By the nature of man is meant the nature of the flesh, called the human nature. "The law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh to God" (Heb. 7:19). The hope by which the believer draws nigh to God is not himself, nor his works. There was a time of taking away of the Law because of its weakness in perfecting the flesh; and there was a bringing in of a better hope—a supplanting of the Law by One who was perfect, who becomes the hope of our salvation and the perfection which God requires of man. "Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith" (Gal. 3:24). The justifier of the believer is Jesus Christ. The believer's righteousness is that of Christ, and not that of his own flesh or his own works. Faith is the power of the righteousness in every Christian life, and the righteousness is spiritual.

The Old Man and the New

The Apostle Paul has coined the descriptive term "old man," and has used it three times in his writings. Rom. 6:6; Eph. 4:22; Col. 3:9. In the first instance he speaks of the crucifixion of the old man. "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Before the coming of Christ and the experience of His death and resurrection there was no "old man." After the resurrection a new man was possible, and, hence, the old man who had existed until the crucifixion of the flesh with Jesus Christ. When the new spiritual man became possible by the resurrection of Christ, the former life, under the Law, became old. It is possible to see in the flesh and in the life of the flesh under the Law all that is conceived in the "old man." Here is a definite revelation of the nature of the flesh and its failure to live unto righteousness under the law.

Those who endeavor to perfect the flesh by means whatsoever, will find that it is but the "old man" who continues to fail and comes under the sentence of death. The death of the flesh does not bring it into control, nor into any degree of perfection. If the flesh was crucified in the body of Christ—if, in the form of man, Christ died on the cross for the sins of the flesh—how can any one conceive of the possibility of keeping the old man alive by any merit of good works or righteousness? The experiment of four thousand years in an endeavor to perfect the flesh and reform human nature, and the consequent failure of it, should stand as a testimony of the futility of continuing such efforts. And the experiment was one which was divinely controlled and directed. God has proved by the experiment of conscience and Law, that the human nature is such that it never can be corrected or perfected by any procedure of regulation under Law. In His own Son, God judged the flesh of man as worthy of death. Our old man is crucified with Him.

Under grace, the same nature of the flesh seems to be recognized by Paul. Eph. 4:22, "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind." Here were the believers of Ephesus, often considered the most spiritual of all the churches, according to the exalted nature of the epistle, called upon to put off the "old man." The influences of the flesh were persistent in them, even after their conversion, and while the spirit of their

minds was in operation in them. Paul was writing to Christians, "To the saints which are in Ephesus, and to the faithful in Christ Jesus." He nowhere classifies them in two groups, the spiritual and the carnal. If these were believers, there continued to be with each of them that nature of the flesh which persisted, and which they were instructed to put off, and were told to be renewed in the spirit of their minds. It is possible, then, to conceive the fact that believers should continually put off those tendencies of the flesh and be continually renewed in the spirit of their minds. This would indicate the fact of growth in Christian virtues by the processes of elimination of the fleshly and the acquisition of the spiritual nature.

The other reference of Paul to the old man, found in Col. 3:9, is similar in thought to that in Ephesians, only it is applied to a specific character of the flesh, lying. In this section the Apostle declares the nature of the new life, the new man who is risen from the dead. v. 1. That this resurrection is a spiritual one is apparent from the fact that the affection of the believer is to be set on things above, where Christ sitteth. The bodily resurrection and renewal will bring one into the presence of Christ, when He shall appear. v. 4. While the believer is alive in Spirit by virtue of the appropriation of the Risen Christ, and the coming into his life of the Holy Spirit, he continues to live in the old body, which retains its human characteristics. The believer's relation to his flesh, or body, is that of considering it as evil, and necessitating the continual mortification of its members. Its members are not righteous. They are considered evil and are classed as fornication, uncleanness, inordinate affection, etc. v. 5. The body is considered unregenerate, and must be treated as such.

The fact that the Christian finds such nature in his body with which he is in daily contact does not imply that he is living after those lusts. The difference between a Christian and one who is not a Christian is that the unchristian man allows the flesh to control him, and all of the evils of the flesh characterize his life. The Christian, while recognizing those evil tendencies of his flesh, puts them off and puts on the virtues of a renewed knowledge after the image of his Creator. v. 10. Recognizing the sins of the flesh as a virtue, and putting off the deeds of the flesh is growth in virtue. While the nature of the flesh is unchanged and the tendencies of the flesh are manifest in the child of God, the power of the Law to condemn the believer because of his so close an association with the sins of the flesh has been nullified by the death of Christ in the flesh. He has borne the judgment of the flesh in His body and made free the believer who has accepted such a gracious atonement for our sins.

But the Law continues to exist. It is spiritual, and eternal. Christ did not come to destroy the Law, but to fulfill it. Matt. 5:17. The Law is good and to be delighted in. Rom. 7:22. The Law continues to be the standard of righteousness for the believer. Rom. 8:4. There is a difference between fulfilling the righteousness of the Law by the works of the flesh, and by the Spirit. The Law was weak through the flesh. It was not that the Law was too holy that the flesh could not fulfill it. The trouble lay with the nature of the flesh, it being too weak. The fall of man resulted in this weakness of the flesh. Just how the humiliation was effected, or how it resulted may never be known. But, that it is weak and incapable of doing the perfect will of God is apparent, and it is the experience of all men that such is the case. Paul tells us that the flesh is contrary to the Spirit, and therefore it is opposed to the Law and righteousness. In such a condition it is impossible for the flesh to become perfect in its expressions of righteousness. The Law, on the other hand, is a delight to the spiritual man. It is the glory of the resurrection life to be made perfect. In that perfection the Law will be fulfilled, and the soul will be in continual delight. The delight of the soul in the Law of God begins when the Spirit enters into the heart with His renewing grace. Every desire of the Spirit is to do the will of God. The purposes of the mind and heart are guided by the Spirit, and thus they fulfill the righteousness of the Law by the Spirit. Nothing that the Spirit desires in the perfection of His purposes can be fully accomplished by the rebellious and weak flesh. Here is the seat of the conflict between the flesh and Spirit. Here is where the Spirit is justified by faith, while the flesh must be counted dead because of sin. The flesh fails under the conviction of the Law, but the spirit lives because of the delight in the Law. But there is no condemnation for the believer for whom Christ died because of the failure of his flesh.

The Wretched Man

Paul must certainly have had much delight in the Lord and in His Word, and in the fellowship of the saints, yet there was that about life which gave him a desire to depart and be with Christ, this being a far better experience. He knew what groanings there were in the body. He knew the nature of the flesh and told of the need of guarding against its tendencies, and against its fruitless claims. He knew the reason for the death of Christ, and the consequences of that death as they affected the believer's relationship with Christ. The body was not a thing in which he boasted. He rather gloried in that which gave him freedom from the body and from all that is associated with the flesh. He gloried in the cross of Christ. He gloried in the death which enabled him to claim and enjoy freedom from all the sins and infirmities of the flesh in which he continued to live in this world.

One of the greatest truths uttered by Paul, relative to his relationship with Christ, was that found in Gal. 2:20, "I am crucified with Christ." By that expression he would say, "My old man is crucified with Him;" "I am crucified unto the world;" "I am dead, and

my life is hid with Christ in God;" "I reckon myself dead indeed unto sin;" "We that are in this tabernacle do groan, being burdened;" "Ourselves also, which have the firstfruits of the Spirit, even we groan within ourselves, waiting for the adoption, to wit, the redemption of our body;" "Ye are become dead to the law by the body of Christ." These expressions all contain in them the truth of our being dead with, and in, the body of Christ. They also contain an element of groaning and desire to be free from the body. The fact of our relationship with Christ is, that He died for us, and we have accepted His death as, and for, ourselves in the sight of God. We count ourselves dead because of our sins, under the just judgment of the Law of God. For our sins we are dead because Christ died for us. This is the nature of our reckoning, and a matter of absolute faith, on our part in the work of Christ for our redemption. If Christ died for us, God reckons us dead, as having borne our sins and died for them. There is no need of dying the second time for our sins. Death has no more power over us. But we are still united with the body that is reckoned dead for sin. The flesh is not dead, nor do the lusts of the flesh cease because of our "reckoned death." Paul's glory was in the cross of Christ, by whom the world is crucified unto me, and I unto the world. Let us make no mistake in claiming that the body has become dead to the influences of sin, and that no more temptations come from the flesh, when at the same time, because of the cross, the world also is crucified unto the believer. If the world is not dead, and no longer a source of evil, then the body is not dead and free from evil propensities. Both have been crucified by the same Christ and cross. The only way in which a Christian may claim the benefits of the death of Christ is to reckon himself dead, and the only way one can correctly state his relationship to the world is to also reckon the world as dead, and treat both as if they were dead. "Therefore brethren, we are debtors, not to the flesh, to live after the flesh," and also, we are debtors, not to the world, to live after the world. Both are dead in the crucified body of Jesus Christ, for that is the just judgment of God for sin in the flesh and in the world. Those who are in the world and have not accepted the crucifixion of Christ will die in their sins. Those who accept Jesus Christ as their atonement for sin will account themselves as having fulfilled the judgment and shall live.

But we are living in the flesh, and the Law continues to judge the sins in the flesh. The flesh has become dead to the Law in the body of Christ. One of the two must die before there can be a lawful separation from either. If the Law is not dead the body can be held under its power. Rom. 7:1-4. But the body is dead in Christ's death, and hence no longer subject to the union with the Law. We who are in the flesh have been united with Christ who is risen from the dead. The first relationship ceased by the actual death of Christ. The new relationship is valid and in force by the will and purpose of God, that we should not be under the condemning power of the Law.

The Law may continue to reveal the nature of sin in the body, and may cause the sense of sin to revive; it may show the carnality of the body, in which we continue to live, and reveal its ineffective power to perform righteousness, but the Law has no power to condemn or to hold us under its judgments of death, because Christ has died in the flesh for us.

The law of the presence of evil when we would do good is a constant one, but it has not the power to condemn those for whom Christ died. The law of sin which wars against the law of the mind and brings us into captivity to the law of sin and death is powerless to bring about that sentence of death, because we are made free from the Law by the body of Christ. Then we shall find that the wretchedness of living in a body which is so subject to the weakness of its nature, so prone to be found guilty before the Law of God, so constantly at variance with the Spirit and flesh, and so constantly finding itself in captivity to the law of sin and death, may give no peace to the believer. The cry of the wretched man is the cry of one who lives in his flesh and in the world that is so filled with sin and is not subject to the Law of God. But the cry of the wretched man is not the only cry that rises from the believer's heart. Let us hear the cry of Victory, "Who shall deliver me from the body of this death? I thank my God, through Jesus Christ our Lord."

ASSISTANT DIRECTORS' SCHOOL

(Continued from page 49)

with serious intentions, then to make our camp life express a religious atmosphere at all times is our inescapable duty and privilege. There ought to be that intimacy and free relationship between campers which encourages personal counseling, serious conversation about Christian living, and an unblushing expression of every tenet of our faith. As many men as possible should be used in religious services and devotional periods. Outside speakers can add much stimulus to the religious life and should be arranged for well in advance, with careful consideration to represent the constituent groups in each camp. Variety in types of religious services should be limited to those which have meaning and help for each camper. When it comes time for the men to leave camp, they should leave with stronger Christian character than when they entered. Their religious life in camp should have strengthened them in faith, in tolerance, and in love for all fellow men.

The Washington Meetings

Sessions of the training school in Washington were held regularly in the Friends' Meeting House. Men from the three "Historic Peace Churches" and others were instructed by representatives from the National Service Board, from Selective Service, and from various governmental agencies by which C.P.S. men are supervised while on project work. Areas covered by the discussions included food and clothing, medical care and sanitation, group leadership, work projects, assignment and transfer of men, safety, fire

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YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

Our Doctrinal Topic for the Month of February is "What is the Bible?" It is well to keep before the mind continually that the Bible is the book of which God is the author. It should receive the recognition which such an author should receive for His words and commands. Back of the words and laws of our government is the force of the government's authority. Men are acting under the regulations of the government continually with a respect that shows their recognition of the authority. How much more ought every teaching of the Bible have our earnest obedience and diligent consideration and reverent acceptance!

For the Christian Life Topic we have a very vital theme upon which the success of the Christian life depends. It is "A Good Conscience." If we use the means at our hand to be able to face our fellow men without feeling that we have acted dishonorably before them, how much more should we avail ourselves of God's plan of salvation by which our record is cleared in God's sight enabling us to meet God with a good conscience in which there is nothing back to reproach us before Him! "God is not mocked." But God has abundant grace toward those who walk before Him in sincerity and truth.

The Junior Topic on the series "Men of Faith," has Noah for the character in this month. An effort should be made, not only to have the juniors to tell the story of Noah accurately, but to find the purpose for which God has recorded the life of such a character in the Bible, and what such a record will benefit us as we meditate upon it.

The First Lesson on the First Epistle of John will be found in this issue. It is a letter rich in helpful spiritual instruction. The way into fellowship with the Father and the Son is set before us. A glimpse of the nature of that fellowship is unfolded to the end of the lesson assignment and on throughout the letter. If we keep before us the hints by which we may know of a surety what our standing is before God, it will help us greatly in making a success of our life in the sight of God.

Thousands of people today are allowing themselves to be deceived by the devices of Satan so that, even though they do not profess to be on his side, are nevertheless made to serve him while they pretend that they are true Christians. When a man is in the dark and does not know where he is going, he may make almost any kind of a wild guess, but we would not rely upon what such a guesser says about his position in life. John in this epistle points out some of the marks of the sin-blinded soul who does not know the real condition of his heart and life. Note the "if we say," "he that saith," "if a man say," and note how the real proof of what we are is put over against the profession and the contrast between the false and the true is made plain. We have three of these in the first lesson. (1 John 1:6, 8, 10; 2:4, 6.)

In order to get the most from the study of this Epistle by John it will be helpful, to all who can, to read the entire epistle through every week while the portion which the lesson covers is being studied. Strive to get the whole letter so vividly before your mind that you can think through the letter without the aid of your Bible.

**WHAT IS THE BIBLE?—II Tim. 3:14-17;
Heb. 1:1-4**

Topic for February 14

MOTTO

"All scripture is given by inspiration of God."

MEDITATIONS ON THE TOPIC

I. **The Bible** is the book of all other books the best. It is unique from all other books in that it has a divine author. Though human hands have been used to pen its sacred pages and to prepare it in forms by which it could be distributed to the people of all lands and in all languages; yet God has given every word of it through the inspiration of His Holy Spirit. "Holy men of God spake as they were moved by the Holy Ghost."

After knowing the source we naturally will want to know of what it treats. Is its historical story given for the entertainment of men? Does it purpose to be a treatise on scientific truth? Is it a set of laws that are given to condemn sinful men? We might question largely on many other lines and still find the answer "No." This is not what it contains or its purpose. But in a few words we may rightfully say, It is God's revelation of His love to man and His desire to show him the way of salvation from the sin and ruin into which he has fallen. Everything of history or science or law, or poetry, is not given for the sake of these things, but they are given because through these things God's revelation is expressed and made clear-

er so that mankind may be made to understand the way of salvation through God's sacrifice of His only begotten Son. And being saved, man may know the way to live in fellowship with God in time and in eternity.

All other books become obsolete, and thus no longer serve men. The Bible is a book for all ages and all conditions of men in the different periods of history in which they live. It is never out of date. It is fresh to the mind and heart at all times. It is a timely book for every man at every stage of his life, and will solve every problem in the light of divine wisdom, if man will but consult and accept the wisdom it has for him.

II. **The Text.**—II Tim. 3:14-17.—Paul points Timothy to the Holy Scriptures which Timothy has known from a child and which are able to make him wise unto salvation by faith in Christ Jesus. He declares that "all Scripture is given by inspiration of God." Through its teachings the man of God is completely equipped for all good works.

Heb. 1:1-4.—God has spoken by the prophets. God has spoken by His Son, who, after revealing the will of God to men in His life and teaching, sacrificed His own life for man's salvation and took His place at the right hand of God.

III. **Suggestions for Junior Programs.**—In presenting the topic, "What is the Bible?" to the boys and girls make much of what is said in the Bible itself about what it is. In assigning the topics have the ones to whom subjects are assigned, as well as others, to look up the Scriptures found in the Outline Study that will give light on their particular

topic, as well as the added Scriptures in the suggestive assignments given for juniors. For example take the topic assignment under g. and have Josh. 1:1-8 read with Ps. 1 and teach the way of success Joshua was to find and the way any man will find it, and lastly, how the boys and girls will find the way of success. There could be more of the topics similarly arranged under the same heading of success,—such as found in b. and f. and c.

Seek to lead them to know that the reason the Bible is the book that leads to success, is because its Author is full of all wisdom and knows perfectly what is essential to success. He has therefore given us just what we need for our highest welfare and happiness.

OUTLINE STUDY

I. The Inspired Writings.

1. Holy men were the instruments.—II Pet. 1:21.
2. The Holy Spirit was the Author.—II Tim. 3:16; I Pet. 1:10-12.

II. Names to Designate the Bible.

1. The Word.—Jas. 1:21-23; I Pet. 2:2.
2. Word of God.—Heb. 4:12; Luke 11:28.
3. The word of Christ.—Col. 3:16.
4. The word of truth.—Jas. 1:18.
5. Holy Scriptures.—II Tim. 3:15; Rom. 1:2.
6. Scripture of truth.—Dan. 10:21.
7. Book.—Ps. 40:7.
8. Book of the Lord.—Isa. 34:16.
9. Book of the Law.—Neh. 8:3; Gal. 3:10.
10. Law of the Lord.—Ps. 1:2; Isa. 30:9.
11. Sword of the Spirit.—Eph. 6:17.
12. Oracles of God.—Rom. 3:2; I Pet. 4:11.

III. Its Service to Men.

1. Makes wise unto salvation.—II Tim. 3:15.
2. Is profitable.—I Tim. 3:16, 17.
3. Searcher of the heart.—Heb. 4:12, 13.
4. The sustainer of life.—Deut. 8:3; Luke 4:4.
5. Means of obtaining an inheritance.—Acts 20:32.
6. The standard of truth.—Isa. 8:20; Acts 17:11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Book."
2. What the Bible Is.
 - a. The Book of God.
 - b. The way of wisdom unto salvation.
 - c. A judgment standard in the last day (Jno. 12:48).
 - d. A joy to the heart (Ps. 19:8).
 - e. A sword (Eph. 6:17).
 - f. Food to the soul.
 - g. The instruction for success (Josh. 1:8; Ps. 1).

For Seniors.

1. The Author of the Word of God.
2. Infallible Proofs of the Truth of the Scriptures.
3. The Value of a Proper Use of the Bible.

PERSONAL THOUGHT

"O how love I thy law! It is my meditation all the day." May the Lord open our eyes to see the preciousness of His holy law that we may treasure it more than our daily food.

SEED THOUGHTS

A glory gilds the sacred page,
Majestic like the sun,
It gives a light to every age,
It gives but borrows none.—Cowper.

The Bible is the one Book to which any thoughtful man may go with any honest question of life or destiny and find the answer of God by honest searching.—Ruskin.

The Bible is a pantry. Go there for something to eat.—Sel.

A loving trust in the Author of the Bible is the best preparation for the study of the Bible.—Trumbull.

Do you know a book that you are willing to put under your head for a pillow when you are dying? Very well; that is the book you want to study when you are living. There is only one such a book in the world.—Joseph Cook.

What energy a text will breathe into a man! There is more in one divine sentence than in huge folios of human composition. "Speak to me now in Scripture language alone," said a dying Christian: "I can trust the words of God."—C. H. Spurgeon.

Like the needle to the North Pole, the Bible points the way to heaven.—Sel.

A Bible in hand is worth two in the bottom of one's trunk.—Sel.

A GOOD CONSCIENCE.—I Tim. 1:5-20

Topic for February 21

MOTTO

"Holding faith and a good conscience."

MEDITATIONS ON THE TOPIC

I. **A Good Conscience** is one that has truly acted in a way that is upright to the consciousness of the person who has the conscience. In this sense Paul could say before the Jewish council, "I have lived in all good conscience before God until this day." Not that he had always acted right. He had, however, acted in the way that the dictates of his conscience had spoken to him; and when he had been convinced by the vision of Jesus that he was wrong, he had promptly changed his conduct so that he was a Christian instead of a fighter against Christians as he "verily thought" he ought to do. Acts 26:9.

However, a conscience **good** in the sense that we are living up to the light that we have is not always **good** in the sense that we are doing what is right in the sight of God. However, one whose conscience is good in as far as he knows the right and the wrong, is in a position to be taught the truth and have his conscience made right before God according to truth. Sins of ignorance are still sin and need an atonement. The moment that we are made aware that we have been doing wrong, even though acting sincerely, that moment we are pricked in our hearts and need to come to the Lord in true repentance and sorrow for our ignorant sinning. Through the blood of Jesus we can have our conscience purged from "all sin" both of ignorance as well as of knowledge. I Jno. 1:7-9. The teaching of the divine law will reveal that we have not only outward deeds of sin to be purged of, but that there is a sin principle in our nature that must be reckoned with. When we become conscious of this we cannot be excused by merely doing the best we can; but we must come to God in Christ Jesus and receive "the law of the Spirit of life" for freedom from "the law of sin and death." Rom. 7:23-8:4.

II. **The Text.**—I Tim. 1:5-20.—Charity comes out of a pure heart and a good conscience and unfeigned faith. Some have failed in this and have turned from a spirit of love to contentions. Paul was a sinner in unbelief and ignorance of the truth. Jesus saved him by His grace. Paul advises Timothy to hold faith and a good conscience. A failure to do this has caused some to make a failure of their faith.

III. **Suggestions for Junior Programs.**—It will be a very valuable lesson to the juniors to have a very clear sense of what a good conscience is and how they can keep it good in their relation to God and man. It is one thing to be out of favor with our fellow men because we have either not treated them right or they have not judged our action right; but it is a bad thing to be out of favor with our own sense of right and feel the shame of our own conscience accusing us of what we have done and are doing. "If our heart condemn us, God is greater than our heart and knoweth all things." Self-condemnation makes us sure to be condemned before God. There is no freedom in the heart of one toward God who is condemned of himself. To be free in our conscience we need to make a clean breast of everything that has been wrong before God and before men and to do what it is in our power to do to make things right and true. It is then that God who knows our heart will forgive for Jesus' sake, and it is then that our fellow men can have confidence in our sincerity. Then the peace of God will fill our heart, and we shall be at peace with ourselves as well as with God and man. In making the assignments for juniors seek to get the issues clear so that they can prepare the best thought in connection with the Scriptures.

OUTLINE STUDY

I. What Is the Conscience?

1. An inward witness.—Prov. 20:27; Rom. 2:15.
2. God's means of contact.—I Kings 19:12, 13.
3. An inward sense of right or wrong.—I Jno. 3:19-21; I Sam. 24:10; Acts 2:37.

II. The Good Conscience.

1. Is made pure by Jesus' blood.—Heb. 9:14; 10:22.
2. Holds the faith by being kept pure.—I Tim. 1:19; 3:9.
3. Lives honestly.—Heb. 13:18; Acts 23:1; II Cor. 4:2.
4. Endures grief and suffers wrong.—I Pet. 2:18-20.
5. Rejoices in approval.—II Cor. 1:12.
6. Considers the welfare of another.—Rom. 14:21-23.
7. Is not hardened or seared.—I Tim. 4:2.
8. Is not defiled by wickedness.—Tit. 1:15.
9. Is an unsafe guide without spiritual light.—Acts 26:9, 10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Heart."
2. How the Conscience is Good.
 - a. In doing the good we know (Jas. 4:17).
 - b. In refusing known evil (Ps. 34:13, 14).
 - c. In confessing and forsaking sin (Jas. 4:8-10).
 - d. In obedience to God (I Jno. 3:24).
 - e. By faith in Jesus' blood (Rom. 3:25, 26).
 - f. In not quenching the Spirit (I Thess. 5:19; Eph. 4:30).
 - g. Being ready to receive the truth (Jno. 3:18-21).

For Seniors.

1. Our Sense of Right and Wrong.
2. How to Have a Good Conscience.
3. Keeping the Conscience Pure.
4. The Enlightenment Coming to a True Conscience (II Cor. 3:18-4:6).

PERSONAL THOUGHT

What is the testimony of our conscience? Blessed is that person whose own conscience testifies in his favor, in harmony with the Word of God and the leading of His Holy Spirit.

SEED THOUGHTS

Cowardice asks, Is it safe? Expediency asks, Is it polite? Vanity asks, Is it popular? But Conscience asks, Is it right?—Punshon.

Conscience is the voice of the soul, as the passions are the voice of the body. No wonder they often contradict each other.—Rousseau.

Conscience is merely our own judgment of the right or wrong of our actions, and so can never be a safe guide unless enlightened by the Word of God.—Tyron Edwards.

Preserve your conscience always soft and sensitive. If but one sin forces its way into that tender part of the soul and is suffered to dwell there, the road is paved for a thousand iniquities.—Watts.

The men who succeed best in public life are those who take the risk of standing by their own convictions.—Garfield.

A good conscience fears no witness, but a guilty conscience is solicitous even in solitude. If we do nothing but what is honest, let all the world know it. But if otherwise, what does it signify to have nobody else know it, so long as I know it myself? Miserable is he who slights that witness.—Seneca.

MEN OF FAITH—NOAH (Jr.).—Gen. 6:8-22; Heb. 11:5, 6

Topic for February 28

MOTTO

"Heir of the righteousness which is by faith."

MEDITATIONS ON THE TOPIC

I. **Noah** is distinguished in his generation as a man who took warning in a time when there was no outward evidence that anything so disastrous could happen. The people around him gave no heed to the preaching of Noah. Noah believed God's Word and built the ark according to God's direction. Himself and wife with his three sons and their wives were the only ones who took heed to the prophecy concerning a flood and hence were the only ones who were saved from it when it came.

Noah's faith brought him into favor with God and opened to him a plan by which he could be saved from the judgment coming upon the wicked people among whom he was living. His life of faith and his practice of righteousness and the building of the ark served as such a light and warning to that generation, that he "condemned the world." Their doom was sealed by the condemnation they deserved for rejecting the light which God mercifully sent through Noah. By Noah's work of faith it is said that "he became heir of the righteousness which is by faith."

Of Noah it was said, like of Enoch, that "he walked with God." Such a walk certainly implies that he accepted what God had revealed in his day of a plan of salvation, manifested or expressed in the sacrifices which were a looking forward to the time when God would pay the debt of sin by the sacrifice of God's only Son. By accepting God's revealed will and heeding God's warnings, Noah was justified before God and stood out above the men of his day as "a just man and perfect in his generations." He did not fol-

low the corruptions of his time. His marriage was to one wife, and his sons after him followed the same plan. Thus four couples were left without corruption to repeople the earth.

II. The Text.—Gen. 6:8-22.—This passage gives the revelation that God gave to Noah of His purposed judgment upon the inhabitants of the earth and how God purposed to save Noah from the destruction. Noah fully carried out in detail the instructions of God for the building of the Ark.

Heb. 11:6,7.—This passage declares the importance of faith in God as a living God and as one who will reward those who diligently seek Him. Noah is given as one whose faith heeded God's warnings and obeyed His instructions to the salvation of his house and to the inheritance of the righteousness which is by faith.

III. Suggestions for Junior Programs.—The details of the story of Noah are important. Tests as to accuracy may be given, for many people can tell the story fairly well but miss some important detail or tell it a little out of line with what the Word teaches. The lesson from the story of Noah is given in the Scriptures. The figure of salvation is found in its teaching, and we need to understand this for our highest good. I Pet. 3:18-22. Our acceptance of the crucified and risen Christ, confessing in a good conscience before God, and receiving baptism in the profession of our faith, we are delivered from the wrath that falls upon the ungodly who will not heed the Gospel message. What difference does it make? The ungodly did not see any difference as far as judgment was concerned between themselves and Noah's family. But they saw the difference plainly in the day when Noah in obedience to God had entered the ark, while the ungodly were shut out and had no means of salvation. The ungodly do not see the difference now. The wicked prosper in the world in spite of sin, and the righteous must struggle to meet the needs of the body as well as they. Ah, but the righteous have the ark of safety in a living Redeemer who will be their hope in the day of judgment, and He is their confidence today in the midst of a "crooked and perverse generation among whom they shine as lights in the world."

OUTLINE STUDY

I. The Days of Noah.

1. Days of great wickedness in the earth.—Gen. 6:1-13.
2. Like the days when Christ shall come again.—Luke 17:26, 27; Matt. 24:37-42.

II. Noah Believed God's Warning.

1. Of the coming judgment.—Gen. 6:13-22.
2. He preached righteousness.—II Pet. 2:5.
3. He received grace from God.—Gen. 6:8.
4. He lived an upright life.—Gen. 6:9; 7:1.
5. His faith brought salvation to himself and family.—Heb. 11:7.

III. Noah Worshiped God.

1. By an offering.—Gen. 8:20-22.
2. God gave a promise.—Gen. 9:8-17.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Righteousness."
2. The Story of Noah.
 - a. In a wicked world.
 - b. God's warning believed.
 - c. Building the ark.
 - d. Living in the ark.
 - e. The Flood of waters.
 - f. After the Flood.
3. Noah's Faith.
 - a. Preaching righteousness.
 - b. Living uprightly.
 - c. Taking God at His word.
 - d. Becoming heir of righteousness by faith.
 - e. Saved from the Flood.

For Seniors.

1. Noah an Outstanding Character in His Day.
2. What Faith Did for Noah.
3. The Figure of Salvation.

PERSONAL THOUGHT

Do we live after appearances in the present day of God's longsuffering with the wicked, or do we fully live by faith in His words of warning and life?

SEED THOUGHTS

The resources of God are promised only to those who undertake the program of God.—Sel

By an obedient life open wide the channel between your heart and God's reservoir of blessing.—Samuel Martin.

That which crowns his character is that this he was and thus he did, in his generation, in that corrupt, degenerate age in which his lot was cast. It is easy to be religious when religion is in fashion; but it is evidence of strong faith and resolution to swim against a stream to heaven, and to appear for God when no one else appears for Him: so Noah did, and it is upon record, to his immortal honour.—Matthew Henry.

He feared the deluge, and therefore prepared the ark. Note, when God gives warning of approaching judgments, it is our wisdom and duty to provide accordingly. See Ex. 9:20, 21; Ezek. 3:18. We must prepare to meet the Lord in His judgments on the earth, flee to His name as a strong tower (Prov. 18:10), enter into our chambers (Isa. 26:20, 21), especially prepare to meet Him at death and in the judgment of the great day, build upon Christ the Rock (Matt. 7:24), go into Christ the Ark.—M. Henry.

Every blow of his axes and hammers was a call to repentance, a call to them to prepare arks too. But since by it he could not convince the world, by it he condemned the world (Heb. 11:7).—M. H.

I. A STUDY OF I JOHN.—I Jno. 1:1-2:6

Topic for March 7

MOTTO

"Fellowship with the Father, and with his Son Jesus Christ."

MEDITATIONS ON THE TOPIC

I. Study I.—The writer of this epistle is John the Apostle. He is the same one who wrote the Gospel of John. He wrote the Gospels with the thought in mind to lead men to believe on Jesus Christ as the Son of God and thereby to obtain life in His name. He is writing this letter particularly to help those who read it to have assurance of their salvation, "that ye may know that ye have eternal life." Knowing the joy that comes to those who have eternal life he also says, "These things write we unto you that your joy may be full." As we study the epistle of I John and enter fully into its teaching the result should be a full assurance and a fullness of joy. God grant us this blessing.

John introduces Jesus as the "Word of Life." He thinks of Him as incarnate so that human beings such as the disciples were can hear and see and handle. He feels the blessed privilege of being a witness and seems to delight in imparting his knowledge of Jesus Christ to others so that they may share in the good things which he is enjoying. Fellowship with the Father and the Son is the great joy of John and his hope for those who hear. But fellowship cannot be between evil and good, or light and darkness. God is light, or righteous and true. Men are nat-

urally in darkness, or sin and untruth. There is no real fellowship, however loud the profession, where the walk of the individual is in darkness. It is a lie.

To attain to real fellowship there must be a walk in the light so that the truth can be known about ourselves and the cleansing blood can be applied to those who honestly confess and do not deny their sin and their sins.

And when we are saved through the blood and have fellowship, it is to the end that we do not sin any more. But if we do sin, as it is possible that we might, then Jesus is our advocate with the Father and is our propitiation before Him, just as He is the propitiation for the sins of the whole world.

A means of assurance of our knowledge of Jesus Christ is that we have a will to obey His commandments. Here again a test between the true profession and the false is obedience. Keeping the word of God perfects our love, and gives assurance of our being in Him. And if we are abiding in Him we are walking as He walked.

II. The Text.—I Jno. 1:1-2:6.—In the above writing we have already given a synopsis of what the text contains. Further thought may be gained by a study of the outline.

III. Suggestions for Junior Programs.—Whatever course may be taken for the junior meeting the points as found in the Suggestive Assignments for juniors will suggest the line of things to be impressed. The words in the passage that should be defined in simplicity so that all understand, are the words: life, light, darkness, fellowship, lie, truth, cleanse, confess, forgive, faithful, just, sin, sins, advocate, propitiation, perfected, abideth, walk, keepeth, know. An earnest prayerful study of these words and an effort to impart the truth received in them plainly will result in a very profitable and interesting service for the juniors or for those who are adults as well. If these words are fully understood there will be no difficulty in handling the topics assigned under Suggestive Assignments.

OUTLINE STUDY

I. Christ the Manifestation of Eternal Life.

- 1:1-4.
1. Existed from eternity.—1:1.
2. Manifested to men.—1:2.
3. Declared to men by witnesses.—1:3.
4. To make men's joy full.—1:4.

II. Fellowship with God.

1. God is light.—I Jno. 1:5.
2. Fellowship tested by our walk.—I Jno. 1:6, 7.
3. The blood essential to fitness.—1:7.
4. Confession of sin a condition for salvation.—1:8-10.
5. An Advocate who propitiates for us.—2:1, 2.
6. Obedience a test of genuine fellowship.—2:3-6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Fellowship."
2. Fellowship with a God of Light.
 - a. He has no darkness at all.
 - b. We cannot fellowship with Him if we walk in darkness.
 - c. We must be cleansed by the blood of Jesus.
 - d. We must walk in the light.
 - e. We need to confess our sins.
 - f. We keep His commandments.

For Seniors.

1. The Character of Jesus Christ.
2. The Way of Fellowship with God.
3. Walking like Jesus.

PERSONAL THOUGHT

Dear Jesus, may we earnestly seek to know the truth about Thee and about ourselves

and thus prepare through Thy grace to walk in a way pleasing in Thy sight.

SEED THOUGHTS

Through Christ God closes up the chasm that separated Him from the human race, and imparts Himself to them in the communion of the divine life.—Neander.

What light is in the natural world, that God, the source of even material light, is in the spiritual, the fountain of wisdom, purity, beauty, joy, and glory. As all material life and growth depends on light, so all spiritual life and growth depends on God.—Fausset.

"If we say that we have no sin"—"HAVE," not "have had," must refer not to the past sinful life whilst unconverted, but to the present state wherein believers have sin even still. Observe "sin" is in the singular; (con-

fess our) "sins" (v. 9). in the plural. Sin refers to the corruption of the old man still present in us, and the stains created by the actual sins from that old nature in us.—Fausset.

To confess our need of cleansing from present sin is essential to "walking in the light"; so far is the presence of some sin incompatible with our in the main "walking in the light?" But the believer hates, confesses, and longs to be delivered from all sin, which is darkness.—Sel.

True wisdom is in leaning
On Jesus Christ, our Lord;
True wisdom is in trusting
His own life-giving Word;
True wisdom is in living
Near Jesus every day;
True wisdom is in walking
Where He shall lead the way.—Sel.

ALTERNATE TYPE OF PROGRAM FOR THE TOPIC OF FEBRUARY 14

The suggestions given with the Topic for January 10 will apply to this and each succeeding doctrinal topic. The outline given here is to be duplicated so that each person attending the meeting may have a copy. As the instructor proceeds with the lesson each person fills in the blanks with the use of his Bible. The assignments given below are suggested as subjects for expression by the young people in the following Y. P. B. M. service. If this plan is used, it will mean taking the place of the topic for Feb. 21.

If you experience difficulties in the use of these topics with study sheets, please report it to the Secretary of Y. P. B. M., Nelson E. Kauffman, 1417 Broadway, Hannibal, Mo. It may be that these topics appear too late for use on the suggested date; if so please let us know. It would be well to provide some reference books for use in the preparation of subjects, and to make mention of these in teaching the lesson topic. These books might be additions to the Sunday-school library. The adapting of this program to the local congregation is left to the initiative of the program committee.

"WHAT IS THE BIBLE"—Topic for February 14

(Study Sheet Outline for Alternate Program—To Be Duplicated)

1. The word "Bible" means _____ Give origin of the word.
2. The word "Testament" means _____. Jer. 31:3; Lk. 22:20; Heb. 8:1-13.
3. The word "Scripture" means _____. John 5:39.
4. The Bible is called the "Word of God" because _____. Mark 7:13; I Thes. 2:13.
5. The Bible is an _____ Book. II Pet. 1:21; II Tim. 3:16.
Inspiration is _____
6. The Bible is—
 - a. History—(1) Of _____ Acts 13:17-25.
(2) Of _____ John 20:30, 31; Acts 1:1.
(3) Of _____ Lk. 24:27, 44-46.
 - b. Revelation—"In natural religion man seeks God, in revealed religion God seeks man. The object of revelation is God, the sphere of revelation is history, the method of revelation is supernatural."
(1) Of _____ Deut. 31:24.
(2) Of _____ Isa. 30:8; Jer. 51:60; Rev. 1:11, 19; 21:5.
(3) Of _____ I Cor. 14:37.
(4) Of _____ Matt. 11:27; John 16:25; Rom. 1:17.
(5) Of _____ Eph. 3:1-12.
 - c. God speaking—
(1) By _____ Heb. 1:1; Lk. 1:68-70.
(2) By _____ Heb. 1:2; Acts 1:1.
(3) By _____ Heb. 2:3, 4.
(4) By _____ I Thes. 2:13.
 - d. Highest Authority on all matters of which it treats.
(1) It shall _____ Isa. 40:8; Matt. 24:35.
(2) Ignorance of it causes people to _____ Matt. 22:29.
(3) It is to be obeyed when _____ Acts 5:28, 29.
(4) It will form the basis of _____ John 12:48.

Subjects for Assignments

(For the next meeting)

1. How Does the Bible Differ from the Sacred Books of Other Religions?
2. Compare the Old and New Testaments (Covenants).
3. Name the Books of the Bible.
4. Tell How We Got Our Bible.
5. Evidences That the Bible Is an Inspired Book.
6. How Does the History Given in the Bible Reveal God?
7. Give Biblical Examples of God Revealing New Truth to Man.
8. Give a List of All the Names Given to the Word of God in the Bible.
9. Why I Appreciate the Bible.

Books for Use in Preparation to Teach This Lesson

1. Book of Books.—Evans.
2. Cyclopedic Handbook to the Bible.—Angus and Green.
3. Doctrines of the Bible.—Kauffman.
4. Dictionary of the Bible.—Smith or Davis.
5. Christian Worker's Manual.—Miller.

KNOWING OUR CHILDREN

(Continued from page 52)

qualities. It has been the means of developing desirable leadership. It can be used to create the spirit of co-operation for some worthy enterprise. Here are cultivated such qualities as loyalty, courage, sympathy, generosity, truthfulness, and perseverance.

The church provides fellowship in religious life. Through it are developed ideals of love for one another and the concern for others with a missionary zeal. The spirit of benevolence is encouraged, and the desire to be of good to others is expressed in terms of Christian service.

School life promotes the feeling of common interest in the group. A school spirit is a form of social behavior in which members of the group assume individual responsibility for the success of the group.

The business of the church is to provide wholesome social activities and to develop a balanced social life that will train our pupils for usefulness. Mudge says, "Wholesome religious experience must be social," and, "Religious attitude does not seek to destroy the individualistic impulses, but to bring them into harmony with a growing and eventually a dominant altruism. Religion may be considered a harmonizing agency."

The social development of the child has a definite relation to wholesome religious experience. While the Christian faith is an individual and subjective experience, it can not escape social implications. No person can be joined to Christ without at the same time being joined to a group—the body of Christ. Every Christian has human relationships which demand social adjustments.

The church has within its scope of responsibility a definite obligation to provide wholesome social activities. Its members need training to develop a well-balanced social life. Every child deserves guidance in its social development so that it will become a useful member of the church. Christianity does not seek to destroy these natural impulses of human nature but rather provides the best possible expression of the social instinct through the fellowship it gives in Christ Jesus.

Parents, teachers, and preachers can make a great contribution to the effectiveness of the total testimony of the church by giving more attention to the social development of our children. We should see to it that they are able to fit into group fellowships, to participate in group activities, and to contribute to group interests. "No man liveth unto himself."

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Harrisonburg, Va.

It is good for me that I have been afflicted; that I might learn Thy statutes.—Psa. 119:71.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

CANADA, THE UNKNOWN NEIGHBOR TO THE NORTH

Who is my neighbour?—Luke 10:29.

Canada is the next-door neighbor of the United States. However, there are few countries of which Americans know less. Quite frequently in high schools from the Atlantic to the Pacific the writer has asked students merely to name the few provinces of the Dominion, but thus far none have ventured to do so. On the Canadian side many students not only know the name of the multiplied number of states, but also the capitals as well. The average Canadian knows more about the United States than the average American knows about Canada. During the present war both are getting better acquainted. It is indeed tragic to have to be introduced to each other under the dire distress of a global war.

Canada is the third largest country in the world, only China and Russia being larger. It is larger than the United States in area, though containing only a tenth of the population.

The Country

Canada is bounded on the north by the Pole, reaches from the Atlantic to the Pacific, is bounded on the south by the United States. In the center of the country is the 1000-mile long "Laurentian Shield," composed largely of hills, rocks, and lakes. For years this section was considered waste, Canada's hard fate. Now in the words of the late Lord Tweedsmuir, former Governor General, "it is an amazing treasure house." It contains an unknown wealth of minerals, but silver, gold, nickel, copper, zinc, and platinum, are known to be there in immense quantities. This mineral wealth saved the nation during the days of the "depression." It contains the world's fourth largest gold deposits.

The country is crossed from East to West by two large railroads, the Canadian National (government owned and operated) and the Canadian Pacific. Each line approximately equals the distance around the world for trackage. When the C.P.R.R. paid the staggering sum of a million dollars a mile, to cut through some of the rocky area, in 1885, the venture was called "madness." Today, the ore in several mines would separately pay the bill.

Unknown to many Americans is the fact that Canada is a land of flowers—that the waste country is not barren, and that more than 500 miles north of the Arctic Circle, some hundred and twenty-five different kinds of flowers bloom. This in spite of the fact that the summer is but two months long. Few know that the explorer Stefansson declared that he suffered more from the heat during the summer than from the cold in the Arctic during the winter. The weather bureau, four miles north of the Arctic Circle, reported temperature above 90 degrees in the shade. The snowfall in the Canadian Arctic is less in many places than in Chicago. More than 75 per cent of the Arctic territory is practically free from snow during the whole of the year. The Arctic grasslands are roamed by tens of thousands of musk oxen, wolves, polar foxes, etc.

It is true that railroads and highways are not as multiplied as those of the United States. Travel in many parts of Canada is still by dogsled and airplane. Canadian airlines carry more freight than those in any

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

other country of the world.

Some of the world's finest wheat is grown in Canada—"Number One Hard." The Western Prairie Provinces are a veritable grain bin. In this vast country are found 1,000,000 square miles of forests. Its woodlands are the basis of an immense industry. From this wood more newsprint paper is made than in all other countries of the world combined. It is a hunter's, camper's, fisherman's and holiday-maker's paradise.

The St. Lawrence is among the world's great waterways, with 2000 miles of fresh water to the salt water of the Atlantic, and it makes one gigantic leap over Niagara Falls. While Canada lacks cheap coal deposits, it has the world's cheapest water power. The coal deposits cost too much to haul to the more largely populated areas. The quality is also secondary. The Anthracite coal hauled from the State of Pennsylvania costs \$16 a ton, and the price is prohibitive in most sections.

Canada is a land of awing distances and immense silences, a land where there are queer little engines that still throw hemlock sparks all over the Canadian "bush." The great open spaces appeal to the average city dwellers and vacationists. The vast unknown country of the North, reaching away to the polar seas, still has its attraction for the pioneer settler. It is possible to leave large metropolitan cities and within several hours reach the primeval wilderness. There is something thrilling in its distances, its isolation, and the "antiseptic climate," as Lord Tweedsmuir called it.

The People

English-speaking Canadians and Americans are more alike than any other two separate people, more alike than the British Canadian and the French Canadian. The English-speaking Canadian is more like an American than like an Englishman from England. Actually in Canada two races exist side by side peacefully, after having fought each other for a long time. Two great European nationalities have each given its contribution of language, culture, customs, and traditions. By virtue of its immediate neighborhood a third colossal force, the United States of America, exercises a constant influence and at the same time offers an attraction.

The difference between the average Canadian and the average American is one of tempo rather than character. There are many striking similarities between the North Americans on the northern side of the International Boundary Line and the southern side of the line. However, there are some subtle differences. The Canadian is not so emotional. High-pressure salesmanship does not take so well among the Canadians. The law tolerates fewer technicalities in the courtroom. There is more dignity in the Court, more justice, and by far swifter. There are fewer murders, and more murderers are hanged. The people are more tolerant in general. There have been two Roman Catholic Prime Ministers: Sir John Thompson, an English Catholic; Sir Wilfred Laurier, a

French Catholic. The terms of office are longer. The present occupant of the office is the Hon. McKenzie King, who has been in office for 15 years. (The office of Prime Minister is on a par with the American Presidential office.)

The newspapers of Canada are filled with news from the United States; and Canadians are amazed at the few items about Canada in the United States newspapers. (This is changing to some extent to more equality during the war.)

Montreal is the third largest French city in the world. The reason for Quebec's remaining so largely French, rather than English, is the powerful hold that the Catholic Church has on its constituency. The Bishop is more powerful than the Governor. The 65,000 French who became British in 1763, have grown to 3,500,000 in our day. It may become one of the miracles of history, that the conquered in time will become the conquerors of the victors. Increasingly the French section of the Dominion is becoming restless under the rule of the Dominion Parliament. The French have been more prolific, more simple in life, keeping intact their race, religion and manner of life.

An interesting human interest story is the actual case of a house in Vermont, with the south side on American soil, and the north side on Canadian soil. The choice of the room selected by the mother determines the nationality of the child. Also, in the days of bootleggers, a case of liquor could be brought into the home from one nation, moved to the other side of the house during the night, and transported the next day to the other nation. This shows how delicate the relations between these two nations actually are.

To show how fine a spirit exists between the two peoples, one must needs think of the four thousand and more miles of the unfortified boundary line. This is the largest unfortified boundary line in the world, and is an object lesson to the rest of the nations of the world.

An Englishman, resident in Canada for some 60 years recently remarked: "I'd hate to go back to Great Britain because I'd hate to be so far away from the United States."

The Government

The government of Canada takes on the form of a kingdom. The Governor-General is appointed by the King of England, represents the King, not as many suppose, the British Parliament. The Governor-General drives to the Canadian Parliament, at Ottawa, Ontario, like a king. He sits upon a throne. He opens and closes the sessions of Parliament. However, he has no power to make laws. All laws are made by a Canadian Parliament. The laws of the Dominion are executed, after they are made, in the name of his Majesty, King George VI. The word often used in all Canadian court rooms is the word "Crown," showing the unity of the empire.

The lower legislative chamber of Canada is called the House of Commons. It more directly represents the people, for its membership is constantly changing. The upper house is called the Senate. These 96 men are appointed for life. They are appointed by the Governor-General on the advice of the Privy Council. This largely gives the party in power the control for that period. This group is composed of men who have made good as statesmen. This makes for

more mature legislation. These men cannot originate laws, but they can reject bills. They may not amend any legislation.

The major political parties are called **Liberals** and **Conservatives**. It is paradoxical that the Liberals are not very liberal, and the Conservatives are not very conservative.

The judicial and police systems of the nation have fewer scandals than on the American side. Judges are appointed for life. This term is dependent on their good character and proper administration of justice. During the writer's stay of eighteen years in Canada only one judge has been unseated. Most of them serve until they are retired because of age, and then they are pensioned. This life term makes them more immune from the temptation of bribery, and places them beyond the reach of time-serving politicians.

In the history of the nation there has been only one case of kidnaping; that is the case of the brewer, Labatt. This was so wisely handled that there has been no attempt at kidnaping since. No money, or ransom, is allowed to be paid to any kidnapers. This keeps the evil business from becoming lucrative.

It may be of interest to the readers to know how the Province of Ontario handled its first and only sit-down strike. This strike took place in Windsor, across the river from Detroit. The Premier declared, "No man, no group of men, will be allowed to supersede the laws and courts of the Province. Any men taking possession of the property of another will be immediately removed from the property and plants." This the Provincial Crown Attorney attended to at once. The Police, Mounted Police, and Provincial Constables were armed with heavy hose and removed the strikers from the plant and property, without the use of their deadly arms. This ended all sit-down strikes.

Criminal law is exclusively under Federal jurisdiction. This judiciary is completely separate from the politics of the nation.

There are two official government languages, English and French.

The government also controls the banking system of the nation. These systems are large chains. The names of some of them are: The Royal Bank of Canada, The Bank of Toronto, the Canadian Bank of Commerce, and the Bank of Montreal. These chains are under the Bank of Canada. It is noteworthy that during the depression no bank failed; none lost any money.

It must be remembered that America was once a menace to Canada. England was the only source of safety. This made for a warm friendship with the mother country. In Canada loyalty to the Crown is nearly a religion. It is not compulsory, but voluntary. Now one of the **World Wonders** is the immense unfortified border.

In 1776, some 100,000 English Americans lost their property, when they fled to the lonely north. The American Congress in the Treaty guaranteed restoration of this property in 1783. This was not fulfilled. It remains unpaid today. Nevertheless, good will reigns. Canada has been invaded twice by the armies of the United States; once during the Revolutionary War and again in the War of 1812. Today, with President Franklin Delano Roosevelt's Good-Neighbor policy, there is springing up an increased warmth and good will between these two major North American nations. Long may it continue.

Until this present global war, Canadians felt that geographically they were "sitting pretty." They were between two oceans; the ice cap of the pole was to the north, and their feet to the south were on the American border, warm with the friendship of a hundred years. Now only time will tell how safely they are situated. But all lovers of peace on both sides of the line, will seek to cement this spirit of good will, and will do

nothing to mar the peace. In **Mennonite circles** this spirit of good relationship has been enhanced to some degree by the students who come to Canada, and the Canadians who return as warm friends to the United States.

An Englishman, of long years' residence in Canada, undoubtedly spoke for millions of Canadians when he said, "Thank you, Mother England, I don't think I'll come home. I'm home now!"

What should give the Mennonite Church a perpetual warm spot in the heart for Canada is the long-term good treatment afforded to our formerly persecuted people. Canada has been a refuge for thousands of Mennonites. To these the Government offered a place of refuge. This word of promise they have faithfully kept inviolate. During the World War, Mennonite C.O.'s were not even obliged to leave their homes or places of employment. In the present global war the Church offered the services of its young men for Civilian Service. This the Government accepted, and it pays the carfare, houses the young men, provides the needed food, pays 50 cents a day for their services. When Premier McKenzie King was urged to seek to force C.O.'s into military service, he remarked, "The Government gave its word, offered religious liberty to the Mennonites. While my Government remains in power, the good word of Canada stands." May our mutual prayers ascend in behalf of these governments of North America, so that we and others, "may lead a quiet and peaceable life in all godliness."

SAVED WITHOUT A SAVIOUR

(Continued from page 34)

were married, but I resigned a few weeks ago. We had trouble in our Sunday school. The superintendent is a heel. I couldn't work with such a person, so-o old-fogyish. But I expect to teach as soon as we get the superintendent ousted, and then she turned to talk with someone else, seemingly very glad to change the subject.

"I met with better response in my own family—that is with my younger four children. They did not seem to get it all at first either, but I kept persistently pointing them to the Saviour as the only one who could save and keep them. I often spoke of the utter helplessness of man, and quoted,

"For nothing good have I,
Whereby His grace to claim;
I'll wash my garments white
In the blood of Calvary's Lamb,"

"Sometimes I was almost afraid they would tire of my so often telling them the same thing, but I could not in good conscience do anything else. So I kept prayerfully on. Once I felt I had to pick a good brother's sermon to pieces to correct a possible wrong idea (I did it very reluctantly, for that isn't very good to do), as I sat uneasily through that eloquently preached sermon listening to the preacher make so much capital out of our human efforts to remain saved. When we got home I began discussing it with the children. Bob spoke right up, saying, 'Well, I am kept by the power of God through faith, not by my own efforts, and I thank the Lord that He is able to keep me from falling. Not that I don't want to keep all the commandments and all that. Since Jesus has saved me and filled my life, I want to be just as obedient as I can, and do all I can to show my gratitude, and help others to see

what a wonderful Saviour He really is.'

"Well, my eyes began to brim about then, and I told Bob how glad I was to hear him say that, and again I delivered a little lecture about being saved by grace through faith in Jesus. Gradually as time went on I had the pleasure of hearing all the others express similar things.

"I know that some folks are afraid that if they get people filled with the idea that nothing that they do in their own strength will avail either to save them or to keep them, that such will do anything at all and will not think it necessary to live righteously, but I just figure that people who claim to be saved and know the Lord, and by works deny Him, have either not been saved at all or have fallen from grace. I know it surely made my children all the more conscientious to realize the great grace of God in saving them and realizing that when they were yet without strength, and ungodly, Christ died for them. They seem not to find it hard to want to obey and submit themselves. They do it for the Lord's sake, and I have never heard the least sign that they were hankering after the things of this world, nor seen them show the least indication that they were ashamed of their Lord or their belief, and I have watched pretty closely too. They always seem to feel sorry for the ones who have not yet found complete satisfaction in Christ. I hope you will forgive me if this seems like boasting. I owe it all to the Lord."

"We guess everything you said is true," admitted one from the circle.

"I just wish my children were like yours; then I would not worry," was the wistful comment of another.

"Seeing all these things and a whole lot more like them has made me dig into my Bible more than ever," continued Della, "and I am more than ever convinced that the professor was right when he said, 'Far too many people are saved without a Saviour.' Why, I could just give incident after incident that I have personally observed—just like these I have been telling—to show that hope of salvation based on anything except the Saviour Himself will sooner or later let people down.

"And, no wonder, for I read in the Bible that it is JESUS that saves His people from their sins, and it is CHRIST WHO washed us from our sins in His own blood and hath made us kings and priests. It is He who bore our sins in His own body on the tree. It is CHRIST JESUS who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. The scripture says, 'Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.' It is HE who by HIMSELF purged our sins.

"I reckon that is what the Bible means when it says, 'Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with GRACE, not with meats,' concluded Mrs. Murray.

And as is always the case some gave a glad assent to what was said, and to others it was just another opinion to be passed off and forgotten—at least till the Saviour Himself would become precious to them and fill their whole horizon.

Hubbard, Oregon.

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ASSISTANT DIRECTORS' SCHOOL

(Continued from page 57)

protection, and a detailed study of government reports and forms. Careful analysis of the problems in each of these fields effected a more satisfactory understanding between campers, administrative agencies, and the Selective Service System.

Food and clothing are essential needs of all men in camp. Camp staff members will do well to be cognizant of the importance of these. Diet easily influences the morale of men in camp. For their best physical and mental health they deserve carefully prepared menus by the camp dietitian. Provision for adequate clothing for the men seems to be developing as a more serious problem as the period of service lengthens. The camp director and the administrative agencies have a common concern that these men should be and are properly clothed for their work. It

was suggested that informal and periodic examinations of each man's clothing supply should be conducted by a member of the camp staff.

Medical care and sanitation during camp life are responsibilities that rest largely upon the church agencies. A routine, cursory examination by a doctor is essential to the health of men congregated in close quarters. Carriers of contagious diseases should always be segregated from others. Food handlers should be checked frequently on points of health and sanitation.

Outcomes of the School

The appeal of this first training school to the men themselves was easily detected. All of them gave expression of its personal value in strengthened conviction in the value of Civilian Public Service. These men will be more able to interpret correctly our dis-

tinct relationship to the government. They were given detailed training in how to complete all the administrative records and accounts. Thus their training should be of value in assisting camp directors and business managers.

Likewise, a worth-while outcome of the school was the formulation of several objectives of which C.P.S. men should be conscious. A number of men have been in camp over a year and a half, and should find a consideration of our aims and objectives of real value. To mention a few of these objectives voiced by speakers at the school we should include:

1. To demonstrate creative and functional democracy in camp.
2. To offer an extension of our peace testimony.
3. To show genuine good will toward our government.
4. To make an investment in future church leadership.
5. To train men for postwar living and reconstruction.
6. To learn better techniques of group living and of self-discipline.

It should be reiterated that a basic value received from this training school was a trend toward co-operative effort and united purpose in our work. It was obvious that there was genuine agreement in objectives, in methods of dealing with government agencies, and in methods of leadership and discipline. Where misunderstandings had occurred in the past, they were not viewed as basic differences in policy, but as a lack of complete details and information on the factors involved.

To each man this school gave a clear picture of how he could help his camp by practical suggestion and consistent living. He left with the feeling that it was his privilege to be a part in a historic program of the church which demands the best of every man involved. It was hoped that more training schools of this type might lead an ever-increasing number of campers to a true appreciation of Civilian Public Service.

Hagerstown, Md.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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NO STOPOVERS ON THE ROAD TO SELF-GRATIFICATION

By Ellen G. Keener



LAIN-GARBED Mr. and Mrs. Good were walking to their home after attending the evening revival services at their Mennonite Church. They anxiously gazed across the street to the lighted high-school gymnasium, trying to catch a glimpse of their eighteen-year-old Dan who was attending the party there.

The late May breezes carried the strains of orchestra music and loud laughing to the parents' ears as they walked on to their home.

"The party must be lasting longer than Dan thought it would," commented Mary Good to her husband. "It's too bad that he had to miss the first night of our meetings, but I guess it is like he said. He almost has to attend the functions, since he is the class president."

Turning to his wife, John began reminiscently, "Twenty years ago we moved to town that the children might have an education. It seems like only a year or two ago and now they are all grown and married. All but our baby and he will be entering college this fall."

"Yes, John," agreed Mary, "haven't the children been a pleasure and blessing?"

The Goods had reached the porch of their tidy home opposite the town college and dropped into the wicker chairs.

"Come, Mary, let's sit here in the warm moonlight to wait for Dan. He will want to hear about the services, since he had to miss them tonight. I'm glad that he is interested in the church affairs even though his popularity at school is taking much of his time."

"I wish Dan wasn't so popular, John," suggested Mrs. Good. "But there is no wonder that our boy is a favorite. He is so congenial to everyone and has the mien of a college boy. That's why I'm surprised that he isn't so eager to go. Until lately he always anticipated the college work with pleasure," added Mary.

"He told me the other day," began John Good, "that he would like to work in a factory about fifteen miles from here and earn a sum of money. I believe it was Horn's factory he mentioned."

"Horn—Horn!" exclaimed Mrs. Good, "that is the name that is autographed on a girl's large picture which I found in Dan's dresser drawer," Mrs. Good continued excitedly. "I didn't ask him about the picture. I thought probably she was just the class secretary. John, do you think that our Dan would be interested in girls of the worldly type as that picture suggested?"

"Mary, don't get so excited. You are jumping at conclusions now. You know that he wouldn't be allured by one of those girls," assured John.

"I guess I was jumping at conclusions. I'll have to tell Dan how sorry I am to have thought such things about him," repented the mother.

They rocked on in silence until John said,

"The air is cooler now. Maybe we had better go in to bed. Dan will be coming soon."

The reason Dan was not home earlier was because he was taking Libby Horn to her home first.

It was Libby who spoke, "You could work in my father's factory after we are married and no doubt go to college later. Really, you wouldn't need to go to college."

"That's right. Well, here we are at Princess Libby's residence," teased Dan. "I suppose your folks aren't worried about you," he remarked as he left Libby at the door.

She paused expectantly, but the expected didn't occur. Dan had determined that he would not leave her with the usual farewell greeting. For some unknown reason he could not.

In a few minutes he reached his home to behold the beauty and peace and love that it bespoke. The home was framed and half hidden by the shrubbery and flowers that glistened with silvery dew under the flood of starlight.

Softly he stole upstairs, shoeless, to his well-furnished room kept so tidy by his

SERVICE

**He has not served who gathers gold
Nor has he served whose life is sold
In selfish battles he has won,
Or deeds of skill that he has done;
But he has served who now and then
Has helped along his fellow men.**

**The world needs many men today—
Red-blooded men along life's way—
With cheerful hearts and helping hands,
And with a faith that understands
The value of the simple deed
To serve another's hour of need.**

—Selected.

meticulous mother. He turned the light on. The opened bed revealed the creaseless pillow cases. His father, knowing his boyish desires, often had a snack on the desk. Tonight it was cake and milk. Admiring the room and his parents' thoughtfulness, he ate as he thought he couldn't break their hearts by telling them of his future plans. Maybe they wouldn't mind. Of course, he would have to break with the church, but then Libby's faith was just as good. His mind rebuked him. Oh, no, it wasn't. It didn't observe all the ordinances. He wouldn't leave his faith. But, he could marry Libby, acknowledge the transgression, and still be a member. That would be all right. With this thought he read a portion of a devotional book and sank into the bed. He turned and tossed, felt his mind whirling, thought of sermons, and counted sheep. But he couldn't sleep.

At last he made up his mind. He would break his engagement with Libby, go to the church college, and consecrate his talents. She wasn't a character like his mother anyway. Of course, she would be heartbroken, but what did it matter. Her parents would

be peeved with him, and he couldn't have the fine position Mr. Horn had offered him. But Dan could probably find a better one somewhere. A few years of embarrassment here would be forgotten in the span of eternity.

Then he thought of pretty Libby once more. She was beautiful and kind. After all, girls in the younger generation can't be expected to be like the women of older generations. No other girl that he knew was as nice as Libby. Probably he could win her over after their marriage.

The previous thoughts of eternity came back to him. He sprang from the bed, sat down at the desk and wrote to Libby, telling of his plans and his intentions of breaking their engagement. Then he put the letter into the drawer with her picture and went to sleep until morning.

As a dutiful son he jumped out of bed at the sound of the alarm, dressed, took the letter from the drawer, tore it to bits and went downstairs to help with the Saturday work until evening came.

John Good urged Dan to accompany them to church that evening, but he excused himself to stay home and get extra rest.

However, before retiring Dan took the picture to Libby's home. After he knocked on the door he waited breathlessly. He hoped that she might not be at home. He waited longer until the door opened. There before him she stood, graceful and more attractive than ever. He went inside the warm home and sat down to enjoy a pleasant evening with the family. Libby's baby brother always welcomed Dan's arrival for it was then he was given countless ceiling trips, pickaback, and rocking horse rides.

Mr. Horn was checking his accounts and rejoicing in the boom of prosperity which his factory was seeing. Mrs. Horn was finishing a piece of needle-point work which would be added to Libby's goodly supply of household furnishings. Even the little six-year-old lass sat before the crackling fire embroidering designs on tea towels for big sister. All this Dan perceived. He was glad that the family did delay going to bed, even though it prolonged his suspense. But as time wore on his suspense lessened, and he began to think it foolish that he ever thought of disappointing the family and himself. By marrying Libby he would have a fine home, a car, a job, and prestige. Again he made a decision. He would marry Libby.

The rest of the family went to bed. Libby and Dan talked about plans for the wedding, and before long the plans were made definite. Dan went home.

Within a month the plans had been changed to history. The Goods were disappointed. But, on the other hand, whatever Dan did would turn out all right. Their small bruises healed quickly. The entire Horn family was extremely proud of their son-in-law.

Dan and Libby were happily situated in their new luxurious home, entertaining their many friends and being entertained. The community welcomed Mr. Good, the new manager of the Horn factory, in the activities of the community.

Dan was leader and officer in many clubs.

(Continued on page 71)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXXV

SCOTTDALE, PA., MARCH, 1943

No. 3

COALS OF FIRE

By Paul N. Ellis



WENTY-FOUR hundred dollars! I call that a real bargain." John Elliot smiled with genuine satisfaction as he spoke to himself. He had just stepped out of the office of Dale and Farley, real estate brokers. He now stood looking at the receipt for the deed which he had left to be recorded. "It certainly is a stroke of good fortune that has given me this fine opportunity," he thought. "It's a fine farm I've bought, and with the help of God, I should be able to make a comfortable living for my family."

It was a fine farm that John Elliott had just purchased. There was a well-kept farmhouse of seven rooms, five downstairs and two upstairs. The barn was almost new, with plenty of room in the loft for a full winter's supply of hay. The other smaller buildings were not so new and well-painted as the barn and house, but they were clean and tidy. John could soon get everything up in shipshape.

This had been the first real opportunity that had come to John Elliott since he and Martha had married ten years ago. He had always been a hard worker, but it had seemed that he would never get enough together to start into farming for himself. Only two weeks ago he had heard of this farm, situated in a fertile section, which was offered at such a reasonable price. With the aid of a small loan, he had purchased the forty-acre farm, and now that the deal was closed, he felt an overwhelming sense of gratitude to God for His help and guidance.

Pocketing the slip of paper which sealed the transaction, John turned to walk toward the parking lot where he had left his car. The day was a warm, sunny one early in March. There would be some cold weather yet before spring, but he knew that if he were to get out a good crop this spring he would need to move at once, and get to work. The fifty-mile drive back to Spencerville, where he had been working in a factory for the last five months, seemed short because his mind was taken up with planning for the immediate future.

Two days later a large van pulled into the farmyard, and backed up to the porch of the house that was to be the Elliott home. The hours that followed were busy ones. Beds were put up first, and all of the rooms were cleaned and straightened by willing hands. There was plenty of song and merriment

among John, Martha, and their son Mark—as they worked together. Late that night the three went to bed, tired, but with peace and contentment in their minds.

The next morning John and Mark stood on the side porch and watched the figure of a man as he walked up the road toward their house. It was early, and the sound of frying meat from the kitchen conspired with the aroma of fresh coffee in playing tricks with the appetites of the man and boy. The man who walked toward them as they stood waiting for breakfast seemed strangely familiar to John. They had seen him turn into the road from the lane that led up to a farmhouse a quarter of a mile south.

"I suppose our neighbor is going to pay us a visit," John looked down upon his son as he spoke. "I've a feeling I should know him, but I do not remember that any acquaintances of ours live in these parts."

"Good morning, neighbor!" the man called as he turned to enter into their place.

"Good morning, friend," John called back, and then as he saw the man full in the face, he exclaimed, "Why, Milt Jackson! I did not know that you lived down in here. Are you to be my nearest neighbor?"

"Not quite, John, but almost," replied Milt as he extended his hand for a hearty shake. "The man who lives back of your place here is a closer neighbor than I. But I'm very glad to have you folks down here. We have been here now for five years."

"We're glad to be here, too," replied John, "and we're surely glad to have you folks for neighbors. Do you still go to church, Milt?"

"Yes, we do! Regularly," Milt replied, smiling. "We hated to leave the little church at Spencerville, but there is a fine spiritual church here, one that is true to the Word. I know that you and your family will fit in just fine."

"That's fine," John spoke with enthusiasm. "It surely seems that God is behind this

move of ours. He gave us such a wonderful bargain in this place, and now we learn that there is a fine church near. It's just like Him!"

"Yes, it is," answered Milt. "But I'm afraid that you'll not find this place any great bargain, whatever price you paid for it."

"Why not, Milt?" John asked astonished. "We purchased this place for twenty-four hundred. Is it not worth it?"

"Oh, yes! it's worth it," Milt assured him. "There's no doubt about that. The soil is good, and the buildings are in pretty good shape. But the fellow who lives on the place back of you is a trouble maker. He has to come through your place to get to the road. And his mean, thoughtless doings have driven off every fellow who has lived here in the last ten years. I know that the last fellow who owned this place had all manner of trouble with him. That's why it was advertised so cheap."

John could only look at his friend for a few minutes as the knowledge he had just received filtered through every part of his brain. He was bewildered and disappointed.

"But, Milt, what does he do?" demanded John. "I mean, what is it that makes him so hard to get along with?"

"Well, mostly, he's just right down mean about going through your place. The law gives him a right to use your lane and to come up through your pasture in order to get to the road. So he just uses it freely, and carelessly leaves all the gates open behind him. Last summer Mr. King, who lived here, said he had lost at least two hundred dollars because of the damage his stock had given him. They were turned loose into his crops every time that fellow would come through to the road."

"But he cannot do that way!" John protested.

"But he does," Milt reaffirmed. "And there's nothing that can be done about it."

"Then I'll kill the man," John spoke in a cool, determined voice, which held a trace of kindness in spite of the threat.

The neighbor looked up suddenly startled. He had never seen John just like this. Back in Spencerville where they had known each other, and gone to the same church, he had thought John the kindest man in the whole community. Even tempered, and easy to get along with, he had always known him to be. He could not understand what he heard now. And as he looked at the man, he could not see any look of fierce anger or hatred that would back up such a startling statement.

It was a bewildered Milt Jackson who left John Elliott's place that morning. John had said no more about his troublesome neighbor, and Milt had not stayed very long after the mildly spoken threat. When he spoke to his



wife of the change in John Elliott, Milt had no thought that he was sending word to the neighbors that there might be serious trouble. But Mrs. Jackson had a friend in whom she confided, and this friend had another confidential friend, and so the story went the rounds.

When Bill Preston, the troublesome neighbor, heard that his new neighbor had threatened to kill him if he caused trouble, he laughed. He liked trouble. And what he had seen of John Elliott did not correspond with the threat he was said to have spoken. There must be some mistake, but if there was not, still he enjoyed a good fight. Bill Preston was not the man to be subdued by violent threats.

For the next few weeks John Elliott was a busy man. He plowed his fields, and made ready the soil for the spring planting. Martha busied herself with the many duties a housewife has on the farm. She was happy in her new home, and the things that John had told her of their troublesome neighbor did not trouble the peace in her heart. Her John would do the right thing. She had confidence in him.

Mark had a job all his own.

"My son," his father had said to him that day after Milt Jackson had paid them a visit. "I want you to do something for father. It will be your job to close the gates every time Mr. Preston comes through. Never say a word, except to speak pleasantly, but never fail to close the gates every time he leaves them open."

Mark had agreed readily to the proposition. He had no idea that it would cause him so much worry and work. But the weeks had proved hard. Mr. Preston seemed to come through the gates more than he had believed possible. Just when he was busy with some interesting hobby, or in the middle of an interesting incident in one of the books from his bookshelf, he would have to jump and rush out to close the gates. Sometimes he dreaded to meet the fierce glare of the older man, but always he would remember the words of his father, and smile, and shout a gay "Howdy!"

John Elliott looked down into the face of his son, and there was a genuine father's pride that stirred his heart. He had seen the struggle and the fine fight the lad had made. He had understood how hard it was for him to smile into the hard, insolent eyes of Preston. Twice John had met his troublesome neighbor and had cheerfully spoken a greeting, only to be cruelly ignored. He had also realized that many times his boy had run to close the gates when he would have much preferred to continue with his play.

"Mark, my boy," he said, "how would you like to have a pony? I can get one for you, and then you could ride out to the pasture to shut the gates after Mr. Preston. That's been a pretty long run for you to make several times a day."

"O Father, that would be great!" cried Mark. "When will you get the pony?"

"I bought one yesterday at the sale," his father answered. "The man is to deliver him today."

The pony brought real pleasure to Mark. He made a pet of him, and the times he had riding to close the gates after Mr. Preston made him appreciate his father's thoughtfulness. Mr. Preston noticed the change, but

made no comment to the boy. Nor did he ever change his hateful habit of leaving all the gates open.

The summer passed uneventfully. Mr. Preston went through the Elliott place almost daily, and never took the trouble to close the gates behind him. Mark rode to and fro on his pony, keeping the stock inside the pasture and enclosures. John worked diligently, and his efforts were rewarded with a bumper crop. Martha had turned her humble home into a place of joy and happiness, and had supplemented the family income with her earnings from eggs and butter. There had never been a cross word spoken to Mr. Preston by any of the Elliott family.

One day late in November, John loaded a wagon with corn and started for the near-by town. For days it had been raining, and the roads were slippery.

"They're pretty solid, though," he told Martha. "Just slippery on top, though plenty soft in the ditches."

"Then take care that you do not slip off the road," Martha had warned.

He had started out of the lane with a song on his lips and gladness in his heart. Mr. Preston had not caused so very much trouble. Perhaps he had intended to, but Mark had done such a good job of guarding the gates that the stock had never once escaped into his fields. John had turned the cattle into the deserted corn fields, and the gates into the pasture were left open now, except at night. That had given Mark a rest, and it was good now that it could be so because Mr. Preston was very busy building a new barn. When the weather was good he made several trips a day for lumber. Today was the first day for a week that the rain had cleared away enough for work on the barn, and John had seen Preston go out early that morning.

"I suppose he is going to bring in another load of lumber," John mused as he drove carefully down the middle of the slippery road.

As he came to the crest of a hill, and looked down into the valley that led to another higher rise, John caught a glimpse of his neighbor. He was evidently in trouble.

Bill Preston had started down the hill with a wagon heavily loaded with lumber. The team had not been able to hold back the heavy load because of the condition of the road. As the load had gained momentum, both the wagon and the team had slid out of the rut and landed in the soft mud of the ditch.

LIFE'S GREATEST JOY

Have you ever helped another,
Ever earned a grateful smile?
Ever asked a weary brother in
To ride with you a mile?
Have you ever given freely
Of your riches and your worth?
If you haven't, then you've really
Missed the greatest joy on earth.

Has a thrill of joy possessed you?
Have you felt your pulses run
As a weaker brother blessed you
For some good that you had done?
Have you seen eyes start to glisten
That were sad before you came?
If you haven't, stop and listen—
You have missed life's finest game.
—Selected.

When John Elliott came upon the scene, Preston had managed to get his team up onto the road again, and was endeavoring to get his wagon out of the ditch. He was shouting at his team, and pushing at the wagon, as his fine horses strained every muscle to move the heavy load.

"It looks as though you've done what I've been afraid I'd do this morning, neighbor," John called as he drove up alongside. "Want some help?"

"Not from you," Bill Preston spoke gruffly.

"But why not, friend?" John asked. He had climbed down from his wagon, and began to unhitch his own team. "I may need to ask you for a favor some day. We've got to help each other at times, and this is surely one of those times."

John could not understand what Preston had tried to say then. He had growled something, but John had gone ahead hitching his team in front of Bill's. After all, Bill Preston was really stuck, and he could hardly rebuff all offers of help. He knew he could never get out of that ditch unless someone came to his aid with a team.

And so it was that after a hard, difficult pull, the two teams finally brought the load of lumber out of the ditch and onto the more solid bed of the road. For a moment the two men faced each other. The sweat of hard work stood on the brow of each man, and their breath was shortened from the strain of pushing.

"Why did you do it?" Bill Preston was the first to speak.

"Why?" John repeated. "Just because any one of us might get into the same fix. We ought to work together, not against each other."

"But I do not understand." Tears were almost visible in the eyes of the proud Bill Preston as he spoke. "I thought you had threatened to kill me if I made trouble. What do you call trouble? I've tried to be as mean as I could all summer and fall."

"I suppose so," John agreed. "But how do you know that I do not still intend to kill you?"

There was an amused and kindly smile in John's eyes as he questioned Preston. Bill Preston stood bewildered. He felt all his defenses going down before this good-natured, pleasant-faced man. The humor in John's eyes was unmistakable. Suddenly Bill understood.

"Why, man!" he exclaimed. "I see it now! You've been killing me with kindness."

"Heaping coals of fire upon your head, so to speak," agreed John as he held forth his hand in an offer of friendship.

"I've been a fool," Bill affirmed. "And I'm genuinely sorry. If you'll forgive me, I'll be glad to be your friend."

The two men shook hands cordially. Mr. Preston felt that he must say something more, but for a moment the words would not come.

"I—I," he began hesitantly. "I've never had much to do with religion. But you've shown me this summer what it really means to be a Christian. I'd like to go to church with you folks next Sunday."—Light and Life Evangel.

KEYNOTES IN FIRST JOHN

By Edward Yoder

This article was prepared and is printed as an aid to the study of First John, which embraces all the Young People's Bible Meeting topics for March.

The first epistle of John was written, as some suppose, to be an accompanying letter to go with the Gospel which was written by the same apostle. It would in that case be a kind of personal message, a heart-to-heart talk, from the writer addressed to the readers of his Gospel. The epistle would serve in a measure the same purpose for the Fourth Gospel as does a preface to a modern book. In it the author takes the reader into his confidence in a personal way and prepares him for the reading and understanding of his book. We cannot know with certainty that this was the original relation of First John to the Gospel of John. It is not impossible that something like it may have been the case.

Whether this was the case or not, the epistle bears the stamp of being a personal message written from the heart and out of the life-long experience of one who had been a personal follower of the Lord Jesus Christ. Its warm personal feeling and the deep insight into spiritual truth are alike evident to the thoughtful reader. Certain thoughts and certain ideas are constantly repeated throughout the epistle in varying forms and with differing emphasis.

One way to feel and appreciate this recurring emphasis is to take particular note of some of the important words which are repeated throughout the epistle. On what ideas does the writer harp, so to speak? What chords and notes does he specially play upon? What are the significant words that occur repeatedly in this little epistle? The kind of words one finds recurring here, and the frequency of their recurrence will furnish the reader some clue to the ideas that lay heaviest upon the writer's mind and heart, and the truths which the Holy Spirit specially wanted to convey to the readers through this epistle.

In this brief discussion we shall point out some of the important and significant words that are found to be used over and over in First John. With these words, sometimes placed in parentheses, are given the number of times the word occurs. The numbers thus given are based upon the Greek text of the epistle, though in most cases they will be found to correspond with the occurrences in the English text. The reader can form an idea of the relative frequency of each by bearing in mind the simple fact that in the English Bible this epistle has five chapters and a few more than one hundred verses. Therefore if a certain word is found 25 times, one can easily think to himself, that's an average of five times to a chapter, or an average of about once in every four verses. Thus with a little simple mental arithmetic the reader can form an idea of the relative frequency with which this or that word occurs, and of what this may indicate as to its importance in the apostle's thought and writing. There is, of course, no special significance to be attached to the exact number of times any word occurs. The only value of the figures is for

forming an estimate in one's mind of the relative prominence which the various ideas hold in the epistle.

One of the striking things that one notes in reading the First Epistle General of John is the fact that John draws certain sharp and deep contrasts, as is evident from a certain small group of words which occur frequently. These contrasts make the reader aware of two distinct realms of spiritual reality, and of the great gulf that separates them from each other. This profound contrast is suggested in the numerous occurrences of the name **God** (62 times on one hand, and the words **world** (23) and **the wicked one** (6) on the other. They are not found placed side by side in direct contrast as a rule, but their repetition throughout the epistle reveals the deep and fundamental contrast which John saw between God on the one hand and the world lying in sin and the wicked one on the other hand.

Varying phases of this same contrast, this eternal spiritual conflict, are suggested in the use of some other words of opposite significance, which are used repeatedly by John. Some of these are **love** (45) and **hate** (5), **life** (13) and **death** (5), **truth** (14) and **falsehood** (8), **light** (6) and **darkness** (7), **righteousness** (9) and **commandment** (14) as over against **sin** (25).

Another type of words that are found repeated frequently throughout this epistle are such words as express ideas of spiritual relationship in the household of faith. John saw God's children as a great family, bound to God and to each other through close ties of spiritual kinship and love. The word **love** (45) occurs on the average a little less than once in every two verses of the epistle. This dominant emphasis on love is carried out further in a number of words that show practical relationships based on love. Thus one finds the word **son** used 22 times, **children** or **little children** used 14 times, **father** used 12 times, **brother** used 15 times, **beloved** used 6 times. Here might also be placed the phrase **of God** (15), since it expresses the intimate relationship of spiritual birth and dependence, and the word **spirit** (12) which suggests the nature of such relationships.

Finally there are certain recurring words in First John which pertain to facts relating to the believer's inner experience as a Christian. Among these the words for **know** (41 times) are conspicuous. The apostle John

stressed the fact that the Christian lives in a realm of certainty and reality. The conviction of knowledge and assurance is a mark of his religious experience.

Another prominent word of this type is **remain** or **abide** (21 times). The truth which Christ taught, of the duty of remaining in Him, or keeping oneself in fellowship with Him as the True Vine, had impressed John deeply, and he emphasized this idea a great deal in the epistle.

The Christian's experience is not a passive one, but he is also **doing** things, a word that occurs 12 times. His knowledge and certainty in spiritual things are based in part on the fact that he sees, hears, and believes. And so we find these words repeated in various connections: **hear**, 9 times, **see**, 6 times, and **believe**, 7 times. The victorious life receives emphasis, for the word **conquer** or **overcome** is found 5 times.

Glancing back over these recurring words and ideas which are emphasized in the First Epistle of John, it can be seen that those which occur most often are **God** (62), **love** (45), **know** (41) on the one hand. On the dark side, a side which is none the less real, one finds the words **sin** (25) and **world** (23) most often repeated. These several words would seem to be the keynotes of First John. Each one of the words above mentioned would be worthy of careful study as it is used in this epistle. The reader who desires to study the epistle, might find it profitable to read the epistle repeatedly, and in each reading have in mind one or more of the words mentioned above for which he would specially watch. In this way the reader can through repeated reading learn to appreciate the emphasis which the epistle places on the different prominent ideas that are presented.

Scottdale, Pa.

TOMMY "SAID GRACE"

By Ethel G. Hubler

The pastor told me.

They were members of his church. They were invited to the home of a relative for dinner—Father, Mother, and Tommy, nine years of age. The grandfather was present. A friend had told Grandpa to "take a bottle of beer" to pep him up a bit. He brought it to the table with him.

When the family was seated, Tommy, as usual, was asked to "say the blessing."

Tommy had never "said Grace" over a beer bottle before. He was on the spot. It troubled him. All bowed their heads, Tommy, too.

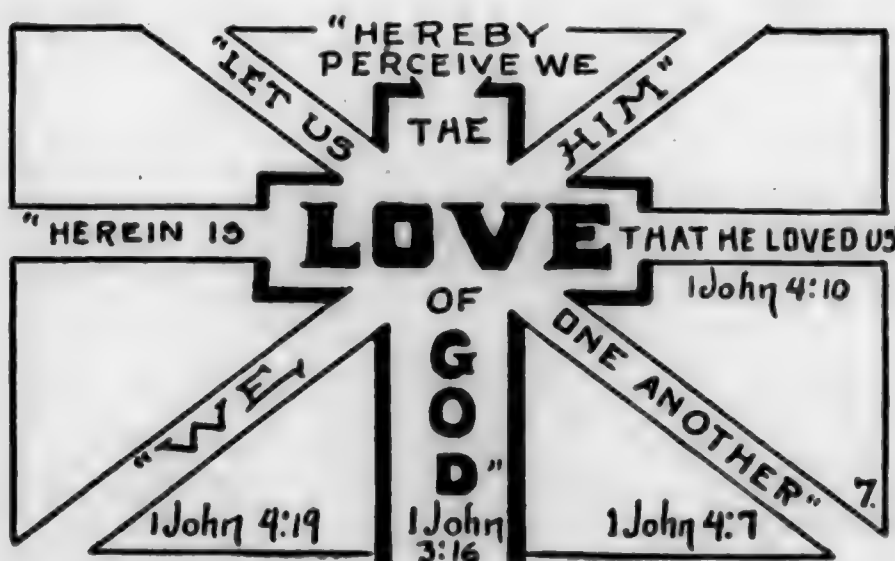
Finally Tommy raised his head, looked over at his mother, and said, "Mom, I can't ask God to bless us with that beer bottle sittin' there!"

The grandfather moved with the alacrity of a nine-year-old, as he grabbed the bottle, and started for the back door. The beer, and the bottle were no more.

As he resumed his seat at the dinner table we predict that the meal was eaten in an old-fashioned Methodist camp-meetin' atmosphere.

"Out of the mouths of babes . . ."

—National Voice News Bureau.



CHRISTIAN MONITOR PULPIT

GOD'S BOOKS

By Frank Horst

TEXT: And the books were opened.—Rev. 20:12.

We live in an age that is highly specialized and largely materialistic. In firms where business is handled in enormous sums high wages are paid for expert bookkeeping services. Skillful methods have been carefully worked out and tested, whereby the most efficient records can be kept with the least expenditure of time and effort. To learn these methods takes years of careful study and practice. Though expert secretarial service is expensive, yet it is a paying proposition to those who do the hiring. To know how every cent is earned and spent is a definite aid to greater financial efficiency, and that is the goal for which business firms work.

In a similar way, but in a smaller measure, many of us attempt to handle our own business. In the writer's home we try to keep account of every cent—the source of income and the item of expenditure. This work takes time and careful thought, but it pays. It makes for more efficient stewardship. Don't we all sometimes wonder where the money comes from and where it goes? Mostly we wonder where it goes. If we have records we can know.

Great and efficient as these secretarial systems may be, our Lord has a set of books that is infinitely greater. Our books may account for hundreds or thousands of dollars, those of many business firms run into millions; but these are as naught considered in the light of God's books. His books account for all the acts of all people of all time. With man this is impossible, but not with God. Our records are concerned primarily with finance, His primarily with deeds, words, and thoughts. Our records may have many mistakes, His are perfect. Our records are human, His are divine. Ours are for time, His are for eternity.

Sacred secretaryship is concerned with at least three books or sets of books: The Bible, the Judgment Books, and the Book of Life.

The Bible

The Scripture is profitable for all. It is definitely the writing of God. It is the only safe guide to righteous living, and even its moral teachings surpass the greatest creeds and practices of any man or group of men. It is designed to be used as a lamp for lighting the path of feet that would otherwise lose the way. It is as a map to guide weary travelers in a strange land. Again it is as a faithful beacon to direct lost pilots into port. It is perfectly sufficient to guide all men into faith and fellowship in Christ Jesus and with

His people. That is its one supreme motive—"That ye might believe." Often in times of trouble we may flee to the Word of God and there find divine comfort and guidance. There are other times when we seem vainly to search the pages for the answer we specially need at the particular time. Then, like the Psalmist, we cry unto the Lord and know that the answer is to be found in waiting upon Him and trusting in Him. There are some troubles, like some demons, that come forth only by prayer and fasting. There are some problems that rise as mountains before us, and we seem to find no solution. Here it is that the Judgment Books are used (termed Judgment Books for the sake of convenience and also because we are told they will be opened at the judgment).

Judgment Books

That there are such books is mentioned by Moses, David, Daniel, Paul, and John. These books are of two kinds: one containing God's plan for each individual, and the other recording whether or not that plan is followed. One is the life plan, the other is the life record. We often read and speak of the God-planned life, and though the Bible contains the general plan for all lives there must be a separate record containing the individual plan for each life. Psalm 139:16, "Thine eyes saw the sum total of my days, and in thy book they were all written; they were formed when there was not one among them" (Amer. translation by J. M. Powis Smith). The Authorized Version gives the same thought.

God had the individual life pattern all made and the days totaled before the individual life began. The pattern may or may not be followed, but that responsibility rests with the individual and not with God. We are told that the wicked do not live out half their days. It is when we reach the mountain of trouble that we need to seek and find God's planned will for us. By earnestly praying and seeking, that will may be found. Surely it is the part of wisdom to learn God's will for our own need, and we are promised that if any man lack wisdom he may ask of God and He will give it. The answer comes by His Spirit, the Holy Revealer. One of the greatest helps in learning whether or not our life is being guided by His divine plan is to make a personal examination and see if there is anything that we know to be "out" of His will. If there is not, then praise the Lord! "And if in anything ye be otherwise minded, God shall reveal even this unto you" (Phil. 3:15), if you really want to know. He has a perfect life all planned for us, but to find the

plan we must ask, seek, and knock. The height of Christian joy is to know that one is in the center of His divine will and following the divine plan for his own individual life. God plans, humans pray, Christ intercedes, the Holy Spirit reveals.

The second of these Judgment Books is the one containing the life record. It will be opened at the Judgment and there will be revealed the things that are written either for or against us. All the activities of life will be "opened." David suggests that a record is kept of the tears. Psalms 56:8. Jesus said that every idle word shall be accounted for. Matt. 12:36. John prophesies that every man shall be judged out of those things which are written in the books according to their works. Rev. 20:12, 13. These Scriptures would indicate that there is a definite record of each individual life, and that each one will be judged according to his own record. God's angel secretaries are keeping perfect account. An impelling motive for victorious spiritual living is that the human life pattern should harmonize with the divine life plan.

The Book of Life

The heavenly book whose design is most fully stated is the Book of Life. It is separate from the books referred to as Judgment Books. Rev. 20:12, "And the books were opened: and another book was opened, which is the book of life." The Book of Life is "another" book. This book serves as a register for the names of those who are redeemed. Here are listed those who have come to God through Christ and have been redeemed by His blood "out of every kindred, and tongue, and people, and nation." Paul mentions those who have "laboured . . . in the gospel" as being among them whose names are in the Book of Life. Phil. 4:3. They have taken their salvation seriously, they have "laboured" with him in the Gospel, they have been laborers together with God. John writes, "And all that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8). The undecieved elect who have not worshiped the beast are written in the Book of Life. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12:1). There will be deliverance for those who are written there. From Rev. 21, the New Jerusalem chapter, we learn, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (v. 27). The roll of the citizens of Zion will be called from the Lamb's Book of Life.

Encouragement and Warning

"And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book" (Ex. 32:33). There is no eternal security taught here. Their names could not be blotted out of the book unless they had first been written in. No one loves a blotted book, and yet there are those who by careless oversight and blotted living compel God to blot their names from His book.

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18). Notice it does not say whosoever takes scissors or knife and cuts or tears parts from the written Word. There is danger of taking away from the words of this book by the thoughtless practices of an inconsistent life. There is a present-day tendency toward complacent, comfortable, self-satisfied Christianity; just takin' it easy. "Woe to them that are at ease in Zion." We are called to labor in the Gospel, being workers together with God. On the other hand there is danger of taking away from the words of the Book by being over-enthusiastic concerning the things which we believe and teach, especially when dealing with those who have a different view from ours. The normal tendency often is to insist upon our own way, but let us beware lest we only drive them away instead of leading them on into spiritual living. As Christians let us have standards, plans, and convictions; let us be sure that they are Scripturally reasonable and fundamentally sound. Then by kindness, by prayer and fasting, and by a very definite leading of His Spirit we "shall be able to teach others also." As those whose names are written in the Lamb's Book of Life let us watch for souls as they that must give account (Heb. 13:17), never losing sight of the fact that we, with all the rest, must give account of ourselves to God.

The following is from a children's song which we adults also will do well to learn to sing and remember:

"He sees what we do;
He hears what we say;
My Lord is writing all the time."

Perhaps one of the most beautiful Scriptures and most encouraging to God's people, is the following from Rev. 3:5: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "He that overcometh"—this is vitally important, wonderfully simple, yet requiring constant heed and continual fellowship with God and His people. The overcoming, triumphant, victorious person is not blotted out of the Book of Life but confessed before the Father and before His angels. As we are thinking, speaking, acting, He is writing, writing, writing. In heaven the books are open. May we so live each day that we will be happy to face the open books and to own our records written there.

Calico Rock, Ark.

NO STOPOVERS

(Continued from page 66)

Libby, too, was busy with her ladies' societies, bridge, and theater parties. Dan didn't have the enjoyable family life which he anticipated but his time was so consumed by the Lion's Club, the pool room, and his lodges that he didn't have time to lament the fact.

Then, too, Dan's association led him to gambling. He was quite successful in "playing the horses." His continuous achievements in lottery spurred him on into taking bigger chances. His winnings afforded him the means of making deals bigger and bigger until he made illegitimate ones. But by continuous gambling he always managed to keep his head above water. With one big gain he would be able to close a spectacular deal and pay all out of his gains.

As treasurer of the lodge he could borrow a sum, make the deal, and pay all of his debts. Then with a clean slate he would try to live a better life.

There was plenty of money in the treasury, since a large number of stocks had been turned over to the lodge. He planned for everything so that the deal would be successful. He took the money, fixed the accounts, and went ahead with the deal. He would never tell Libby what he did, and she would never know. But Dan didn't know everything.

In his absence the lodge was planning for a large expenditure. When they went to the bank for the money they found the accounts unbalanced. They were puzzled. Immediately they flew to conclusions, and arrested Dan for embezzlement. He calmly told his accusers of a legal delay in the transfer of stock which would explain the accounts.

They looked and found that there was a delay in the transactions of stock. Dan was cleared of the accusations. Upon further investigation, however, it was discovered that while there had been a delay the transfer had, after all, later been made to the lodge and that something else was wrong. Dan was caught. He had robbed the organization.

Then followed the great fall. Dan was sent to prison, Libby was left alone and almost friendless in her disgrace. It does not pay to leave parents and God out of life's decisions. There are no stopovers on the road to self-gratification.

Nottingham, Pa.

AT THE PLACE OF PRAYER

There were only two or three of us
Who came to the place of prayer,
Came in the teeth of a driving storm;
But for that we did not care,
Since after our hymns of praise had risen,
And our earnest prayers were said,
The Master Himself was present there,
And gave the living bread.

We knew His look on the leader's face
So rapt and glad and free;
We felt His touch when our heads were bowed,
We heard His "Come to me."
Nobody saw Him lift the latch,
And none unbarred the door;
But "peace" was His token to every heart,
And how could we ask for more?

—Margaret Sangster.

OUR GREAT TEACHER OF TRUTH

"But the Comforter, which is the Holy Ghost whom the Father will send in my name, he shall teach you all things. . . . He will guide you into all truth" (John 14:26; 16:13).

It was Ben Jonson who said, "Very few men are wise by their own counsel, or learned by their own teaching; for he that was only taught by himself had a fool to his master."

Never truer word was spoken than this relative to our obtainment of spiritual truth. There is no such thing as a self-educated man in the realm of Bible revelation and eternal truth. Much of the religious nonsense of our day without doubt has had its origin in the futile efforts of men to arrive at conclusions **all on their own**. Their opinions have been **read into** rather than **revealed out** of the Scriptures.

What can we say that will adequately express heart-appreciation for the teaching ministry of the Holy Spirit? He has come firstly to testify of Christ. He has come to quicken the memory. He has come to definitely reveal things to come. He takes the invisible, the intangible, and the inaudible and makes them real and personal. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." And it is to be understood emphatically that "the things of God knoweth no man, but the Spirit of God," and "we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."

Now the Holy Spirit's revelation of truth is objective, "that they also might be sanctified through the truth." "Sanctify them through Thy truth: Thy Word is truth," simply means a total conformity of all our character, conduct, and conversation to an enlarging understanding of the Word as the Holy Spirit continues to reveal its treasures. It is not a futile indictment when we say that most Christians have more light than they walk in. Their knowledge has far outstripped their purity and practice. Objective sanctification would have a Christian caught up with light and truth, and pave the way by a hunger after righteousness and a submissive will, to further truth and teaching. We must invoke the help of the blessed Spirit of God not only in the interpretation of truth, but in the application of it to life and living.—A Journal of Christian Life.

Fire is a consuming element. It is the most destructive of forces; so the Holy Ghost comes to destroy all that is destructible, to consume all that is corruptible, and to burn out all that is combustible. God wants a people that have been so burned out, that when the testing fires of the great final day shall come, there shall be nothing left to consume. —A. B. S.

Editorials

Foods and Rationing

We have become accustomed to some kinds of rationing, and will need to get used to others. We take sugar and coffee in our stride, and will probably soon adapt ourselves to canned goods. Meat and butter will evidently follow in due time. With all its weakness, rationing is no doubt the best system of distributing equitably commodities that are scarce or in danger of becoming so. It is, of course, hard for us to get used to scarcities, in a land that has been bothered with such great surpluses that it was necessary (?) to plow down growing crops and to kill pigs before they were large enough to market. Some of us old-fashioned people may even be tempted to think that some of the things which we are now facing came upon us because of our waste and extravagance and that America sadly needed a lesson on taking proper care of the natural bounties which the Lord gives us in our rich agricultural products.

If this is so, let us learn the lesson well while we have the opportunity. Let us get back closer to the soil than we have been in our "tin-can" days of living. Let us learn the lessons of economy and frugality, as our forefathers had to do when they carved their living out of the virgin soil of a new world. Let us learn the value of the simple yet substantial foods and get away from the luxurious type of living to which we have probably become too much accustomed. But, above all, let us remember that natural food is not the most important thing in life. Jesus stressed this a number of times. Here are a few of His significant statements along this line: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4); "Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life" (Jno. 6:27). This shows clearly that there is something higher to live for than the food that perishes and which sustains only a physical life that is also doomed some day to perish.

We trust that we may learn well this lesson. We are concerned about the natural food, and rightly so, for Jesus did not mean to discount its true value. When a multitude of people were in an out-of-the-way place where they could get no food to eat He provided it for them by one of His most outstanding miracles. But He made it clear that there was something more important than this natural food. This great lesson America has failed to learn in the past and is still failing to learn. It is a truth that we as Christians need to be learning over and over again, for the things of earth are very prone to become magnified out of their true proportion and worth. More than ever we need to remind ourselves of that great statement of Jesus: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

There are many lessons that we may learn from food and its rationing, but we want to call attention to only one other. As the rules concerning the use of our natural food tighten, and as various favored commodities become scarcer, there is one thing in which we may well rejoice and which the Apostle Paul when he was a prisoner aptly expressed: "The word of God is not bound" (II Tim. 2:9). Paraphrasing and adapting it to our modern times we would say, "The word of God is not rationed." So let us not fail to feed richly on the Word as the Bread of life to sustain our spiritual lives. Let us not curb our spiritual activities, let us not diminish our teaching and preaching program, let us not have a scarcity of the meat that endures to everlasting life. There is a world about us that is famishing much more because they do not have the Bread of life than they are because of a lack of the natural food, scarce as that is in many places in the world today. Hence both for ourselves and for them we can doubly rejoice that it is still true that "the word of God is not bound."

A Few Mennonite Church Statistics

Two books containing statistics of the Mennonite Church for the past year, or in some cases for the year previous, have just been published—The "Mennonite Yearbook and Directory," and the "Commission Handbook," the latter being the official publication of the Mennonite Commission for Christian Education and Young People's Work. Our Mennonite homes should have a copy of each of these books. They furnish a comprehensive view of the activities and personnel of workers of the Mennonite Church to all who are interested in her work.

We shall call attention to a few general statistics which we feel will be of interest to all our readers. We realize that it is hard to get accurate statistics and that one needs to be careful in making interpretations, yet as a rule they show definite trends and give us bases for serious thinking and planning. Perhaps the first thing that a comparison with the figures for last year will reveal is that we do not find the rise in membership in the church and Sunday-school enrollment that we expected and usually found each year. The church membership shows a drop of .32, and the Sunday-school enrollment, which is for the year 1941, reveals a decline of slightly over 1000. The decline is not sharp enough to show much more than that we seem for the present to have reached a sort of leveling off period, caused no doubt by a more careful checking up of church and Sunday-school membership, in some places at least. Since the contributions for the support of Civilian Public Service are based on the membership of the churches there has been a disposition to keep the church rolls more nearly accurate than they had been. The dropping of the names of inactive members from the rolls no doubt largely accounts for the lack of advance and the slight drop in membership during the past year.

However, as church workers we should not dismiss this trend lightly because it can be accounted for largely on a statistical basis. We do not want to become a static church. While we realize that increase in numbers does not tell everything and can not be taken as a criterion of the true spiritual growth of a church, it is after all an index of something. If we lose our members through indifference and coldness on their part, it may show neglect and indifference on the part of the more active membership and leadership. If our Sunday-schools fail to grow we need to look into our methods and check up on our zeal for the work. The general trend might well be a warning to us that we need to be more evangelistic in all phases of our Christian work, and also that we be more diligent in teaching and indoctrinating those whom we have won.

However, we also want to look at some of the more encouraging sides of the statistical picture. Our foreign missions reveal a wider outreach and actually show a gain in membership. Our list of home missions is also on the increase, and these too reveal a healthy gain in members. Our list of charitable institutions is growing and reaching a constantly widening circle of people. The Young People's Institutes show a gain over the previous year, after having shown a decline in 1941. For all of these gains we may well be thankful, and they should encourage us to do better and more faithful work in all our church activities in the year to come.

Civilian Public Service statistics are in a class by themselves, but very interesting and informative. Last year nine camps were listed; this year we find 23, with 2378 campees, and 123 additional in detached service. The number has grown since the material for the Yearbook was prepared, for as of Feb. 1 the total in Mennonite camps was 2565. The inductions are continuing, and before the year is up no doubt many more of our boys will be in some form of C.P.S. work.

Statistics are dry and uninteresting to some people, while others enjoy studying them and learning helpful lessons from them. We hope we have given you enough of a sample of what you can find in the two publications referred to in the beginning of this editorial so that you will get a copy of each and study further the array of material which they present, only a small portion of which we have discussed. Facts and figures do tell us some interesting and helpful things, if we will take time to study them and listen to their story.

CHRISTIAN LIFE

THE VANITY OF EARTHLY FAME

By Stanley Shenk

This article, given as an oration, won first prize in the annual oratorical contest at Eastern Mennonite School.

I do not believe that there is here tonight a single heart that has not at some time desired the applause of great audiences, of nations, and of historians. There burns within each human breast a desire to be great in the eyes of men, to have power, and to use it. It is a part of the Adamic heritage of mankind.

This desire to be great, to possess power, and to use it, is a vain and deceptive thing. It urges men to take a thronged and magnificent boulevard upon which the swift and clever are vying for earthly laurels. However, the splendor of this boulevard decreases with the distance traveled upon it. The boulevard first becomes a simple highway, then a lane, and at last, a blind alley.

I wish to show through three immutable factors the vanity of earthly fame.

I. Earthly Fame Is Vanity Because of Man's Spirit, the Great Dissenter. The spirit of man is forever dissenting with the mind of man if the goal that the mind is seeking is not the goal of the image and will of Christ. Alexander pined at thirty because there were no more worlds to conquer. Saul, first king of the chosen people of God, brooded in his palace because there was one in his kingdom more famous than he. Solomon, the great chemist of happiness in the laboratory of life, after trying fame along with everything else, moaned in his disillusionment, "All is vanity and vexation of spirit." Leo Tolstoy, who has been called by many the world's greatest novelist, once soliloquized, as he sat on a rock, to a lizard that played on his leg, "Little lizard, are you happy? I am not!" Jack London, prince of storytellers, set himself as a youth to write 2000 words a day until he should have become an acknowledged author. He did, but when in middle age he found the cup of success filled with bitter dregs, he took poison at his California ranch home. Stephen Leacock, Professor Emeritus of McGill University, and a scholar's scholar, writes at the age of seventy (to paraphrase) of looking back, seeing a cold wind sweep across a fading landscape, and of feeling, somehow, that he has missed it all.

The great men of the world have been unhappy men. Beneath the glorious, magnificent exteriors of famous careers have been the rust of disillusionment, the canker of disappointment, and the gnawing worm of fear. "The soul of man is restless and never does it find rest until it finds God." The search for earthly fame is not the search for the image and will of Christ that constitutes the rest that comes from God. The search for earthly fame is all-consuming in time and so ex-

cludes God. Not finding God, neither does it find rest and so man's spirit, the great Dissenter, refuses to vouch to man's mind that happiness has been achieved.

II. Earthly Fame Is Vanity Because of Time, the Great Leveler. No human monument, be it even of granite, can withstand indefinitely the assaults of Time. The Great Pyramid still stands in the Egyptian desert, after 4000 years of existence, but it bears the marks of the ravages of Time. It is now lower than its former apex by more than thirty feet. Its great stones are pitted and rounded and cracked by the ceaseless assaults of Time's desert ally, wind-borne sand. Millenniums hence, if the earth is permitted to circle the sun for that length of time, it will be beaten down to the desert floor and will disappear from the face of the earth. A like fate awaits the Sphinx, the Parthenon, the Arch of Titus, and all the other architectural masterpieces of ancient man. Time spares nothing. If quarry-hewn stone shall so disappear before its tireless assaults, how shall other of the raw materials of man's fame, such as wood, plaster, paper, and canvas, withstand it?

Shelley, in his poem, "Ozymandias," tells of meeting "a traveler from an antique land" who described a marvel he had there beheld:

"Two vast and trunkless legs of stone
Stand in the desert. Near them on the sand,
Half sunk, a shattered visage lies . . .
And on the pedestal these words appear:
'My name is Ozymandias, King of Kings
Look on my works, ye Mighty, and despair!
Nothing beside remains. Round the decay
Of that colossal wreck, boundless and bare
The lone and level sands stretch far away.'"

THAT I MIGHT KNOW HIM

That I might know Him! Let this be life's aim.

Still to explore the wealth stored in His name,

**With heaven-taught intelligence to trace
The glories that light up His sinless face;
That I might know His power day by day,
Protecting, guiding in the upward way;
That I might know His presence, calm and pure,**

Changeless midst changes, and midst losses sure:

**To dwell with Him in spirit, day and night;
To walk with Him by faith, if not by sight;
To work with Him, as He shall plan, not I;
To cleave to Him, and let the world go by;
To live on earth a life of selfless love;
To set the mind and heart on things above:
Till I shall see Him without vision dim,
And know Him as I know I'm known of Him.**

—Max I. Reich.

So, before Time, the great Leveler, shall be humbled all the works of man and the glory of them. Hitler with his dreams, Mussolini with his bombast, Stalin with his cool calculation, and all men of fame, good or bad, who have ever gone before them or who will ever come after them, shall all in the face of Time, go the way of Ozymandias, the pathetic, dethroned "king of kings."

If God allows Time to do its full work before He sends His angel to cry that there shall "be time no longer," even our own civilization and the glory of its leaders shall fall into decay. The towering ruins of Manhattan will become a home for wild beasts. The Washington Monument will crash to the ground, and the Lincoln Memorial will become a heap of rubble around a statue lying half on its side. The memory of our land will pass into oblivion.

Whether God allows Time patiently to erase every vestige of the glory of man and the fame of men, or whether He shall at once unleash the fire that shall melt the elements with fervent heat, all shall pass away.

III. Earthly Fame Is Vanity Because of Death, the Great Destroyer. From almost the very beginning of man's history, the seeds of death have been sown within him. When Adam fell into that first and fatal sin, God made the thundering declaration that has come reverberating down through the ages to the present, "Dust thou art, and unto dust shalt thou return." The decree of death was thus passed upon man. Gone for him was the hope of existing eternally and sinlessly. Sin had entered the human race, and God's judgment limited man to only a temporal existence.

In his great Elegy, Gray wrote,
"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave
Await alike the inevitable hour:

The paths of glory lead but to the grave."
So it is that just as man has the seeds of death within him, so also he walks in the shadow of death. He walks in the shadow of death because man's life at its longest is only a passing moment snatched from the reaches of eternity. Caesar at twenty was living in the shadow of death. Napoleon at twenty was living in the shadow of death. Yet because men know not—or think not—of the significance and length of eternity, but think only in terms of a life of eighty or ninety years as a long span of existence, they go on building castles, campaigning for offices and planning conquests that will gain them fame. Eternity will fully reveal their folly.

The somber fact of man's existence in the shadow of the tomb is perhaps more apparent in Westminster Abbey than anywhere else in the world. Here in this majestic cloister lie the famous men of England. Here are kings, generals, statesmen, explorers, and poets—the men who have carried the banners of England to the lands "on which the sun never sets" and who have proclaimed her greatness to the world, and yet here, mere handfuls of dust, they lie in ornate caskets in a great, vaulted, silent, and shadow-curtained room. Who, standing in this great room, could not but think of the vanity of earthly fame?

If I were to go there, I believe that I would stand in awe in the presence of such a manifestation of the power of death. I would look and ponder for a few moments and then I would say, "Lord, how are the mighty fallen!" I would whisper to myself, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" I would move slowly through its dark aisles. I would not stop or stay beside the shadowy piles that contain the dust of Elizabeth, of Mary, of Gladstone, and of Disraeli. No, I would go on to the black marble slab that marks the last resting place of David Livingstone. There I would stand with bowed and bared head by the grave of one who sought not earthly glory, but heavenly. There I would thank God for the meaningfulness of the life of this lamp-bearer to the Dark Continent.

Can we not say that David Livingstone

possessed the secret of life? He lived not for fame. He was not burdened with a restless, dissenting spirit that refused to vouch to his mind that happiness had been attained. He left not an earthly monument to his own fame that Time could take delight in trying to knock over before elemental fire would destroy it forever. He tried not to gain a fame of which death would quickly rob him. He had here "no continuing city," but he sought "one to come."

Can I hold forth a truer ideal tonight? No, I cannot. Beneath the gathering dust of the ages lies the dust of them who have sought fame. They have found, either in the realization of their aims or in the fruitless pursuit of them, only vanity. Let us, as Solomon, turn from the vanity of mere earthly fame, and "fear God, and keep his commandments."

Harrisonburg, Va.

THE FOUNDATION OF SPIRITUAL FREEDOM

By Geo. J. Lapp

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (Jno. 8:31, 32).

In this same chapter Jesus revealed to the elders of the Jews that He was the Light of the world (v. 12); that He was sent by His heavenly Father, God (v. 16); that His judgment is founded upon His Father's witness and upon His own as the Son of God, therefore worthy of being considered immutable (vs. 16-18); and, that in fulfilling His mission in the world He was living in and fulfilling the will of His Father in perfecting the plan for man's redemption (v. 28). Then follow the significant words at the head of this article.

At the time of Jesus' trial Pontius Pilate asked Him the question, "What is truth?" (Jno. 18:38). In the conversation that led up to the question Jesus told Pilate that His was a kingdom but not of this world. Pilate then asked Him, "Art thou a king then?" Jesus frankly replied, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Pilate was convinced that Jesus was not a usurper of earthly sovereignty and also was convinced in his own mind that Jesus should not receive the sentence of death. Believing that He represented nobility higher and greater than that of any temporal ruler, Pilate sought to let Jesus go free but, overpowered by the pressure of a prejudice-mad mob, he delivered Him to be crucified, thereby bringing upon himself the greater guilt.

We turn to other teachings of Jesus concerning truth. In John 14:6 He revealed Himself as its incarnation: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Of the Holy Spirit He taught, "When he, the Spirit of truth, is come, he will guide you into all truth" (Jno. 16:13). However, the Holy Spirit would not speak of Himself but would take the things of "mine" and show them unto "you."

We have the teaching of the Apostle Paul in Rom. 1:18 that the wrath of God is re-

vealed from heaven against all ungodliness and the unrighteousness of men who hold (or better, "corrupt") the truth in unrighteousness. Nothing can be done against the truth according to II Cor. 13:8. In I Tim. 3:15 the apostle asserts that the Church of Christ is "the pillar and ground of the truth." In II Tim. 2:15 he exhorts Timothy to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

These and other Scripture passages clearly indicate that truth is not merely a collection of abstract teachings and proverbs but is "plain reality" forming the basis of righteous judgment; that it is "infinite in quantity"; indivisible and complete; ever-abiding, never dangerous except to the guilty, and never in danger of extermination. Though crushed to earth it rises again in greater glory. It is never-ending and was from the beginning with its divine Author. It brooks no compromise. Its continuity throughout the ages has continued to furnish man with adequate equipment for the pursuit of and attaining to spiritual freedom. Nations have paid dearly for their freedom. We are furnished it by the substance that creates it within our hearts and lives. That substance is living eternal truth. "Ye shall know the truth, and the truth shall make you free."

The works, the words, the judgments, and the revelations of an all-knowing, omnipotent Creator compose the embodiment of truth. It is through them that its reality and certainty

become definitely known to us. As truth becomes for us a living reality it molds our characters and furnishes us with a structure that definitely shapes our lives. The whole of divine truth as it flows like an ever growing, deepening, widening crystal stream down through the ages is realized in its fullness in the person of Jesus Christ whose claim, "I am the truth," was just.

I. The Essentials of Spiritual Freedom.—

Spiritual freedom is liberty but not license. We do not give rein to human tendencies and urges. In Gal. 5:13 we are called to liberty, but are told not to use it as an occasion to the flesh either to achieve personal ambition or to dissipate our strength in licentiousness. One essential of spiritual freedom is to recognize the elements of weakness in ourselves and the powers and influences of evil that militate against our highest interests. We also need to recognize the author of spiritual slavery, as well as the Author of spiritual freedom. For life's conflicts are against spiritual wickedness (Eph. 6:12) whose author, Satan, is bent on the destruction of the soul through the destruction of the life by luring into bondage to himself. The author of spiritual bondage is as much a personality as the divine Author of our spiritual freedom.

It is also essential that we be able to discriminate between those who promise liberty and themselves are servants of corruption (II Peter 2:19) as they seek to turn the grace of God into lasciviousness, denying the power of it and the working of divine grace in delivering us from the power of darkness and bringing us into the light of His righteousness. I Peter 2:9.

Another essential is the realization that we are set free by Christ, our Redeemer and Emancipator, from an unnatural condition into which sin brought us, into a natural relationship with the Divine, a relationship established at the time of man's creation but broken through the fall. Spiritual freedom is a natural condition in the spiritual world set by a law natural to the realm of spiritual fellowship, such as God meant it to be.

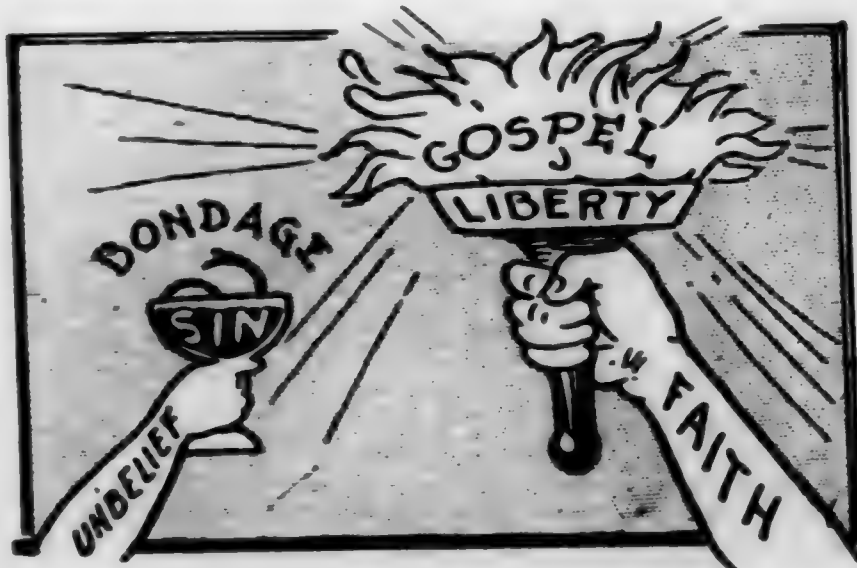
Another essential is the freedom of fear from the lash due to a broken law. Christ paid the utmost penalty in order that regenerate souls might live the fruit of the Spirit against which there is no law. Gal. 5:16, 22, 23.

Freedom from the agony of remorse is essential to spiritual freedom. When one's sins are blotted out and cast behind him forever a deep satisfaction and contentment fills the heart.

Then there is the essential of a freedom from the hopeless endeavor to weave for ourselves a robe of "stainless righteousness." The need of freedom from having to be hypocritical and of "paying homage to virtue with vice" and living under a mask of respectability is too apparent to need elaboration. While we seek freedom it is well for us to consider that we are sought after and Christ wishes to bestow upon us the reality of His righteousness.

Another essential to spiritual freedom is deliverance from the fear of death. He died for us that we might live eternally.

Yet another essential is deliverance from the favorable regard of anything unworthy of



divine approval. I think it is Augustine who said, "How sweet did it once become to me to want the sweetness of those toys! But what I feared to be parted from was now a joy to part with. Thou thyself enteredst in, sweeter than all pleasures." In other words, what we love and grasp for, we love to give up when love of Christ is shed abroad in our hearts.

We have the privilege of seeking freedom from the whole system of evil set by the prince of darkness. He is persistent, but God is omnipotent.

II. The Instrument of Spiritual Freedom.—"And ye shall know the truth, and the truth shall make you free." One is led to believe that every human being has within him the God-given urge to see the truth and to come to an understanding of it. But we also must acknowledge the terrible consequences of human depravity which is inherited and has been transmitted to posterity from the time of the Fall of man. The actual committing of sin is not necessarily hereditary but the condition of the seedbed of sin is. Humanity, conscious of it, desperately seeks emancipation from this depraved condition. Man is conscious that in the offing somewhere is a light leading to truth. He seeks to follow the gleam. But the mists of misdirected thought and effort hinder his realization of the truth if he remain unaided. The word of the Lord says, "They that seek me early shall find me." If man seek Him with the whole heart he finds Him right by his side. He seeks to be found of us.

The instrument of spiritual freedom is not merely the embodiment of truth, but it is the living incarnation of it in whom it is housed. We need not hesitate to accept the fact of Jesus' words, "I am the truth." He couldn't be Beelzebub and also cast him out. He couldn't harbor the least particle of deceit, hypocrisy, or untruth, and be the truth. He has to be it in its entirety to become all in all to us. For this reason the Apostle Paul in Phil. 3:10 expressed his determined purpose to know Him and the power of His resurrection, and to be made conformable unto His death. The soul that is athirst for spiritual freedom finds its highest satisfaction in this pursuit and seeks to remain unshackled that the quest might be carried on unhindered by sin or any of its restraints. Jesus is the instrument of our spiritual freedom.

Through Him as the instrument we find the means of spiritual freedom. There are fragments of truth found in other religious writings. From a careful study of them it is found that they are infiltrations from Jewish or Christian teachings and influences of past centuries. But these infiltrations that have to a certain extent vitalized those religious systems have also been savors of death unto death, as their adherents have become more and more antagonistic to the great instrument of truth, Christ Jesus our Lord.

We can only briefly refer to the means of spiritual freedom through Christ the instrument. We yield to Him as Saviour and Master Teacher. We hide God's Word in our hearts that we might not sin against Him. Divine love infills the heart; living hope is imparted to the soul; and a sturdy, constant, triumphant faith anchors us to the Rock of Ages. Jesus Christ is their source.

III. The Fruit of Spiritual Freedom.—It leads us from fetters to freedom; from servitude to sonship; from the helplessness of an alien to the privilege of an heir; from speculation to certainty; from a fearful looking forward to of judgment to a consciousness of the safety of trust and confidence; from doubt and despair to an experience of the spiritual reality of the Kingdom of God and our place in it. There may be "seas of sorrow and fires of pain," the distress of poverty and disappointment. There may be the hamperings of handicap, and seeming resultant waste of months or years, yet the spiritually free are on their journey home, nevermore to roam.

What priceless wealth is realized through spiritual freedom! It comes to us through the truth. We hold a place of power and influence as the result of a definite and positive witness to the evidences of abiding Truth in our lives. We do not as fully appreciate as we should the "hope of his calling, the riches of the glory of his inheritance in the saints, what is the exceeding greatness of his power to us-ward who believe" (Eph. 1:18, 19). Thank God for the privilege of exercising the sovereign freedom of our wills to live in His all-beneficent sovereign will and power. "Thanks be unto God for his unspeakable gift."

Dhamtari, C. P., India.

LIKE A MOUNTAIN RAILROAD

Our train was twisting and crawling toward the summit of the mountains, the engine laboring in a cloud of steam and smoke and the wheels grinding noisily, when Harold suddenly put into words what we were all thinking.

"You know," he observed, "I'm just beginning to realize how true a certain song is when it compares our lives to mountain railroads. Remember how easily we traveled through our childhood days, just like coming along that level valley back yonder. Then we hit the first gentle slopes of youth, rolling confidently along until we finished school."

LORD, WITH THY LOVE UNFAILING

Lord, with Thy love unfailing,
Lead us, we pray, today,
Out of the gloom of sorrow,
Into a brighter way.
Give us the faith to follow
The path of Thy command,
Courage to do the bidding
We may not understand.

Saviour of all mankind,
Dwell in our hearts today;
Inspire our zeal to serve Thee,
In trouble, be our stay.
Help us to find our places
In the field of service, wide;
And many of the fallen
Help us to Calvary guide.

Lord, with Thy love unfailing,
Guide us where'er we go;
Keep us from sin and straying,
Help us Thy truth to know.
Give us the Christ-like spirit
In the crowded ways of life,
And may we see the beauty
That reigns above all strife.

—Ruby Cory Moore.

After that our lives became twisting climbs up the slippery rails of the world, past many dangerous fills of folly, through tunnels of temptation, curves of the future always ahead of us. It all depends upon how well we have started our journey whether we enter middle age looking back upon a climb of which we can be proud, or find our wheels slipping, letting us drift into hopeless old age. If we can just keep climbing, ever so slowly, we will one day stand on the crests of our lives, looking down upon a wonderful scene of accomplishment, upon a life of service."

"That's quite a sermon, Harold," remarked Jack. "Let's go on with your thought for a while. The engineer of our train of life is our Christian leader, using the power generated by the mighty engine of the Gospel, applying it by the steam of the Spirit to the task of drawing mankind to mountaintop experiences so necessary if the harsh duties of the dark valleys are to be successfully completed. To be safe on this lifetime run, we must have an engineer who is brave enough to keep his hand on the throttle of Christian service, and his eye upon the rail of holy thought and deed."

"You fellows have gotten me into a preaching mood, too," I warned them. "Now what is it that song warns us about? First of all we must be sure that Christ is our conductor and our engine is powered by the true Spirit of Christianity. Then it warns us that we must crawl painfully up many grades of trial and cross many bridges of strife. Around sudden curves we will be jerked, across many fills of world events we will lurch, going through dark tunnels of doubt all along the way."

"Yes," Harold agreed, "and don't forget those trestles of temper on which we can so easily wreck our trains of life. Also the rocks of gossip which may block the track, and the broken rails of deceit we may encounter most any time. All these besides the daily storms of wind and rain."

"You're getting too deep for me," laughed Jack. "It's about all I can do to grip my seat and avoid the sudden jerks of life, and watch the scenery of a not too kindly world flashing past."

"True, Jack," I concluded. "After all, most of us have a hard time keeping our hold on the Christian life in the world of turmoil; but some day, as we roll across the bridge over Jordan, toward the depot of eternal peace and joy, we will be so glad we finished the run."

"AMEN," said Harold.—Evert Myers.

HAVE YOU EVER NOTICED—

When the other fellow acts that way, he is ugly; when you act that way, it's your nerves? When the other fellow is set in his way, he is obstinate; when you are, it is just firmness? When the other fellow spends a lot, he is a spendthrift; when you do, you are generous? When the other fellow picks flaws in things, he is cranky; when you do, you are discriminating? When the other fellow says what he thinks, he is spiteful, but when you do, you're frank.—The Gospel Broadcast.

OUR HOME CIRCLE

LIVING HAPPILY AT HOME

By Stella Brunk Shank

A famous mother has described "Home" in these words: "A roof to keep out rain. Four walls to keep out wind. Floors to keep out cold. Yes, but home is more than that. It is the laugh of a baby, the song of a mother, the strength of a father, warmth of loving hearts, light from happy eyes, kindness, loyalty, comradeship. Home is first school and first church for young ones. Where they learn what is right, what is good, and what is kind. Where they go for comfort when they are hurt and sick. Where joy is shared and sorrow eased. Where fathers and mothers are respected and loved. Where children are wanted. Where the simplest food is good enough for kings, because it is earned. Where money is not so important as loving-kindness. Where even the teakettle sings from happiness. That is home—God bless it."

I think it is only fair to give to this idealism a few little touches of realism to discover just what can cause unhappy home life. Could it be the fact that there are always meals to prepare and dishes to be washed? Could it be that there are sometimes naughty children to punish? Could it be true that any are not living happily because they can't have their own way to do as they please? I wonder if sometimes the teakettle might boil over with indignation instead of singing from happiness.

First of all, happiness is not to be found in things nor in circumstances themselves. Some one may say, "I'm sure I would be happy if I only had plenty of money, or if I were only beautiful and popular." But it isn't true. I can prove it by King Solomon who had all the earthly things that heart could wish, and his sad conclusion was that "all is vanity and vexation of spirit"—just as empty and unsatisfying as the wind. Happiness is to be found right inside of us, that is, when we make room for it by clearing away all that would crowd it out. There is not room in our hearts for happiness and even one unforgiven sin. And happiness has no chance at all in a heart where self is enthroned. The more we live for self alone, the more miserable we become. But to take God's way and live a self-denying life for the good of others will bring glory to Him, and insure us unspeakable happiness now and hereafter.

God first, others next, myself last is a good motto to live by, whether at home or away from home.

I believe young people are apt to think in terms of their future work after they leave home and forget that right at home is the very place God wants them to serve Him until He leads elsewhere. Yes, we serve Christ while we wash dishes and sweep the floors. We serve Him while we cheerfully submit to the wishes of our parents. We please Him when

we use the everyday happenings of home life to cultivate in ourselves the beautiful Christian graces of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

What do you think of the girl who longs for many friends and has ambitions to accomplish things really worth while in life, but at home she sometimes speaks disrespectfully to her parents, teases her brothers and sisters, and otherwise creates unhappy scenes? She grumbles at the work and will slip off to read a book, regardless of the tired droop of her mother's shoulders. Her room sometimes looks as if a wind-storm had swept through it—shoes helter-skelter, clothing draped over chairs, dresser drawers overflowing with their jumbled-up contents. I hope she soon wakes up to her opportunities and surprises the whole family by a new attitude of obedience, helpfulness, and kindness. I'm sure it would not be long until the careworn face of her mother would just beam with loving gratitude, her father's heart would swell with tender appreciation, and the brothers and sisters would reveal their admiration for their dear, good sister. Then because she has made her family so happy, I'm sure we could hear happy laughter and merry little tunes escaping from her own lips as an overflow from a heart bubbling over with joy. Florence Hadley gave good advice when she said:

Would you like to know how always to say
The pleasantest things in the pleasantest way?
To bring you the friends you will always need?
This bit of advice you must surely heed—
Just say them to the homefolks first.

Do you want to know how always to do
The things that politeness requires of you?
(For courtesy is the oil, you know,
That makes the wheels of the day's work go.)
Just do them for the homefolks first.

For homefolks are nearest and dearest and
best,
And home love is surest to stand every test;
So if you would know how to do and to say
The pleasantest things in the pleasantest
way—
Just try them with the homefolks first.

I wonder why the most of us must wait until we are older and probably have homes of our own before we can fully appreciate parental discipline. Our attitude toward the necessary corrections and restraints of our parents has so much to do with our living happily. To say, "I know I really deserve this reproof," and to resolve to profit by it, is a great step toward happiness. To settle in our minds that father and mother, with their wealth of experience and our best interest at heart, know best, is not so easy or natural as to feel misunderstood, and take the attitude of an injured innocent.

Oh, if we could but realize that our parents are workers together with God in molding and making us into something He can use! In later life we experience the chastening of the Lord, and it is always to the submissive soul and never to the rebellious one, that great blessings result. Without this curbing of our natural tendencies, to use the expression of another, we would be but an ugly pimple on the face of society.

Home love and happiness are worth working hard to preserve. I have here a recipe for preserving love, by Lois Snelling.

Honey chile she come a-askin',
"Mammy, how yo' pree-serve love?"
Says I, "Simple, if yo' follow
Mammy's recipe, mah dove.

"Take yo' ripe young love an' mix it
Well wid lots ob sympathy;
Stir in patience an' some laughter,
And remember honesty.

"It am tenderness, mah baby,
What mos' makes de pree-serves sweet;
Don' be stingy, put in plenty . . .
Den add more when tempers heat!

"Spice it all wid sense ob humor,
Seal it up wid helpfulness—
Dar's yo' pree-served love, mah honey,
Safe from danger germs, I guess!"

Honey chile, she fret—says maybe
Mammy's recipe's no good.
"Am it tested?" "Why, mah baby,
It been tested fo' de Flood!"

Broadway, Va.

WHY MEN HESITATE TO ACCEPT SALVATION

By Arlean Leibert

They have the idea that there is plenty of time to consider the matter. The average man in good health, active in his business, seldom stops to think that in thirty minutes he may have passed from this life.

There are many worldly people who, deep down in their hearts, believe that there is a heaven, and they earnestly desire to spend eternity in such a place.

But first they want all that the world has to offer them. Religion to them is like false teeth. They don't need them in their youth.

The sad fact remains that in this day and age of sudden deaths, they will have no chance to change their ways.

The time to get right with God is now, not this afternoon or tonight. For many it will then be too late. Nampa, Ida.

THE JOY OF GIVING

A young girl who had been taught the privilege of stewardship—giving to God at least a tithe of all that came to her—was in the habit of receiving five dollars annually for a birthday party.

She had been reading about the condition of people without the Gospel, and she came to her mother and said, "I want to do without the birthday party this year. Won't you allow me to give the five dollars to help send a missionary with the good news of Jesus?"

The mother gladly gave her consent, and joy, real Christian joy, filled the life of the girl.—The Friend.

SHOULD BOYS AND GIRLS BE TAUGHT DANCING IN OUR SCHOOLS?

"The modern dance has proven a curse and a blight to young society life."—Bishop H. C. Morrison, Methodist.

"As to the dance, that it is most attractive to the worldly minded I do not doubt. That it is the most dangerous form of amusement I am equally sure. Why do I say this? Because in scores of cases I have seen the effect of the dance on the . . . character of young people and—on the old ones too."—Bishop Mouzon, Methodist, Texas.

"My accusation is that the dance consists substantially of a system or means contrived with more than human ingenuity to excite the instincts of sex to action, however subtle and disguised at the moment, in its sequel the most bestial and degrading. I charge that here and not elsewhere is the anatomy of that illusive fascination which belongs so peculiarly to the dance. The scalpel is laid upon the quivering secret of life. Passion . . . passion, and nothing else is the true basis of the popularity of the dance."—Dr. Wilkinson, Baptist.

Archbishop Spaulding says that "nineteen out of twenty fallen women coming to confessional say that the dance was their downfall."

"It is estimated that the life of infamy which lasts about six years and ends in suicide amounts to forty thousand in New York City."—Dr. Phelps.

The Police Commissioner of New York City said that three fourths of these women went wrong through the dance. They say that sixty thousand girls enter the underworld every year. Over one-half million women in the United States attribute their fall to the modern dance. Oh, what a risk it is we're chancing when first we expose our youth to dancing.

"There is grave unrest in Chicago in the circles of the women's clubs over the modern dance. This is not the result of church propaganda. Indeed some of the churches are bringing the dance into the parish house at the very moment when the mothers are asking that it be thrown out of the public schools. The occasion of the anxiety lies in certain reports with regard to the morals of High School young people."—The Christian Century.

"The young of America is dancing its way to hell through the dance hall and the movies."—Judge E. E. Porterfield, Kansas City.

A college professor says, "Dancing in the public schools is responsible for the conditions of immorality that are almost as bad as the white slave traffic. There ought to be a law against dancing in any public school." A college president declared, "Of students under my instruction, the poorest scholars have been the dancing students . . . The tendency of this amusement is always and everywhere to create a distaste for mental application and honest work in those who love them; to make idle, frivolous and brainless men and women."

Rabbi Wise writes, "That is not joy or gladness which, in the guise of modern dancing, can be had only at the cost of life's finest and most tender sanctities."

Professor McKeever, of the University of Kansas, said, "The thing is, the majority of the so-called best parents, are yet unaroused as to its sinister meanings for the growing generations and the future of society. For reason of policy some of the experts have decried only the public dance, but they are fully aware that the crux of the problem is not a matter of public or private place of the party but the white heat of the sex stimulation which is involved."

How grave then is the danger of placing together in school dances, these our boys and girls, whose physical powers are fast approaching fullest development and yet whose powers of judgment, proper appraisal of values, and abilities of self-control are so pliable in the grip of emotional stress and personal pleasure. It is not only because of the present menace to morals, but of the dangers of the road ahead that our youth are most seriously exposed to, that we register our disapproval of the inclusion of dancing in the school program. We shrink from paying taxes for purposes, which hold within them the possibilities of resulting in the prostitution of our daughters and the starting of our sons on the road away from virtuous manhood.

"The twentieth century dance of death is not a matter which the individual parent can handle. Only the pulling together of the home, the school, the church, and the community at large will prove equal to the difficult task."

"It is for these reasons and many others that we might state, that we appeal to you, esteemed members of the School Board, in whose hands rests the determination of future proceedings relative to the youth of our community, who are entrusted by interested parents, to the care and direction of the school system over which you have charge."—C. R. H., Upland, California.

Following are seven differences between the modern custom of dancing and the practice as presented in Scripture:

1. It was a religious act both in true and idol worship.
2. It was practiced exclusively on joyful occasions, such as national festivals and victories.
3. It was performed on such occasions only by one of the sexes.
4. It was performed in the daytime, in the open air, on highways, in fields and groves.
5. Men who perverted dancing from a sacred purpose to that of amusement were deemed infamous.
6. No instances of dancing are recorded in the Bible in which the two sexes united in the performance, either as an act of worship or amusement.
7. There is no instance recorded of social dancing for amusement except that of vain fellows devoid of shame; of the irreligious families described by Job, which produced impiety and ended in destruction; of Herodias' daughter, which terminated in a rash vow on the part of Herod and the murder of John the Baptist.

The following is the word of an ex-dancing master who has held the championship of the Pacific Coast in fancy dancing:

"The pure and innocent dancing school girl, as pure and innocent as an angel three months ago, returns home that night (after the ball) robbed of the most precious jewel of womanhood—her virtue. She has no longer any claim to purity. Her self-respect is lost. She sinks lower and lower. Society shuns her, and she is today a brothel inmate. Think of the anguish of her mother's heart, the sadness of that father's face, or the dreadful gloom that settles over that once happy home. Neither their love nor their gold can repair the damage done. Their sighs and tears cannot restore virtue. It is lost—gone forever."

Out of 200 girls questioned by him in brothels, 163 went down through the dance. Out of twenty-five thousand abandoned women in San Francisco, three fourths of them were led to their ruin through dancing. A matron in a rescue home reports that seven tenths of the girls received, fell through the dance and its influence.

Cardinal O'Connell, of Boston, expresses his opinion thus:

"Little by little the bars have been lowered, letting out the few influences which held society in restraint and letting in a flood of folly, insatiate greed for amusement of any and every kind, until what even a few years ago would have made a decent woman blush to see in another, has become so common that even some decent women now accept as a matter of fact for themselves and their daughters. We need be neither prude nor puritan to see and realize that something is passing in the heart and mind of the woman of today which is leaving her hard and unwomanly, and that year by year this transformation goes on until, if it continues, there will be neither home nor family, nor normal womanly woman nature left."

Rabbi Wise writes with "astonishment of the degradation and degeneration which has come to pass within a little time" (in N. Y. ballrooms).

"Modern dancing is popular, not because of its grace, but because of its appeal to our lower nature."

"The modern dance is self-condemned as a violation of modesty and so an enemy of the most sacred relations of life."—Bishop E. R. Hendrix.—Evangelical Messenger.

AMUSEMENTS

Amusements are hurtful when they produce in us simply a pleasure-loving spirit. We are in the world for more serious and important things than mere gratification. The picture of a pleasure-loving life is finely given in the second chapter of Ecclesiastes. Amusements are hurtful when they displace the serious work of life. Too many of our people are simply playing away this brief span of life. It is a fact that we need recreation to enable us to do our best work in the world, but too many are making amusements the chief end of life.—A. C. Dixon.

Self-control is more often called for than self-expression.—William Wister Comfort.

MISSIONS

WE LET YOU LISTEN IN

Part I

By Dora Taylor

These intimate glimpses of the work of our two mission stations in Tampa, Fla., will be continued next month.

Oh, good evening, Gladys. Come in. How are you? Take the rocking chair. Yes, that blue envelope is a letter from Bro. Horst. He wants something for the Christian Monitor about the Mission here in Tampa. It came with a stack of Christmas cards, and I told Irene it was another present. We were so busy just then that I didn't start it. We had the vegetable distribution, you know, two different days before Christmas, and then again once after Christmas. That was interesting, though. I think we went to about forty homes. I hardly got time to look at some of my Christmas cards right until last week. I was surprised at how many I got, for I thought being away from home so long people would have a tendency to forget. It doesn't seem like seven years since Muriel and I came. I remember it very well. Father and Mother took us to the Columbia Mission, and Bro. Mellinger and Bro. Hiestand got us there the next morning. It was so cold and the roads so icy we had to wait until nearly noon to leave, but the farther south we came the warmer it was, and we began to discard, first scarves and gloves, then sweaters and finally our coats. The last night we spent near Jacksonville, and sitting out under the trees in the pleasant twilight, it was such a big change from the land of snow and ice that home really seemed very far away. We did not know what the Mission would be like, but I think I was half expecting a picturesque Spanish type of building, because I knew Ybor City was a Spanish section of Tampa. Instead it was this long frame house with the five rooms strung out one after the other, and two of the rooms fixed up for services. I remember there were two little Spanish girls helping Anna Kauffman to wash blackboards when we got here. I think they were Rosalie and Esperanza. Anna always had children with her, and they surely did hate to see her leave. Why, even now once in a while somebody on the street calls to me, "Good-by, Anna"—they say "Good-by" instead of "Hello." She had been here most of the time since the Mission in Ybor had been opened, about five years. She came down from Pennsylvania with the Byers, and they started the work in Tampa in 1927. The church was opened in 1929. We had our first meal in Tampa with the Byers. We met Bro. and Sister Sauder and the children then, and saw the Ida St. Church and their home next door. It was nice coming to work with people we already knew—you know Bro. Sauder was my teacher in high school.

I remember how interesting the first Sunday was. The Ybor City service has always been held in the morning, and that morning the children gathered on the front porch before Sunday school, lots of them. It seemed most of them had dark, curly hair, and their smiles were quite ready, and their black eyes just snapped. One little figure in overalls and a braid of brown hair interested me. I found out afterwards that "she" was a boy whose mother had made a vow not to cut his hair until he was seven if he recovered from an illness. She didn't, either. There was Spanish singing and the children's class was

that it was the exception, rather than the rule, when someone who promised to come, came, although there was always some plausible (more or less) excuse for an absence. We began to wonder whether they meant it when they said they were coming. Grown-ups among them didn't go to church and thought they were conferring a great favor on you if they appeared once a year in services. Of course, there were a few exceptions of genuinely interested ones, but gradually we came to sense the existence of a wall, some vague, baffling thing that appeared about the time you thought a soul was coming to the light. We saw that the people we thought we knew so well, in reality we did not know. After seven years the wall has not yet melted. Walls don't melt, do they? How does one get around a wall, or over it, or through it? We've given up, ourselves, but we have learned like David and Joshua, a little of the Lord's power with walls.

We were glad that the Spanish people—well, we call them Spanish because they speak Spanish, but most of them are Cubans—are clean. We soon learned that around four and five o'clock in the afternoon is not a good time to go visiting because then they are bathing and dressing in clean clothes for the evening. Once a little girl admitted that she was



Ybor City Sunday School

taught by a sweet-faced Spanish sister. In the afternoon we went two miles to Ida St. for services. It is quiet there, not a main thoroughfare like Fourth Avenue; in fact, Ida St. is not even paved; it's just a "sand street." At Ida St. I learned my first Spanish word, "hermano"—brother. Two of the little girls from Ybor, who were members, taught it to me.

Muriel and I were not experienced in mission work, but we had come in the leading of the Lord, and we relied on Him. One of the first things we did was to distribute "El Camino Verdadero," printed by our South America printery. Before going out we learned to say "¿Lee Usted Espanol?" so that we could ask people if they read Spanish. We found the people pleasant, sociable, and polite. They seemed easy to get acquainted with. They apparently were glad for invitations to services and invariably promised to come. But as time went on we slowly realized

lazy and told her mother she would rather take her bath when she went to bed. Her mother said, "What! You want people to think you never bathe?" Another girl was talking about someone who didn't come up to her standard of cleanliness. She said, "You may be poor, but at least you can take a bath." Their houses are clean, too. They have mostly bare floors and don't like them varnished because then they can't make them look clean. They like white scrubbed floors. Sometimes they use a scrubbing brush and sometimes a broom. Lots of houses have one or two holes about an inch across in the lowest corner of the room for the scrub water to run out. The houses are just built on piles of bricks on the sand; you know, there are no cellars. Once Muriel mentioned a cellar and asked the group of girls if they knew what it was. Only one did. She said, "It's a place on top of the house where you keep things." They don't have attics, either. Once a year, just before

Christmas, they wash their windows and turn everything upside down as we do for house-cleaning.

Although the houses are often small and bare-looking with scanty furnishings, the people spend much money on dress, and like to walk up and down the streets in their finery. Naturally refined, good-looking, and patrician, they dress the part. Even the poorest little girl gets her silk "Christmas dress" and "Easter dress" and new shoes and socks. They almost never go barefooted; if they are too poor to buy shoes they stay at home.

Most of the people work in the cigar factories of Ybor City and West Tampa. Sometimes the parents both work in order to make a living. Lots of children stop school young and go to work, and many of them stop school to get married. A couple is considered engaged when the boy courts the girl inside the house for the first time. You can know that divorces are frequent. I don't know how many people have been prevented from coming into the church because they were divorced and remarried.

Nearly everybody speaks Spanish entirely, and the children don't know much English before they go to school. Fortunately Spanish is an easy language to learn, and we use it quite a bit with the older people. The

younger ones use English with us, and that is the language they read. Often we have to laugh at the way things are said, but then we give them some laughs in return. One time I was helping a woman ice a birthday cake and she said, "Do you need some more congratulated sugar?" Another woman wishes she could put "magnolia" on her floors so she wouldn't have to scrub so much. Once I asked for junket tablets in a grocery store and the girl said she didn't know if she had what I wanted, but would this do, producing a composition book. Shortly after we came an Italian woman who sold vegetables showed us a long-necked squash and said, "You cook him with onion and green paper." And one time we had some Japanese plums and I asked Gloria what you call them in Spanish. She said, "I don't know. I never hear somebody calling it." When the Jimenez family lived across the street we noticed that Violet's hair was often wet. So one day Laura asked her how often she washed it. Violet said, "Most every day. I wash it one day yes and the other day no."

Oh, there's somebody calling at the front door. Excuse me a minute, please.

Tampa, Fla.

(To be continued)

CHRIST'S COMPASSION

By Ruth Hostetter

The life of Jesus Christ is not only a composite example to demonstrate a character of pity and sympathy to others, but He Himself is the personification of compassion. By compassion literally, we mean suffering with another, sympathizing with others, "deep feeling for the suffering of others in distress." The word implies a certain degree of equality, "a deep tenderness under severe or inevitable misfortune." When we understand the word compassion, we understand what the great prophet Isaiah means when he portrays our Lord's having great compassion for us.

We find ourselves deep in sin, in bondage, in distress, in degradation, blinded in this evil world, in death spiritually, lost eternally from our eternal Father. "For all have sinned, and come short of the glory of God." We are wretched, miserable, unhappy. Jesus, our Saviour, felt such sympathy, pity, and compassion for us, and entered into our sufferings to the extent that He left glory, and the home of His Father, came to this sinful world, bore "our griefs, and carried our sorrows." "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God" (Gal. 1:4). He offered Himself as our sacrifice that He might redeem us from all iniquity. He washed us from sins by His own blood, died that we should not any more live unto ourselves, but unto Him, and to have the glory that He had with the Father before the world began. "He was wounded for our transgressions, he was bruised for our iniquities." "And being in an agony he prayed more earnestly: and his was as it were great drops of blood falling down to the ground"

(Luke 22:44). He was forsaken of His Father who could not look upon sin, and cried out at the last, "My God, my God, why hast thou forsaken me?" His compassion was exceedingly great and went beyond anything man could ever endure. His life demonstrates compassion. When we "survey the wondrous cross" of suffering He endured for us, it makes us melt to nothingness in ourselves.

In the art galleries of Paris, it is said that there is a picture of our Christ on the Cross, the most real picture that is possible for human hands to paint. One time a riotous mob burst into the room where the picture hung. They noticed the outstretched hands, pierced with nails, the wounded side, and the crown of thorns on His head. They paused for a moment in awe, overpowered by the look of the dying Christ, then retreated without working any destruction, which was their purpose of coming there. How could those heartless and brutal Roman soldiers stand around the cross of our dying Lord? What consummate selfishness we see in those who "parted his garments and cast lots" for them! What an unholy and fiendish attitude we find on the part of those Jewish priests who railed on Him and spat their venom at Him as they passed! The scribes and the Pharisees rejected this compassionate Saviour. The Jews said, "Away with Him!" It is said that "He that despised Moses' law died without mercy, . . . how much sorer punishment . . . shall he be thought worthy who hath trodden under foot the Son of God?" Will we reject Him?

We are glad for the few faithful ones who really appreciated our Lord, the devoted mother and Mary Magdalene and the other

women who bowed in unrestrained grief. There are many devoted mothers and others who appreciate His love. Are we among them?

Jesus ever demonstrated His compassion while traveling over the countries and cities of the earth as He preached. He was Truth. "He came not to be ministered unto, but to minister, and to give his life a ransom for many." "He came unto his own, but his own received him not." Jesus had compassion for the world, as we have pictured. He had compassion for the multitude, for "He went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom and healing every disease among the people," and "when he saw the multitudes, he had compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). Many are the folks today scattered abroad as sheep having no shepherd. Many are lost sheep because their shepherds have caused them to go astray. "His watchmen are blind: they are all ignorant, they are dumb dogs, . . . loving to slumber" (Isa. 56:10). "They have turned them away on the mountain; they have gone from mountain to hill"—traveling downward to endless destruction. "Yea, my flock is scattered upon all the face of the earth, and none did search or seek after them" (Ezek. 34:6). Jesus has compassion for the multitude.

Jesus Christ showed His compassion in taking time with people. He spent hours and days with them in the cities, as well as the villages, and countries. In Jerusalem He spake with the multitude and to His disciples, rebuking and exhorting them. Those Jews were formal, ceremonial, making vain show. He rebuked them for false doctrines, hypocrisies, ignorance, blindness, extortion, inconsistency, neglect in mercy, yet—they were sactimonious! He left them in this condition, and looked back over the city, and as He looked in great pity, He burst out with weeping in these lamentable words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto you, how often would I have gathered thy children as a hen gathereth her chickens under her wings, and YE would not!" Christ has compassion for the multitudes!

When we think of a multitude, we think of an aggregation of individuals, and Jesus had compassion for the individual. Moments go on to make up the hours. Though small a moment may be, yet all that ever occurs happens in a moment. As all history is made up of moments, so the multitude is made up of individuals, and the individual has a price value of more than the whole world. While ministering to the multitude in Galilee, an individual came to Him. He was a leper, who said, "Lord, if thou wilt, thou canst make me clean." This leper knew that Jesus had power to do it, because He had cast out devils in that country before, and healed many, for, "he went about healing every disease." This ordinarily incurable disease, a type of sin, was cured. "Though your sins be as scarlet, they shall be as white as snow." His tender compassion went beyond words, for He touch-

(Continued on page 89)

BIBLE STUDY

CHRISTIAN DOCTRINE

XLIII. Man, His Relation to the World

By the Bible Study Editor

In the former discussions of the Doctrines concerning Man, it has been the purpose to note the effect of sin on the nature of man. We have seen that there have been effects directly resulting from the command of God, who, on account of transgressions, has committed man to suffering and to distresses, to a struggle for livelihood and to humiliations in his relations to his first estate. There has also been a particular result of sin in his nature, so that he is prone to sin and to failure in attaining righteousness. In his own body and being he finds those tendencies to sin, and finds also that there is no possibility to perform that which he by nature understands to be the right. However, in his position and relationship with the world there are obligations which God has given him in which he reveals the high estate and the exalted character of man in the world. Some have been inclined to think that since his fall man has sunk to a level below that of the beast. It may be that some men have become so depraved by their indulgence in sin that they have been less honorable in keeping their estate than the beasts of the earth who follow the nature that God has given them.

But there are relations to which the Lord has called mankind, and in those relations he is expected to exercise the manly functions with which he is endowed. Man is not a brute, even though in the Old Testament he is often described as brutish. Ps. 49:10; 92:6. In the New Testament man is called brutish when he fails to use the judgment which God has given him. II Pet. 2:12. But man is more than the brute, for God continues to expect him to be master of the creation in which he is placed.

His Dominion in the World

Because of disobedience Adam and Eve were driven out of the garden, and the flaming swords of the cherubim were set to keep them from the tree of life. This act of God did not deprive man from the sources of life which God had given to man and to the beasts of the earth as well. It was man's privilege to live from the produce of the earth, although he was required to till the ground and purge it from the fruitless growth that afterwards encumbered it. Man continued to be master of the productiveness of the earth. Only Cain, after his murder of his brother Abel, could not make the earth to yield its fruits to him. Gen. 4:12. At times the Lord has sent famines upon the earth as chastisements for the particular sins and rebellions of men against His will. Deut. 28:

15-24. The Psalmist has said, in the spirit of great inspiration, "What is man, that thou art mindful of him? and the son of man, that thou visitest him? . . . Thou madest him to have dominion over the works of thy hands" (Ps. 8:4-6). The dominion of the earth is still an expectation of God and an obligation on the part of man. While the "whole world lieth in wickedness (or in the wicked one)" it seems to be the case that man need not serve the devil in order to obtain his food. The temptation of our Lord was not that He should serve Satan in order to receive bread. His temptation was to command stones "to be made bread." An unnatural way to produce bread was suggested to our Lord. The culture of the earth for its fruits and for the proper care for life and the welfare of man is still our privilege, as well as a duty, for it is the Lord who sends the rain and the sunshine to make the earth fruitful. It is the Lord who gives seed and the increase of it for the welfare of those who labor faithfully and for the glory of God. II Cor. 9:5-15.

Besides having dominion over the earth, to dress it and keep it, there has been given to man the dominion over the living creatures of the earth. Ps. 8:7, 8. It is evident that man is superior to all other creatures, and that his dominion is not due to the physical power or prowess of man. Other creatures are more powerful than man; and some are more subtle; but to man has been given the character of being by which he is able to overcome and control all other creatures which God has placed on the earth. Yet with all the power which man has had and may have over beasts, fowls, and fishes, it is evident that the day has not yet come when man has so completely subdued the creatures of the earth that there has come to pass the fulfillment of the prophecy of Isaiah: "They shall not hurt nor destroy in all my holy mountain" (Isa. 11:6-9). It is not yet a fact that "a little child shall lead them."

Man continues to find himself unable to cope with the problems of the soil and its productiveness. Scarcity and want are still prevalent in many places of the earth. Famines repeatedly occur and drought and flood are destructive agencies which man has not yet controlled. Man is able to prosper on the earth when all of the elements are in his favor, but man finds himself subject to many provisions of nature and its elements, which, under God, are essential to his success in having dominion over the earth. "We see not yet all things put under him (the Son of man)," even though we are inclined to exalt

that being who was made a little lower than the angels. Ps. 8. Cf. Heb. 2:6-8. With all the honor bestowed upon man as lord of the creation there remains much to be done to gain and hold that high authority committed to him. Only Jesus Christ, the Son of man, will be able to fulfill all that has been promised to our lesser state.

Dominion among Men

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26-31). "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Rom. 13:1). There are human relationships which are to be observed among men. Government is the expression of the mutual obligations of man toward man. In that essential obligation of life among other beings God has given a conception of right and a concern for the enjoyment of what is right, which has resulted in His giving to man the conception of civil regulations called government.

"There is no power but of God: the powers that be are ordained of God" (Rom. 13:1). With this one should compare John 19:11, "Thou couldest have no power at all against me, except it were given thee from above." It was this official power to which the Jews appealed for the crucifixion of Jesus, for they had not the power to put Jesus to death. It may seem strange that God should empower a government to put to death His own Son, but the Son was not put to death by an irresponsible mob, and murdered by such a group.

God had appointed other governments and other officials in the history of His people. Pharaoh was raised up for a special purpose. Cyrus was called and named long before his time of authority. Nebuchadnezzar is called "my servant" (Jer. 25:9). "Powers that be" are ordained of God. It is not to be expected that every ruler that assumes power is ordained of God, but the Power, or organized government under which he serves is the institution through which he is able to exercise whatever authority is his.

There have always been properly constituted authorities, even though this power of government was but assumed in the early days of human history and transmitted to following generations. Such organized or constituted orders of life, among men must have come from divine suggestion rather than from direct divine commandments. We have no system of government recorded in the Scripture up to the time of the giving of the Law. Some people are inclined to believe that governments are of the devil. It is true that the influence of Satan is very pro-

nounced in the affairs of men in the world. "The whole world lieth in the evil one" (I Jno. 5:19). But not all of the forces or powers of nature are operated by him. It is God who gives the sunshine and the rain and makes the earth fruitful. It is God who gives the increase of the seed that is sown and multiplies the blessings of nature to man. It is God who has ordered the life of man and beast and His purposes are still carried out in these relationships. It is God who has set the bounds of nations and who has established the proper human relationships among them. But the adversary has made use of his powers to pervert much that God has established, especially in the hearts and lives of men who have turned away from God.

The nations of the earth are represented in the visions of Daniel by the visions of certain beasts. The same is true in other places of prophecy. Even in the final book, Revelation, the figures of beasts are set forth as the powers over which the beast exercises his authority. Yet it may not be said that the representation of a kingdom by a beast or by a foul bird is the indication that those kingdoms are of the evil one. It has been assumed that the four standards of the tribes of Israel were identified by the figures of a man, a lion, an ox, and an eagle. Again, the same figures are used in the vision of Ezekiel. Ezek. 1. As applied to the cherubim there can certainly be no intimation of uncleanness or of ungodliness. If it is true that the tribes of Israel were indicated by those creatures it cannot be said that their organization was of Satan. We frequently describe the four Gospels as that of the lion, Matthew; of the ox, Mark; of the man, Luke; and of the eagle, John. Only the ox could be classed as clean, and the rest must be considered as unclean. We do not dispute the fact that the nations of the world are unholy and will be subjugated to the rule of the Lord, because they are unholy and violent. But we should be slow to say that because some of the nations are indicated by beasts that all world-governments are of the devil. All powers are ordained of God, and have their authority from Him. But many of the nations of the world have turned away from God and have abused their powers and authority, even many of them, against God and His people. Rulers are subject to the purposes of God, when He wills it so. "He removeth kings, and setteth up kings" (Dan. 2:21). "This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men" (Dan. 4:17). Cf. Ps. 75:7. The powers that be are ordained of God; He holds sway over the kingdoms of the world; rulers of kingdoms and governments of every sort are men, and the ways of the kingdoms are such as are common to all men. The laws of the lands are such as proceed from men, and purpose to care for the interests of men. They are a terror to the evil, and are executed by the sword. They are expected to be a blessing to the good, who should live in a manner praiseworthy before

the rulers. Rom. 13:1-5; Tit. 3:1; I Pet. 2:13-17.

But not all laws are such that they may be obeyed by the Christian. Acts 4:18-20. The Lord did not associate Himself with the affairs of a worldly kingdom, nor did He commend such relationships for His followers. Neither He nor His servants could have a part in the kingdoms of this world. John 18:36. Yet, as man is related to man, there are essential obligations resting upon him, which are fulfilled through governments, and these obligations are carried out by men throughout the world, with varying degrees of success and under varying forms of government. It is the duty of the Christian to give support to such organizations to the extent of honor and financial aid; even by prayer and submission to such laws as do not conflict with duty to God. But the positions of government and the execution of decrees of government belong to the world and not to the child of God whose life is directed by higher laws and holier powers.

The unregenerate world has continued its governmental regulations during all the ages. Nations have risen and fallen, and will continue to rise and fall, since no government among men will have laid foundations which will stand the test of righteousness and truth. Human nature may seek to attain perfection through regulation, for it is the only hope which man has outside of Christ. Through all such efforts man will continue to fail.

Human Relationships

It is a matter of interest to note the preservation of those intimate relationships which God ordained for man in the garden of Eden. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). See Eph. 5:31. One may wonder how it is that the marriage institution has been so long preserved. It must be most sacredly guarded by the law of the Spirit in the hearts of those who have known the Lord and have enjoyed the blessing of maintaining inviolate that sacred ordinance of God. Matt. 19:3-9; Mk. 10:5-9.

The sanctity of marriage was even recognized among the tribes with whom Abraham came in contact. God caused Pharaoh of Egypt to respect the marriage relation, who took Sarah as the sister of Abraham. Gen. 12:19, 20. Abimelech of Gerar was warned on account of the wife of Abraham. Gen. 20:1-3. Abraham understood that men regarded the sanctity of the marriage relation, but regarded not the life of a man who stood between the woman and another husband. A widow could be taken by another man, but not a wife. Through all the ages, the law of God has been in force, "What God hath joined together, let not man put asunder."

Men have violated that law continually, but no human practice, nor human regulation, custom or expedient can change what God has established in the beginning. "They twain shall be one flesh"; and no other number can be added which can be included in that one flesh. Human life and relationships can only be perpetuated under the best conditions by observing that fundamental law

of the one flesh, and the family and home which results from that holy union. It may be true that the race continues to exist even when marriages have been multiple, polygamy has flourished, divorcees have remarried, and no marriage law was recognized. But the curse of such relationships has followed in the train with ungodliness, hatreds, immorality, disease, and death. Where marriages have been such as God ordained, life and happiness have flourished.

Notwithstanding the divine plan of relationship between one man and one woman, man has constantly violated it. One law of God has been written in stone against that violation. "Thou shalt not commit adultery." That one statement covers all other violations of the holy state of man and woman. It indicates the fact that God is opposed to all mixed relationships. Unmarried persons are under obligation to preserve the purity of their own persons as well as to regard the purity of others unmarried or married. Only when the public declaration of the union of two persons has been made and recognized can there be a oneness that is inviolate in the eyes of God and man.

Perhaps the sacredness and holiness of the marriage state is best understood when it is noted that the ordinance is used in the Scriptures, both in the Old and New Testament, to indicate the spiritual union of the Lord with His people, or with the Church. Isa. 54:5 and Jer. 3:14, "Thy Maker is thy husband," "I am married unto you." "I speak concerning Christ and the church" (Eph. 5:32). When unholiness and infidelity are practiced in the marriage relationships there is certain to be a slackness in spiritual obligations and forgetfulness of God in the lives of men. A return to faithfulness toward God will restore the wholesomeness of moral standards of family and national life. If the home is the foundation of the nation, the preservation of the sanctity of the union of one man and one woman in marriage relations lies at the source of the strength of home and nation.

(To be continued)

WHAT TO FORGET

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slander you have ever heard. Forget the temptations. Forget the fault finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but will only grow larger when you remember them, and the constant thought of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet today, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.—Claremont Herald.

EDUCATIONAL

THE TESTIMONY OF ARCHAEOLOGY

*A Series of Articles on Existing Evidence Left by Ancient Peoples
Proving that the Bible is Historically True*

VII. The United Kingdom

By Floyd A. Shank

Though the Hebrews had gained part of Palestine, they had failed considerably in possessing all of it. At the close of the period of the Judges of Israel (Samuel, the last judge), important areas in the northern and eastern parts were still in the hands of other peoples. During the early part of this period, Egypt was exercising somewhat of a general control over Palestine. The Egyptian Pharaohs had established several military garrisons over the land, guarding the most important trade routes. The non-Egyptian, mercenary soldiers, who were employed to man these garrisons, were not entirely sympathetic to the Egyptian rule. When the Egyptian power began to wane, these soldiers willingly ceased their long resistance against the Philistines and amalgamated with them. At this time the Philistines were a growing menace to both Palestine and Egypt.

The Egyptian Pharaoh, Ramses III, 1198-1167 B. C., has left an inscription about the threatening hosts of Philistines, showing quite some anxiety about their invasion. Some archaeologists think that the Philistines came to the mainland from the island of Crete. Smaller immigrations of these people probably took place during several centuries previous to this date. It is interesting to note that the time of the mention of the Philistines by Ramses III closely coincides with the time of their early mention in the Biblical record as conquerors of the Hebrews (Judges 10:7; 13:1). The Philistines, who were in possession of the Egyptian fortifications in Palestine and the plains lying along the east end of the Mediterranean Sea, were more than a match for the Hebrews. Except for God's intervention the Israelites would have been unable to live even in temporary peace.

Reign of Saul.—Being neighbors to the threatening Philistines was not a consoling position. The Hebrews evidently preferred trusting in an organized army under a king rather than in God's direct protection. Consequently, they persuaded Samuel to anoint over them a king. Their first king, Saul, was not a great builder and has left little material traces of himself. Yet it is profitable to notice how Biblical accounts associated with his reign harmonize with archaeological findings.

The Bible indicates the use of iron in the form of weapons and agricultural implements by the Philistines and Israelites during the reign of Saul. I Sam. 13:19, 22. Other Scriptures even make a few references to limited

use of iron a few centuries earlier than this time. Deut. 3:11; Joshua 17:16. Some critical commentators on the Old Testament, pointing out that Israel entered Canaan in the Third Bronze Age, have suggested that these early mentions of the use of iron are unhistorical, since it has been assumed that iron was not in use in Palestine until about B.C. 1000. "However, excavations at the sites of ancient Philistine cities, notably Gerar, prove that iron was in fairly common use among the Philistines as early as the thirteenth century B.C."¹ Since a particular metal did not come into common use all at once, it seems unwise to draw hard and fast lines between ages by the use of different kinds of metals.

The account of the battle fought on the slopes of Mt. Gilboa between the Philistines and the Israelites in which Saul and his sons were killed is supported as historical by recent archaeological discoveries.

The two Biblical accounts of the shameful handling of Saul's dead body gives the basis for a little interesting study. "And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. And they cut off his head, and stripped off his armour. . . . And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Beth-shan" (I Samuel 31: 8-10). In I Chronicles 10:10 the account of the same events reads: "And they put his armour in the house of their gods, and fastened his head in the temple of Dagon."

The giving of the names of two different heathen deities in these two parallel narratives may give faultfinders what they think is an opportunity to say that the Bible does not agree with itself. The actual discovery of the temple of Ashtoreth² and the temple of Dagon standing side by side in Beth-shan and "the wall of Beth-shan" upon which Saul's body was hanged clears up all doubts.³ The Philistines in Beth-shan worshiped both Dagon and Ashtoreth. This Biblical account not only agrees with buried remains which mutely speak the truth, but indicates that the details were furnished by eyewitnesses. If these books of the Bible were a work of fiction written much later than the time of these events, their details would not agree so minutely with archaeological discoveries. The fact should be taken into consideration that King David burned these temples, and that over their ruins new buildings soon were erected. How could a fraudulent writer cen-

turies later, according to the view of some, have written accurately about these two buried pagan temples? This same argument applies to hundreds of other recently uncovered archaeological remains that were buried from the sight and knowledge of people for millennia, which now shine forth in testimony to the historical truth of the Scriptures.

The ruins of these two ancient temples offer only a few particulars in a whole general agreement of the stratified history in the mound of Beth-shan with the history recorded in the Old Testament. This mound, 900 feet in length, and situated a few miles west of the Jordan River at the junction of the Jezreel and Jordan valleys, was in Old and New Testament times the fortress of a city located here. It commanded these two valleys and the international trade routes that crossed at this point. This is one of the recently opened mounds. Since 1921 an expedition maintained by the Museum of the University of Pennsylvania, Philadelphia, has been systematically uncovering this ancient fortress city stratum by stratum. Already ten historical levels have been in part uncovered, while beneath them an equal number of strata have been merely sampled, and lie ready for fuller investigation (See photograph and chart).

In the temple of Ashtoreth at Beth-shan was found an inscription bearing the name "Queen of Heaven." "Here were temple ovens with charcoal still in the fireplaces and evidences of flour and sesame seed 'to make cakes to the queen of heaven.'"⁴ The baking of cakes in sacrifice to the queen of heaven was not, therefore, an unreal fancy injected into the Biblical accounts, but an actual heathen practice in Palestine which the backslidden Jews later followed. "Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven" (Jer. 7:17, 18). See also 44:17-19.

Reign of David.—David was the next king after Saul to rule over all the twelve tribes of Israel. Though the Bible may not tell of this great military king actually capturing Beth-shan, we can logically assume that he did this in his general conquering of the Philistines. II Sam. 8:1; I Chron. 18:1; 20:4-8. From archaeology we learn that at the time of David's reign "Beth-shan was captured and burned. The famous temples were partly destroyed by fire, but fortunately enough remained to make their identification certain. The power of the Philistines was definitely broken. Beth-shan passed into the control of the Hebrews."⁵ The fact that the Hebrews were able the first time, about 1000 B.C., to take Beth-shan and to implant their civilization upon its heights is a great testimony for the Biblical accounts of David's empire building in Palestine.

Probably one of the first things which David did after he was anointed king over all Israel, even before he captured Beth-shan, was to besiege Jebus, later named Jerusalem. This was then a small, walled city built upon a rocky plateau protected naturally on three sides by deep valleys. The northern end,

which offered the only approach, was so heavily walled that the Jebusites were able to hold their city for generations. Though the Hebrews in their early conquests in Palestine succeeded in taking this city, they failed in holding it. Judges 1:8, 21. Jebus now defied the efforts of David's organized army. The Jebusites put the lame and the blind upon the walls to mock David's efforts. Finally David put out a challenge to the military genius and valor of his men.

"And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain" (II Sam. 5:8).

"And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief" (I Chron. 11:6).

The word for "gutter" in the first quotation is translated in the Revised Version "watercourse." From the above passages, therefore, we gather that Joab accomplished some daring feat of going up a secret or difficult watercourse to open the city to David's army. Such a secret watercourse under Jerusalem cut out of rock about the time of the ancient Jebusites, has been found. The never-failing spring, Gihon, gushing from the Kidron Valley on the east side of the city, was the nearest water supply for the Jebusites. "Although Gihon lay outside the city walls, the Jebusites made the waters available in time of siege by cutting a tunnel from the spring to a natural cavern under the city. From the top of the cavern they cut a perpendicular shaft for some forty-five feet upward, and then cut a long sloping passage connecting the top of the shaft with the surface of the ground in the upper part of the city. In order to secure water the inhabitants had only to walk down the sloping passage to the top of the vertical shaft and lower their goatskin water-carriers to the pool below."⁶ There would have been different ways for the ingenious Joab to have gone up this watercourse. The remarkable thing is that this watercourse has been found.

"Nevertheless David took the strong hold of Zion: the same is the city of David" (II Sam. 5:7). Archaeological evidence supports the Biblical record of David's capture of Jerusalem and his making of it the capital city of the Hebrews. "The remains of David's wall have been uncovered for 400 feet. In places the old Jebusite foundations are visible under David's masonry. David's 'stairs' have been definitely located"⁷ (Neh. 3:15).

"In the north wall of the City of David, Dr. Macalister believes that he has discovered 'the breaches of the city of David,' and the repairs made by Solomon (I Kings

11:27). The discovery at the site of Jebusite, Davidic, and Solomonic masonry indicates clearly that the historical narratives of events at Jerusalem in connection with David's capture of the city are placed in the correct historical framework."⁸

Reign of Solomon.—Solomon, a son of David, succeeded his father to the throne in Jerusalem. This enterprising young king saw opportunities of even expanding and beautifying the enlarged Hebrew kingdom which his father had built up. The remains of walls which encompassed large additional sections of the elevated areas about older Jerusalem are accredited to the work of Solomon by some reliable archaeologists.

Sir Charles Warren, during his excavations in the years 1867-1870, found what he believed was part of the wall which Solomon had built around the Temple area. By sinking a test pit down to the native rock eighty feet below the present surface of the ground, above which the present wall protrudes, he was able to tunnel over to the base of this wall and make a study of the building stones which had not been disturbed by the curious multitudes that had passed through Jerusalem during past millenniums. Beneath the present level of the southeast angle of the Temple area he found twenty-one courses of drafted stones and detected that those in the lower courses bore quarry marks which resemble old Hebrew or Phoenician characters. The cornerstone measures fourteen feet in length and four feet in height. Some other stones are still larger.⁹ Though Solomon's great Temple, as well as the two succeeding Jewish temples, have been destroyed and practically every trace of them swept away, these walls deep in the earth, which earlier were in part exposed, give evidence to the architectural qualities of the builders who

probably helped to erect Solomon's famed Temple.

Dr. Macalister found at Gezer that the city had been guarded with a heavy wall; and that about the time of Solomon, a series of towers was added to this wall. Dr. Macalister believes these to have been part of Solomon's building program mentioned in I Kings 9:15.

Among the other evidences of Solomon's construction work in Palestine, very notably is Megiddo. Another name for this location is "Armageddon" meaning "Hill of Megiddo." This was probably one of the most strategic military points in the ancient world. It is located on the south side of the Plain of Esdraelon, at the entrance to the pass across the Carmel mountain range, on the main highway between Asia and Africa, at the principal crossroads for ancient commerce and moving armies. The Plain of Esdraelon has the reputation of having been the scene of more battles than any other one area in the world.

In I Kings 9:15 Megiddo is named among the military strongholds which Solomon built. From the nineteenth verse, in the same context, we may conclude that Megiddo was one of the "cities for his chariots and horsemen." "They brought unto Solomon horses out of Egypt, and out of all lands" (II Chron. 9:28). See also I Kings 10:28. "And Solomon gathered chariots and horsemen; and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem" (II Chron. 1:14).

"The Oriental Institute has uncovered the ruins of these stables (at Megiddo), with their stone hitching-poles and the mangers out of which the horses ate, room for 500 horses. Near by are the ruins of a large house which was occupied by one of Solomon's army officers, with a foundation stone inscribed with Solomon's seal, the "Shield of David."

The bits of archaeological evidence which have been cited here regarding the first three kings of Israel help us to see that the Bible and the rocks and buried ruins of Palestine speak with the same voice in depicting the events of Hebrew history.



By permission of the Museum of the University of Pennsylvania.

MOUND OF BETH-SHAN

"Buried beneath the dust and debris of the 'Mound of the Fortress' were twenty-one distinct city levels dating from the days of the Crusaders back through the ages to the time of the Painted Pottery People. Many waves of conquest, Amonite, Hittite, Egyptian, Phillistine, Hebrew, Assyrian, Babylonian, Persian, Greek, Arab, and Crusaders swept over Beth-shan. Each of these peoples left material evidence of their stay buried in the dust and debris of the famous 'Tell'."—James C. Muir.

1. James C. Muir, *His Truth Endureth*, p. 115.
2. *Ashtaroth* and *Ashtoreth* are both spelled the same in the original Hebrew since only consonants were used.
3. Muir, *op. cit.*, p. 119.
4. Muir, *ibid.*, p. 280.
5. Muir, *ibid.*, p. 283.
6. Muir, *ibid.*, p. 128.
7. H. H. Halley, *Bible Handbook*, p. 91.
8. Muir, *op. cit.*, p. 133.
9. Halley, *op. cit.*, p. 90. See also G. A. Barton, *Archaeology and the Bible*, p. 235.
10. Halley, *ibid.*, p. 86.

Goshen, Ind.

CHARACTERISTICS OF A SUCCESSFUL NURSE

By Edna M. Amstutz, R.N.

This is not only a helpful study on the subject of nursing, but it is of general interest because the same characteristics that make for success in nursing also to a large degree are necessary to success in other lines of service.

I. An Integrated Personality

"The director of a large nurses' registry recently said: 'When I'm trying to assign a nurse, the doctor sometimes asks: "What does she know or what can she do?" But doctors and patients and their families always ask, "What is she like? Has she got an agreeable personality?"'

"There is an increasing awareness that the less tangible, difficult-to-measure personality factors are fully as important in personal and professional adjustment as are the more easily identified and measured abilities, understandings, and capacities."

In a study of this type it is difficult to select definite characteristics which represent the well-rounded personality. From various forms of efficiency and personality ratings I have selected a number of headings which to me seem best to include: the physical, intellectual, emotional, aesthetic, social, ethical, and religious aspects of individuality as well as the ability in technical and motor skills. While there should be a continual growth and development of personality in the student nurse during her training days and throughout her life after graduation, it is nevertheless necessary that she possess certain characteristics when entering into the profession in order that she may be able to make adjustments to the varied experiences which she inevitably must face.

Schools of nursing are becoming increasingly aware of the importance of attitudes, appreciations and values in the development of the student's character and personality. More emphasis is placed upon guidance programs in order that these attitudes and values may be carefully developed and controlled because they represent the student's guide to action.

There is a growing conviction that the mere acquiring and ability to execute skills and knowledge is not an adequate goal for the education of the nurse. Since the nurse's ministry demands spiritual and mental nursing as well as physical care, it follows that her personality must be a well-rounded one, stable and purposeful in order that her influence upon her patient is wholesome, and in order that she may co-operate harmoniously with her co-workers. It is with this thought in mind that I proceed to attempt an evaluation of the importance of certain characteristics in a nurse's personality.

II. Health

The nursing profession is one which makes heavy demands upon physical endurance. Personal health must often for the moment be disregarded for the need of others. Physical fitness is therefore a necessary factor in the nurse's personal equipment.

The physical aspect of the nurse has a decided effect upon the patient. She should have the appearance of freshness and buoyancy. If the patient must worry about the fatigue and

ill health of the nurse it may retard his recovery or at least will rob him of the peace of mind which confidence in his nurse's ability will give him.

Health is necessary for successful co-operation with co-workers. Regardless of the unselfishness of other workers, physical inability on the part of one worker adds to the load and inconvenience of others, and in many cases the situation will create a feeling of resentment unless the handicapped individual is very skillful in adjusting to such a situation and making compensations in other ways. This can be done. I have seen handicaps successfully met, but it was in cases of older mature nurses and not in a young student.

The nurse should not only possess good health but should govern her habits of personal hygiene in such a way as to maintain good health. She must conserve her physical energy and learn how to meet the demands of irregularities and periods of strenuous exertion.

III. Mental Alertness—Sound Judgment

Mental alertness and sound judgment according to Vaughan are both factors of intelligence. Among some people there is a mistaken idea that nursing does not require a great amount of intelligence. According to D. Tryer, who tabulated intelligence standards for various occupations according to scores made on the Army Alpha Intelligence Test, the average I.Q. for nurses is 99. The score range was 70-126. These figures were tabulated in 1922. I have no figures to prove that there has been a change which would at the present time show a change in these scores, but it is my opinion that trends in higher entrance requirements in schools of nursing might have some influence on these figures.

The status of the nurse has changed in the medical world. She is no longer the ignorant individual who carries out orders with little understanding as to the significance of her treatments. The registered nurse of today is expected to know why she does certain treatments and what effect is to be expected and to make correct observations and reports. In many cases she is the specialist in various fields of therapeutic treatment.

There are few doctors who do not appreciate the intelligent assistance of a nurse who is keenly aware of every aspect of her patient's illness and condition. There is, of course, the traditional, ethical relationship between doctor and nurse which requires deference on the part of the nurse to the doctor's position. This is rightly so, and the intelligent nurse working with an intelligent doctor should have little difficulty in maintaining this relationship.

Quick responses are necessary on the part of the nurse. In emergency she must decide her course of action in an instant. If the doctor must be called, is it more important first to notify the doctor or to carry out immediate

emergency treatment herself? Certainly the nurse who calls the doctor before first applying a tourniquet in case of external hemorrhage shows neither alertness nor sound judgment. In digitalis therapy if the patient's pulse drops below normal the alert nurse will report at once to the doctor or withhold the next dose of medicine until such report can be made.

The aware nurse notes what activities fatigue the patient and plans the nursing care program for each individual case according to that individual's need. She detects whether visitors excite, fatigue, or annoy the patient and limits these in a tactful manner. She will inform herself of possible contingencies or emergencies that may arise in connection with a specific illness and is prepared to meet them intelligently.

IV. Efficiency and Resourcefulness

The word efficiency often gives us a cold shiver because we are perhaps reminded of a coldly "efficient" individual who held that efficiency as a virtue above all others to the exclusion of the development of social ability in her relation and contact with other individuals. In this paper we are stressing the integration of all aspects of a well-rounded personality in the nurse. Certainly efficiency in her work is essential for a successful career. In the well-adjusted nurse we might say that efficiency is "seen and not heard." Webster says that efficiency is characterized by energetic and useful activity. Or one might say it is the ability to do nursing tasks well. This characteristic then includes the ability to acquire and skillfully execute technical skills and methods of working.

Much research has been done in order to determine the most efficient methods for procedure in performing various activities and treatments for the conservation of time and safety of patient. Some of these procedures require motor skills, all of them require to a greater or lesser degree the ability to grasp the principle back of the procedure in order that technical principles may be maintained under varied circumstances.

There is a great difference in the manner in which different individuals perform the same task, even though they follow the same instructions and are taught by the same teacher.

I have had a patient request that a certain nurse give her hypodermics because she did not hurt as much as others. What was the difference? Both nurses prepared the hypodermic with the same conscientious aseptic technique, but in administering the hypodermic to the patient the one nurse possessed the insight to the patient's reaction to the experience and skillfully kept her interest diverted by conversation; in addition she possessed the motor skill which enabled her to grasp the skin quickly and firmly and with a quick movement to insert the needle and, presto! the painful part of the procedure was over before the patient knew it was happening. The other nurse, equally desirous to avoid pain for the patient, very laboriously proceeded to grasp the skin firmly and slowly, and carefully inserted the needle. The patient felt every bit of her painstaking effort!

The same difference is evident in the manner in which different individuals give back-

rub and carry out various bedside procedures. It is the nurse who, together with an agreeable personality, also possesses skills and efficiency in her work who will be spoken of by her patient as the "born nurse," the nurse who has the right "touch."

Resourcefulness follows hard upon efficiency and mental alertness. What nurse has not found herself at some time or other lacking in necessary equipment to carry out treatments or to meet emergencies! The resourceful nurse is always "lucky" in improvising a substitute while her less fortunate sister finds herself unable to give the treatment. The resourceful individual discovers that the cranky old lady who has never been waited upon before this illness is not cranky at all if she permits her to do a few things for herself in order that she will not feel entirely useless; her less fortunate sister finds it impossible to get along with the old crank! The resourceful nurse who notices her convalescing patient growing dissatisfied and restless finds him some interesting books and games so that he feels he is having a swell time. The other nurse reports to the doctor that Mr. So-and-So will not obey orders and stay in bed.

V. Dependability

The very life of an individual may rest upon the dependability of a nurse, on her conscientious execution of orders, accurately and punctually. An individual who cannot be depended upon to do equally good work whether under supervision or not should never enter the nursing profession. The results of carelessness are too disastrous. There are numerous ways in which work can be neglected or principles disregarded. If no one is present to see what is done, no one will ever be the wiser, but says W. C. Fenton, M.D., in his lecture to student nurses on Surgical Technique, "Remember, even if no one sees you make that slip in aseptic technique, you'll have to live with your conscience the rest of your life." The individual who is dependable will accept the full responsibility for her own errors and report them promptly. She is accurate and prompt in giving medications and treatments. She gives equally good service to patients, regardless of class, color, or creed. She keeps good records of the patient's condition. She completes her tasks before going off duty, or if unable to do so reports to the person in charge. She remembers and fulfills promises made to patients and co-workers. When the dependable nurse is on the case the doctor can go home with an easy mind.

VI. Co-operation—Consideration

No nurse lives to herself. The individual who does not enjoy being with people and working with others should steer clear of the nursing profession.

A hospital includes a small unit of civilization all its own. It includes the patient, his friends and relatives, the doctor, a large group of nurses in various positions, technicians, the maid, and the janitor. With this varied group of individuals the nurse must learn to co-operate if life is to move smoothly and pleasantly in the unit of society.

If she chooses to work as a private nurse outside of an institution she still has to learn

to get along with the patient, his friends and relatives, the doctors, and other employees in the home. The nurse cannot escape contacts with people of many and varied types.

The first rule for getting along with all individuals I would say is observing the Golden Rule, putting oneself in the other person's place. The second rule is to be friendly. "Friendliness is more than just being kind and sympathetic, it is a warm, live, personal tie that comes from a sincere interest in people, plus a tolerance synonymous with understanding."

The individual who must be placed foremost in the nurse's interest is the patient. Her objective as she makes her first approach to the patient should be to inspire his confidence and secure his co-operation in the fight for health. This is a battle which is not won by the doctor, by the nurse, or by the patient, but by the co-operation of all three.

She will notice the needs, both physical and spiritual, of the patient, and care for them before the patient need ask. She will note his likes and dislikes, and as much as possible, she will regard and satisfy his personal whims, so long as they are not detrimental to his welfare. If he has certain unwholesome habits, either in thought or act which are hindering his recovery, she will tactfully seek to guide him to something better. If the patient is difficult to get along with, as sick people very often are, one should not be so much concerned about bad behavior but rather try to discover the cause. Perhaps if the patient is a mother who has had to leave her children at home without competent care, she is nervous, restless, and irritable because of worry. The nurse who is really interested in her patient as an individual will endeavor to help find a solution for such problems.

"Displeasing situations arise in all nursing and an interest in the cause or the reason rather than in the behavior itself lends a delicacy to nursing skill and gives a finish and refinement that is discernible in the nurses' approach to the patient."

Between the doctor and the nurse there is need for the most skilled of team work. The nurse should be conscientious in carrying out his orders, and anticipate his needs in treatments and examinations. She should be loyal to him in her attitude before the patient in order to give the patient confidence in the doctor's ability. The doctor at the most can spend but a few hours with a patient daily, the nurse at least eight hours, often more. The patient is entrusted to the skill and care of the nurse. She must be eyes, ears, and mind for the doctor in his absence. He depends on her to do for the patient that ministry of which he is incapable. "He instinctively looks to her for the transmission of that maternal quality of care and solicitude to his patient which he, no matter how skilled and brilliant, is unable to transmit. She soon learns if she is alert to the many possibilities of her relationship to the doctor, that she is in partnership with him for the moment to bring about a successful termination of their temporary union of energy, ability, and intellect. Cultivating that characteristic which makes the union of men and women successful regardless of its aim, she soon learns that she may guide and indeed

direct the application of his plan of treatment. To do this she remembers that every man, to be happy, must be made to believe that he alone initiates all of his acts and ideas, but that by diplomacy, tact and interest, she may suggest and plan changes in nursing methods which she knows to be to the best interest of the patient. But, man being a perverse animal as he is, woe unto her if by word or action he is made to feel that he is being directed. This quality in our ideal bedside nurse, may become one of her greatest assets and it is surprising how many of our nurses forget this most useful trait."

The relation between the nurse and the doctor cannot be cheap and flippant. It must be on the basis of professional partnership for successful co-operation.

Getting along with other workers is largely a matter of being considerate and courteous, trying to see things as they appear in the other person's mind. One should always be willing to give assistance to another nurse who is overloaded. The nurse who feels herself a partner working with another nurse will discourage a patient's criticism of another nurse even though he may be trying to praise her as superior while criticizing the other. She will rather endeavor to create confidence in the other nurse, since this is for the best welfare of both individuals.

VII. Emotional Maturity

Emotional maturity is one of the most important factors in the nurse's personality. In fact, successful co-operative adjustment as discussed in the foregoing section is impossible without it. She must be able to take criticism without resentment and undue worry, but rather accept it as an aid to improvement in her skill. Nor should she indulge in moods or demand constant sympathy and attention. She must learn through reflective thinking to govern impulses and guide her life into a channel of calm from which she can direct her words and acts to attain the highest good for those who are dependent upon her and all those with whom she makes contact in her work.

How can a nurse impart a spirit of calmness to her patient when she herself is rushing about in a state of agitation? "The best special nurse is one who has the ability to create in her patient a state of calmness and courage.

"This means, of course, that the nurse herself must have serenity and assurance founded on stability of character so great that she can lift her patient at least part way to her own level. No one can impart to another what she herself does not possess. 'In quietness and confidence shall be your strength.'"

The ideal nurse's calmness in the face of suffering is not due to calloused and unfeeling nature, but rather to a well controlled sympathy. Her patient needs sympathy, but it must be wisely given. "Our bedside nurse must learn to measure and temper her sympathy finally. Her individual temperament will struggle to control the situation, and if she be mobile, she may have a difficult lesson to learn in subduing her emotions. She will see some of her colleagues in whom the continuous panorama of suffering tends to dull

the fine edge of sympathy. This she will avoid as she avoids the opposite extreme. Perhaps in all of her relationships with her patient she will depend upon the golden rule of humanity as announced by Confucius: "What you do not like when done to yourself, do not do to others."

VIII. Culture, Appearance, Interests

If the nurse is to minister to the whole of her patient's needs she must possess more than technical knowledge, even more than the ability to be pleasant and co-operative; she must have a field of interest beyond her professional field. She must be interested in the varied interests which she finds in her patients. If she has little knowledge of a patient's particular field of interest, in case he is not too ill to talk, he may obtain a great satisfaction in telling her of his interests. She must, however, manifest interest and keep the conversational ball rolling.

Breadth of interest is one of the means of maintaining emotional stability. Not even a mature nurse can be expected to remain calm and unruffled in the face of illness, surgical operations, suffering, sorrow, and even death unless she finds release in some other avenue. She needs to escape into the whole of life, of which her profession is only a part.

"What form shall escape take? I know of no means a school can better offer than opening avenues to other fields of knowledge—art, music, English, parliamentary practice afford not only opportunity for creative work, but release for pent-up emotions."

"A little fun, to match the sorrow of each day's growing—and so, Good Morrow."

IX. Personal Faith in God

"How many situations a nurse meets in which the finest intelligence and most nearly perfect physique fail unless supplemented by a deep and abiding faith in things not seen! Faith needs nourishment, too, especially in a field in which science is pre-eminent. A quiet hour of worship in the early morning at which all students gather and in which they actively participate strengthens and steadies them for the day's obligations."

Illness is a condition which makes any individual feel dependent. The most self-sufficient individual loses self-confidence when facing illness and death. The nurse must be equipped to meet the spiritual need of her patient in the crisis of his life.

"Cleanliness and orderliness are excellent virtues in the nurse, but they are not sufficient if carried out only in the physical ministrations. You must go beyond the technique of giving baths and the making of mitered corners. You must consider minds that are disorderly and souls that are in confusion."

"We see patients seeking reassurance at a time of crisis. They cling to the basic elements of their faith. With many it is a question of going back years, back to a time when their religious faith was consciously active and they were in touch with organized religion. In time of crisis religious leaders also emphasize fundamental beliefs, cutting across differences in creed in an effort to bring reassurance and peace to those who seek it."

"A patient may wish to see a clergyman and may be hesitant to make his request. It is the nurse's responsibility to either secure a clergyman or herself give the needed spiritual aid. In fifty per cent of the cases the latter is necessary, because the patient may be out of touch with any organized religious body."

The nurse must be considerate of the patient's religious beliefs. She dare not be dogmatic, yet her own faith must be a living reality which will enable her to lead the confused soul to the Eternal Rock of Salvation where the distressed can rest peacefully in the wildest storms.

In summarizing I would say that adequate adjustment should result in the progressive integration of the whole personality, including the physical, intellectual, emotional, aesthetic, social, ethical, and religious aspects of individual life.

Goshen, Ind.

FOR OUR REAPING BY AND BY

A mother, who was an author, had a little girl who was always in the way when she wanted to write. Finally she hired a nurse to care for little Mary so she would not be bothered when writing.

One day as she was writing a new book, her head ached and she could not think, and, calling the carriage, she rode out for the fresh air. As she passed the nursery, she saw little Mary patting her hands against the windows, mussing them so. The mother frowned a little and said, "She is mussing those windows all up," and drove on.

A few months later little Mary sickened and died, and as the mother bent over her little white casket, she sobbed: "Oh, if my own hands had cared for my darling, she might have been with me now!" Mrs. Albert Smith, a neighbor, knowing of the circumstances, wrote the beautiful song, Scatter Seeds of Kindness.

Let us gather up the sunbeams
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff.
Let us find our sweetest comfort
In the blessings of today,
With a patient hand removing
All the briars from the way.

Chorus

Then scatter seeds of kindness,
Then scatter seeds of kindness,
Then scatter seeds of kindness,
For our reaping by and by.

Strange we never prize the music
Till the sweet-voiced bird is flown!
Strange that we should slight the violets
Till the lovely flowers are gone!
Strange that summer skies and sunshine
Never seem one half so fair,
As when winter's snowy pinions
Shake the white down in the air.

If we knew the baby fingers
Pressed against the window pane
Would be cold and stiff tomorrow,
Never trouble us again,
Would the bright eyes of our darling
Catch the frown upon our brow?
Would the prints of rosy fingers
Vex us then as they do now?

Ah! these little ice-cold fingers,
How they point the memories back
To the hasty words and actions
Strewn around our backward track!
How these little hands remind us,
As in snowy grave they lie,
Not to scatter thorns, but roses,
For our reaping by and by.

—Standard Bearer.

A MENTAL TONIC

By Grenville Kleiser

Do the duty of each moment to the best of your ability and be confident about ultimate results. Cheerful work is a mental and physical tonic.

There is inestimable advantage in approaching a difficult task with faith and expectation. The spirit in which you do your daily work largely determines the quality of the results.

Make yourself equal to every situation by vigorous and enthusiastic application of your best powers. As you master small things you pave the way to larger achievements.

Whatever you do, do it well, since good work is its own reward. Find out your supreme task. Launch yourself upon a noble enterprise which shall ultimately round out your life into worthy success.

Make your life harmonious by thinking only harmonious thoughts. Resolutely shut your mind against all contrary ideas. Keep it inviolate. Make your life beautiful by looking only at beautiful things. The world about you is wonderfully attractive, and you can choose which subjects will engage your attention.

Make your life pure by cultivating purity of heart. To the pure all things are pure. Moreover, purity of mind builds physical health.

Keep your life simple by conforming to simple tastes, desires, and habits. Simplicity safeguards against many of life's greatest disappointments. Keep your life righteous by studying God's truth every day, and by obeying your own conscience.

It is remarkable what can be accomplished with ordinary abilities, if right desire is coupled with determination and diligence. So-called drudgery and seeming disappointment are often forms of discipline which lead to large success. Formidable difficulties will vanish before a courageous and indomitable spirit.

Many of life's greatest victories have been due to inexhaustible patience, resolution and industry, rather than to extraordinary talent.

Daily self-discipline, and self-culture are essential to a highly progressive life. You are shaping your destiny by the quality and direction of your daily thought habits. You are building well and permanently, if you are taking instruction direct from God.

The words you use tell the kind of books your mind feeds upon. Your choice of friends, amusements, hobbies and pastimes, indicate your power of discrimination.

Whether you know it or not, your personality is constantly expressing itself to the discerning world about you.

New York, N. Y.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

IN THE UPPER ROOM

John, chapters 13, 14

Lesson for March 14, 1943

Golden Text.—Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.—John 14:6.

Humility is the rarest of the virtues. We seem to be fond of dividing society into classes or castes to the disparagement of those that do not belong to our class. We unconsciously give ourselves a much higher rating than we would allow to any other who could meet similar tests. The scriptural teaching that in lowliness of mind we are to esteem others better than ourselves is little taught and less practiced. At the time of the lesson the Twelve had been quarreling among themselves, not which was the least but which was the greatest among them. The fact that they were partakers at the time of the most revered sacred festival in their national life and the further fact that the Master had been telling them of His coming betrayal and death—all of these things were insufficient to keep their minds away from their petty ambitions. Under such circumstances the Master took a towel and girded Himself and washed the disciples' feet. Ordinances are "means of grace." They normally are aids to the deepening of the spiritual life. This is true of baptism, communion, and other ordinances. It is also true of foot-washing. If you are proud, you will probably argue away its necessity, but if you are humble enough to observe it in obedience to His example and precept, you may become more humble still. If the heart is vain and the mind shallow, there will be little benefit even though the ordinances are observed and practiced.

The custom of the times was to wash your feet at the time that you entered a house. They never waited until they were seated at the table. Each person washed his own feet unless he had a slave with him who would then serve as a valet.

What Jesus did here was so unusual that the disciples had no idea as to its significance. It was to teach them that none can be so great that he should not for his own sake in love serve his brethren. Washing the saints' feet is a keen reminder of this duty. Contentment, strife, and injustice will be absent from that group, and from that group only, where each heart is humble enough to think of himself as the least and where there is enough love so that each person will place his own desires last while he labors to supply the weal of the rest. Is this ideal attainable? Sure. But only in the kingdom of the individual soul where Christ has been enthron-

ed as the All in All. I cannot force others into this state of grace, but by my entering it I may possibly provoke others to do likewise.

Chapter 14. Jesus gave the promise of going to prepare an abiding place in the Father's house with a subsequent return for the home gathering of the children to a group of very fallible followers. Christians are saints in the making. Three qualities will make certain sainthood. Faith that trusts, love that obeys, and hope that keeps you steadfastly abiding. As long as these three abide within, you will abide in Christ. In their exercise will come your growth in saintliness. Heaven will not be a strange place to the saints.

Some years ago I was in a strange community. I asked a man the directions to a certain church. He just said, "Follow me." With the roads as twisty as only eastern Pennsylvania can have them and with the shades of evening upon us, we had no trouble getting there. We just followed.

That is the only way to heaven. Christ is the Way. From the cradle to the cross every step of His was heavenward. He is the truth. No falsehood ever passed His lips. Whether He spoke of earthly or of heavenly things, His words were the essence of truth. Falsehoods have their source in hell; truth pertains to the things of this life. When you enter the realm of truth, you enter into communion with God. Hell is the region of DEATH; heaven is the realm of LIFE. On earth we have both life and death. Following Christ we lay hold on life; and if we follow Him as the way (in His steps), the truth (obey His precepts), and the life (in His resurrection power through the Spirit), we shall reach the Father's house and eternal glory.

OUR LORD'S INTERCESSORY PRAYER

John 17:1-26

Lesson for March 21, 1943

Golden Text.—Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.—John 17:11.

In my youth I was asked to give a talk on "The Infinity of God." I do not remember what I said on the subject, but I do remember that I found the theme so vast that words could not do it justice. I feel the same way about this prayer of our Lord's. Some call it the High-priestly Prayer. I do not know why. It is the unburdening of the great heart of the Son to the Father. In that unburdening He pleads for those that believed then and for those that should believe thereafter

that they might also come into that sacred oneness of Father and Son that existed between Him and the Father.

The Son could lift His eyes to the Father; the poor publican could not. There was nothing between the Father and the Son, but the mountain of sin had come between the publican and the Lord. When once the man was justified, he could look up also. "Man's chief end is to glorify God and to enjoy Him forever." God created us for His pleasure and the praise of His glory. This was also true of the incarnate Son. While in the flesh, He glorified the Father. How? By finishing the work that the Father gave Him to do. To finish it, He first had to begin it. He had already begun it when He was but twelve years of age. Some people never begin to do the work the Lord has for them to do. Consequently they will never be able to say, "It is finished." I do not know of any other way to glorify God than to do His will. Do you? Oh, you think that you can glorify Him with your lips and pen. Lip-glorifying is a fine accompaniment of life-consecration, but it is not the main psalm. A life hid in Christ with God is a wordless psalm, whose music resounds through time and space to the glory of the Creator and Redeemer.

Christ is life. To whomsoever He gives Himself He gives life. He gives Himself to all those that the Father has given Him. The Father gives to Him all those who believe on His name.

The word "know" has a significance in the Hebrew and Aramaic that it does not have in our language. In it there is a delicate allusion to that union of man and his beloved that is productive of life. They twain have become one flesh. In the spirit-life there is such a union to Christ. He that is joined to Christ has become one spirit. He that hath the Son, hath life. God is glorified in His saints; His saints are glorified in God. Christ so fully glorified the Father by His life that He could say, "He that hath seen me hath seen the Father." Then the Father glorified the Son by casting over Him the mantle of His own glory. Verse 5.

It takes the overflow of heart to give the lips full speech. If Jesus had not loved the disciples as He did, He could not have prayed for them as He did. We need His advocacy while here in the world. We are in the world, and that is our trial; but if the world gets into us, that is our calamity.

The world lauds goodness afar off and in the abstract, but hates it when it is near and in the concrete. If Jesus were here in person today, He would arouse the same antagonisms that were aroused in Palestine nineteen centuries ago. And I fear that if Christians were as uncompromising now as they were in the primitive church that they would not be loved by the world as were the saints of the first century church.

John says, "Even as he is, so are we in this world." He bases that statement on the words of verse 18 of our lesson. Paul speaks of the converts that had turned to the Lord under his ministry as his letters of recommendation. The quality of the Christians that were turned out in his workshop either brought him credit as a wise builder or the reverse. But our relationship to the Lord means more. When He left for glory, He left to us the work that He wanted done on the earth. To guide us He has left us His Word; to enable us He has given us His Spirit. If the world is reverting to paganism, if the great apostasy is on, it is because we have failed Him.

Union of mind and heart is true union. Only by having the mind of Christ is that union possible. In union there is power. Where the brethren are united, the world will know that the Saviour was sent to seek and to save the lost. God is able to do much more than we ask or think. There is a personal reason when Christ's prayer for me fails in being answered.

THE APPEARANCE AFTER THE RESURRECTION

John 20:18-21:25

Lesson for March 28, 1943

Golden Text.—I am alive for evermore.—Rev. 1:18.

In this lesson we will consider only the appearances of the risen Lord that are recorded by the Apostle John. It will be well for every Bible student to have the complete list of the Master's appearances for his meditations on the resurrection.

Chapter 20:11-18. It was Mary Magdalene who found the empty sepulchre. To her it seemed that the tomb had been robbed of its inhabitant, and she so reported to John and Peter. These men investigated and found it even as she had told them. After they had left, Jesus appeared to Mary in the garden. In answer to her salutation she is commanded to tell the disciples, which also she did. Mary of Magdala may have been a fallen woman as we understand it, but the Scriptures do not say so. What they do say about her is that she had been demon-possessed, the most terrible affliction that can overtake us in this earthly body. To such an one, cleansed and freed, the Lord made His first appearance, and she became the first messenger of the resurrection.

Verse 19. What brought the disciples together? They had a community of interests. First, they had a common loss and sorrow. They had given themselves to the Master. For three years He had taught them and prepared them for leadership in the kingdom of grace. His unexpected death left their future expectations in a state of collapse. The death of Christ meant a much greater loss to them than the death of our dearest friend would mean to us. Second, they had a common fear, that the Jews would not be satisfied with the death of Jesus but might seek them out also for death. Third, they had a common hope. It was dim but it was there. The various reports that had come to them of the empty tomb, the vision of the

angels, and the revelation of the Master to Mary and Peter—had brought them together to talk over this new development. While they talked, He appeared. It is ever thus. If we meet to talk about Him, He will meet with us to bless so that our meeting will give us a confirmation of our hopes and will gladden our spirits.

At this first meeting, the Lord reminded them that there was no halt in His plans for the kingdom. They had been prepared for a life of witnessing. And as the Father had delegated Him, He now delegates them to their work. But they needed the Spirit. His breathing upon them at this time was the earnest of the gift on the Day of Pentecost.

Verses 24-29. Convincing evidence must have cumulative proof sufficient to overcome our doubts. Mary believed when she saw the Lord. So did Peter. So did the two at Emmaus. So did the ten in the closed room. Proof was accumulating, but it was not enough to overcome the doubts of others besides Thomas. But these proofs kept on accumulating until the resurrection of Christ became the best attested fact of history. But there is a vast difference between honest doubt and stubborn unbelief. One would gladly believe; the other will not.

I had rather be a Gideon or a Thomas than one of those credulous persons who believe everything they hear or imagine. Thomas' mistake was to be so overskeptical that he would not accept the testimony of persons whose word he would not have doubted on any other matter. But he believed the same proof that convinced the other disciples. Honest doubt will presently become honest confession of faith.

Verses 30, 31. The three evangelists had told much about the miracle-working Jesus. Why did John add another Gospel? He somehow felt that the signs he added were necessary to make assurance fully sure to those who would have to believe without seeing. John's Gospel is the closing testimony to the apostolic witness to the deity of Jesus Christ. This testimony is so overwhelming that it will convince the most skeptical who will take pains to examine the evidence.

Chapter 21:1-14. He who falls must rise or he will stay down. He who backslides must climb back to the height from which he fell if he would recover his former standing. Before Peter could go ahead as chief spokesman in giving testimony for the Master he had to make a confession that would fully counterbalance his shameful denial. The Lord gave him the opportunity, accepted his confession, and renewed the charge of his calling. And Peter proved faithful. The more perfect you are the more you will help others overcome their imperfections.

PETER AND JOHN BECOME DISCIPLES OF JESUS

John 1:29-42; Mark 1:16-20

Lesson for April 4, 1943

Golden Text.—And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.—Mark 1:17.

John 1:29-34. In the verses immediately preceding these, we have John the Baptist re-

ceiving a delegation of Pharisees who questioned him as to whom he might be. Apparently they anticipated that he might be the expected Messiah. He frankly told them that he was only the messenger of the covenant—just a voice. But he said that the Messiah was in their midst though unrecognized by them.

In these verses we have John giving his first recorded testimony to the Messiah. It happened on the day following his reception of the Pharisaic delegation. He himself acknowledges that he had to be informed as to the identity of the true Messiah by the sign of the dove resting upon Him at the time of His baptism at the Jordan. This dove was the visible manifestation of the Spirit which at that time was given to the Son without measure. He here calls Him the Son of God, and, in His vicarious role, the Lamb of God which taketh away the sin of the world. John saw in the Messiah more than a mighty earthly king that should revive the Jewish kingdom to a glory excelling that of David; he saw in Him the blood-atoning sacrifice that should bring salvation to a sinful world.

Verses 35-42. John the Baptist had a daily testimony for the Son of God. How frequent are your testimonies? John's testimony was simple. He just told people to look upon and unto Jesus. Such as look are enlightened and their faces are not ashamed. It is entirely possible that John and Andrew had heard John's testimony on the previous day. If so they no doubt were digesting the message that they had heard. As soon as they heard it, they took the hint and followed Jesus. It should not take anybody very long to make up his mind on this matter. Man's greatest evil is not sickness, nor poverty, nor war, but sin that thralls us. For it there is no remedy but the blood of the Lamb. That never fails. To neglect so great a salvation is worse than lunacy. Jesus always takes note of those who seek Him. He invited John and Andrew to His place of abode and during those first hours both these men were convinced beyond a doubt that the Hope of Israel and of the world had come to them. Andrew quickly went and told Peter. The record does not tell us what John did, but I know. John was not one whit behind Andrew in his enthusiastic devotion. He went and told his brother also. It is hard for some people to speak, but when a great truth is unfolded to you it is harder to keep still.

When Jesus looks upon a man it is with a discernment more penetrating than the X-ray. With that first look, He saw Peter in the entirety of his character. Peter was a man of varied entities. Sometimes he was Simon; sometimes he was Peter; and sometimes he was Simon Peter. The rock wasn't always in evidence.

Mark 1:16-20. In the first chapter of John's Gospel we have the record as to how John and Andrew became believing followers of Jesus. In these verses we have the record as to how these same men were called away from their avocation of fishermen to their vocation of fishers of men.

The calls of God are successive and progressive. The first is the call to faith and salvation; the second is the call to sonship;

the third is the call to service; and the last is the call to the reward in glory.

God calls busy men to His work. The man who is most successful in his earthly avocation will make the best success in the higher callings in the kingdom of God. He whom the church could ill spare at home is the only person fit to be sent to distant fields of labor.

Some people claim that missionaries are born, not made. They are wrong. They are twice born, then made. Christ did not say that these men were fully equipped in arts and means to go out and be successful fishers of men. But He tells them He will **make them to become** fishers of men. They became efficient under the tutelage of the Master Teacher; they became enthusiastic under the endowment of the Spirit; and they became unconquerably abounding in the work of the Lord as they got the vision of God of the world's condition and need.

By the street of By-and-by one arrives at the House of Never. If these men had procrastinated as you have, how long would it have taken Jesus to initiate and establish His church? And if they had not been willing to exercise themselves more in the work of the Lord than you do, do you think that you would have ever heard the Gospel?

CHRIST'S COMPASSION

(Continued from page 79)

ed him, and he was healed. He can heal individuals of their sins today.

Jesus had compassion for the unfortunate. As He departed from Jericho, two men sat by the wayside. They were blind, but they could hear. As they heard that Jesus passed by they cried out for mercy, for they realized their condition. They requested that He open their eyes. Jesus was moved with compassion and gave them sight. Jesus was about to enter the city of Nain with His disciples, when behold, a dead man was being carried. The Bible says "much people" were there. The dead man was the only son of a poor widow, and, having no husband, he was her only support. What lonely hours were ahead for the poor lonely widow! Much people being there no doubt did show condolence and commiseration, for perhaps they had undergone similar experiences, but Jesus in His great compassion brought everlasting joy to that bereaved one when He raised her son to life again. Many are the only sons of widows today who are dead in trespasses and sin and need life. Jesus has compassion for them. He said, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; . . . to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18).

Jesus has compassion without distinction or respect of persons. "God is no respecter of persons." "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty, but in righteousness shalt thou judge thy neighbour," saith the Lord. Lev. 19:15. Some folks have a species of love which makes

a fastidious choice of its objects. It picks out a few of particular mental color, or moral temperament, or physical attraction, and with rigid exclusiveness it confines its compassion to these. Such people are communicative and demonstrative to the needs of their favorites often in the presence of others. They are partial to their kinsmen in the flesh and push them on the front lines of activity and popularity. "Pure religion" is without partiality and hypocrisy. Jesus cared not for His relation in the flesh; He came to be about His Father's business and to seek the poor slighted ones. "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:50).

Jesus was compassionate, regardless of different temperaments. We see this in our study of Mary, Martha, and Lazarus. "Now Jesus loved Martha, and her sister, and Lazarus." Martha is our Bible type of the practical. Martha served. Hers was symbolic of our Lord's life. She was eager to do practical deeds. Martha was the handy woman, and Jesus loved her. "And her sister," Mary, was quiet, reserved, full of feeling, devoted to her Lord. Her feelings found expression in the costly gift which she lavished upon her Lord. She gave of her best to her Master. We would not want huge kitchens of Marthas, nor parlors of meditative Marys. We need both the Marthas and the Marys. "And Lazarus"—what do we know about him? He seems undistinguished and commonplace, yet Jesus loved him. There are multitudes of people today who are commonplace. Their names are on the birth register and on the register of deaths, and the space between is a great obscurity. They are massed together under some such description as Paul gives in one of his epistles. "Other my fellow-labourers, whose names are in the book of life" (Phil. 4:3). Jesus loves them.

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (I Jno. 3:16). We should be willing to suffer with Him. "That I may know him, and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death" (Phil. 3:10). Paul felt to some degree His compassion when he said, "I could wish that myself were accursed from Christ for my brethren" (Rom. 9:3). Moses felt it when he said, "Forgive," or else "blot me, . . . out of the book which thou hast written" (Ex. 32:32). We are eager for the crowns but not the crosses. An illustration. In the World War when America had just entered the conflict, there were some difficulties of transport. Only a limited number of American troops could cross the Atlantic. A draft was taken from a certain company for a certain number of men. Every one was eager to go. Not all could go, so on slips of paper were put some crosses, and these slips together with others were placed in a box, and then lots were drawn. Those receiving the cross could go. One boy wrote to his father and said, "If ever I prayed in my life, I prayed today for the cross." The symbolism in which this desire is expressed seems to convey the spiritual ambition of the Apostle Paul. He was eager for the cross. Paul wanted to know the fellow-

ship of Christ's suffering. He wants us to suffer with Him so we can reign with Him.

Jesus has great compassion for us, because He understands us. "He knoweth our frame; he remembereth that we are dust" (Psa. 103:14). When we have that great love we can understand. We often misunderstand each other. Job said, "I could speak as ye do: if your soul were in my soul's stead" (16:4). What a different valuation we would set upon the other one, could we but see things from his point of view! The heart of our Christ is most wonderfully kind and compassionate, because He knows us from the manward side. We ought to look from the divine side. Like a great stone face unworn by time He stands out in compassion as an everlasting Comforter. Paul says, "Bear ye one another's burdens." "I beseech you therefore, brethren, . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

Having His compassion, we would serve and minister to the lost sheep, to individuals, to the unfortunate, to the bereaved, regarding not persons, and "though our outward man perish, yet the inward man is renewed day by day," unto His coming again for us to reign with Him eternally.

Denbigh, Va.

THE SAME WORDS—BUT

And the sheep follow Him: for they know his voice (John 10:4).

A gentleman travelling in Syria relates how he stopped to watch three shepherds who were at a well watering their flocks, which were all mingled together at the watering place. The traveller could see no difference in the sheep, and wondered how they would get them separated again without trouble. But presently one of the shepherds stood forth and called out, "Me-nah!" the rabic for "Follow me"; and sure enough thirty sheep immediately separated themselves and started after him, while the rest of the sheep remained as unconcerned as if no one had called.

The traveller was so astonished that, as he saw the third shepherd preparing to gather a few dates from a palm beneath which he had been resting, he stepped up to him and asked: "Would your sheep follow me if I called them?" The man shook his head. "Give me your shepherd's cloak and crook, and let me try," the traveller said. He even wound the shepherd's turban around his head, and standing forth, began to cry, "Men-ah Men-ah!" but no sheep stirred.

"Do they never follow anyone but you?" asked the traveller.

"Only when a sheep is sick; then the silly creature follows anyone!"—Selected by Mrs. E. Shaver.

When a man wishes God to be like himself, it argues that he is vicious; but, when he desires to be like God, it indicates that he is virtuous.—William Secker.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

The Study of I John continues all during the month of March. The lessons have not followed the chapter divisions. They have been divided at convenient points that have not interfered with the continuity of thought too greatly.

Lesson II takes up the thought of fellowship where it was left off in Chapter I. The thought of fellowship blends into the ideas of "knowing Him," of "abiding in the light," of "abiding in Him," and finally, of being "born of Him."

Lesson III could easily continue the thought of fellowship, though it more particularly describes the **Children of God** after they are born of Him. Their high privilege and their life of purity and love, which bear the tests of trial, again work to assure them of their relationship of favor with God, and hence, of the continuance of the fellowship which has been entered at the beginning of Christian experience. False claims to fellowship and of meeting even the tests of being God's children through the presence of the Holy Spirit, necessitate that the spirits also be proved, since some spirits are false and bring about apostasy in those who are not true.

Lesson IV naturally follows the description of the children of God who have received the Holy Spirit and are manifesting His fruit in their life. John specially centers on the nature of divine love as it is shed abroad in the believer's heart and is made manifest in his love for God and for his fellow men. Jesus is the great example of the love of God toward a lost world of people. It is impossible to have this divine love in our hearts without having it manifested toward others as well as in our relation toward God.

Chapter V shows how faith in Christ brings us into the experience of regeneration. Regeneration produces a life of victory over the sinful world. This becomes one of the points of our assurance of sonship of the Father. This life of faith has fellowship in prayer and leads to helpful intercession and triumph over sin, in spite of the fact that "the whole world lieth in wickedness."

The second **Mission Topic** for the year is found for the first Sunday in April. The call from Africa is considered. In a time when all the world is absorbed in the issues of battle, God's children should have hearts very sensitive to the call of God for the bearing of the message of salvation to those who know not God and who obey not the Gospel of our Lord Jesus Christ. We should be deeply concerned in the issues of salvation for the souls of men, regardless of what nation they are in and whether they are friends or foes in the carnal strife in our land and in the world.

II. A STUDY OF I JOHN.—I Jno. 2:7-29

Topic for March 14

MOTTO

"He that loveth his brother abideth in the light."

MEDITATIONS ON THE TOPIC

I. The Lesson.—The study continues the thought of **fellowship with God**, as begun in the first lesson. There the thought is of fellowship being made possible through the work of the Saviour and our response to His saving grace. In this study the fellowship is proved by the nature of the life we are living.

We who are in the fellowship of God have a love also for our fellow men, especially the believers. Hatred is the exact opposite of the light of life and love which the Christian is to possess. There is also an experience of forgiveness of sins, and victory over sin and knowing God. There is a test of what we love as to our standing in relation to God. Christians are not to love the world nor the things of the world. Such a love proves that the love of the Father is not in such individuals.

Those who have fellowship have an abiding faith in the Lord Jesus Christ as the Son of God who came into the world for our redemption. The false seducers are not followed by those who abide in Christ and who have received the anointing of the Holy Spirit. That inward experience is a teacher which cannot be given by any human teacher. Those who have met the conditions have received this "unction from the Holy One," and this enables them to discern the seducers who deny the work of Jesus Christ.

The character of the Son of God is repeated in His redeemed children. His righteous character is to be expressed in the righteous deeds of the ones who believe in Him. This is an evidence that such are born of God.

II. The Text.—I Jno. 2:7-29.—This passage has just been explained in the writing under I above.

III. Suggestions for Junior Programs.—If we continue in the company of Jesus we shall become like Jesus in our life. The thought of fellowship being made possible through what Jesus has done to make us fit, should be again reviewed and then the thought of fellowship continued. We cannot live a righteous life outside of Jesus. Through Jesus we have received a new life and a different love. The world no longer may be the object of our love with its lusts of the flesh, of the eye, and of the pride of life. But instead we love the Father. Seek to make these phases of the lesson plain to the comprehension of the junior mind. They can comprehend the fact that love to a brother corresponds to the way Jesus loved. Love is Jesus' command to us. The explanation of the "unction" or "anointing" may be a bit difficult. This "unction" is something that comes from God. Kings and priests were anointed to set them apart to their office. Believers in Christ are anointed with the Holy Spirit to make them a part of the body of Christ. The Spirit is received into our inner knowledge. No one can teach us that **sugar is sweet** by telling us. We have to **taste it** to know. So no one can teach us about how the Spirit in our hearts makes us to know the truth from the lie. But we **know** if we have given ourselves into the hands of the Lord so that He can anoint us. But to enjoy the fellowship of the Spirit there must be an obedience to the leading and teaching

of the Spirit who shows us the difference between the truth and the lie, between the good and the evil. This obedience is called "abiding in him." Cf. Jno. 15:10; Col. 1:23.

OUTLINE STUDY

- II. Fellowship With God (continued).
7. Love Tests in fellowship.—2:7-17.
 - a. Love toward a brother.—2:7-11.
 - b. Victory and salvation.—2:12-14.
 - c. Love of the Father vs. love of the world.—2:15-17.
8. The seal of believing in Jesus Christ.—2:18-29.
 - a. Separation from apostates.—2:18, 19.
 - b. The anointing of the Spirit.—2:20-29.
 - Giving experience of the things of God.—2:20-23.
 - Preserving from deception.—2:24-27.
 - Giving assurance to the faithful.—2:28, 29.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Abide."
2. Abiding in Jesus.
 - a. Bringing love for a brother in our hearts.
 - b. Bringing victory over the world.
 - c. Bringing love for God the Father.
 - d. Bringing the Holy Spirit in us.
 - e. Giving confidence when Jesus comes.

For Seniors.

1. The Light of Love and the Darkness of Hatred.
2. The Character of the World.
3. The Abiding Life.

PERSONAL THOUGHT

It is blessed to check up and act upon our checking so that we know without a doubt that we belong to the Lord.

SEED THOUGHTS

There is no mean between **light and darkness, love and hatred, life and death, God and the world**; wherever spiritual life is, however weak, there **darkness and death** no longer reign, and **love** supplants **hatred**, and Luke 9:50 holds good. "Where love is not, there hatred is; for the heart cannot remain void" (Bengel).—Selected.

Dare to do right! dare to be true!
Keep the great judgment-seat always in view;
Look at your work as you'll look at it then—
Scanned by Jehovah, and angels, and men.

Dare to do right! dare to be true!
Cannot Omnipotence carry you through?
City, and mansion, and throne all in sight—
Can you not dare to be true and do right?

Dare to do right! dare to be true!
Prayerfully, lovingly, firmly pursue
The path by apostles and martyrs once trod,
The path of the just to the city of God.

—Taylor.

III. A STUDY OF I JOHN.—I Jno. 3:1-4:6

Topic for March 21

MOTTO

"We shall be like him."

MEDITATIONS ON THE LESSON

I. The Lesson.—John calls attention to the high privilege that has been given to us through the love of the heavenly Father. We are called "the sons of God." This high privilege is ours at the present time. The final outcome is not understood by the unbelieving world. The world does not even understand the present standing of the Christian. When Jesus comes the Christian shall be changed so that what is now his high position will be made a visible reality, and he will be in the likeness of the Redeemer whom he shall see "as he is" in reality. Such a hope in a man will move him to purify himself as Christ is pure.

When one engages in the act of breaking the law of God, he is a sinner. Jesus was manifested to the world to take away our sins. He was sinless. If we would be saved from acts of sin we must abide in Him. Those who sin have no true knowledge of Christ in seeing Him or knowing Him. Here is a plain test of what we are: If we do righteousness it is because we are righteous. If we commit sin we are of the devil, who has been a sinner from the beginning. The one who is born of God does not sin purposely. The divine seed in him prevents him from yielding to acts of evil doing willfully. The difference between the children of God and the children of the devil is plainly manifest in whether they are sinning or not sinning.

We have a law of love enjoined upon us toward one another. Cain did not heed that law, because he was of that wicked one and slew his brother. It was enmity that caused it, because Cain's works were evil while Abel's works were righteous. It will be no wonder if the world hates the Christian today. But the Christian can know that he is saved, because he has a love for his brother. If one hates his brother, he has the evil principle of murder and cannot have eternal life abiding in him under such circumstances.

We have an example of the love of God in the manner in which Christ laid down His life for us. And we have the constraint of love in us to lay down our lives for the brethren. But if we find ourselves in the presence of a case of a needy brother and we shut up our feelings of pity, it proves that the love of God is not in us. It is not enough just to have a feeling of pity, but there should be an expression of pity in deeds of mercy and relief.

Our heart will feel the assurance if we are true to the promptings of what our conscience tells us is right. And when our own heart condemns us God knows all things much better than our own heart does. But when we are true and sincere in meeting the promptings of our conscience we have confidence in our relation toward God and can approach Him in prayer and receive what we ask because we are obedient to His commandments and are seeking to live a life pleasing in His sight. These two commands come from Him, to love one another, and to believe on the name of His Son. Such are dwelling in Him and have received the Spirit of God.

But there is need that we try the spirits that we may not be deceived by false prophets. The Spirit of God confesses the work of Christ in the flesh. The spirit of antichrist does not confess this. Worldly-minded people will respond to the teaching of antichrist. But those who know God will hear the message of truth as it is in Christ Jesus.

II. The Text.—I Jno. 3:1-4:6.—This passage has just been discussed in the paragraphs under I above.

III. Suggestions for Junior Programs.—The evidence by which we may know the true child of God should be definitely set forth in this study. There should be a consciousness developed of what a great privilege has been granted to people in this life to be the kindred of God as near as the position of a child born into the family. It

is love of the most marvelous character that has made such a privilege possible. Seek to emphasize this in a way that the juniors will grasp the great fact. Assign the different points under this heading in which our present state in the world and our hope for the future when Jesus comes, and the tests of love and hate, and the work of the Spirit of God can be considered for or against the assurance of being a child of God. It should be evident that not everything that stirs the people may be called the Holy Spirit of God. There are tests that bring out clearly what kind of spirit is moving among men. Seek to make these tests clear for the boys and girls. Let them read the Word for themselves.

OUTLINE STUDY

III. The Children of God.

1. A gracious position.—3:1-3.
2. The life of purity.—3:3-10.
3. The life of love.—3:11-24.
 - a. Toward our brother.—3:11.
 - b. Enduring hatred from the world.—3:12, 13.
 - c. A test of life.—3:14-18.
4. The life of assurance.—3:19-24.
5. Proving the way of truth.—4:1-6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Children of God."
2. It is a Great Privilege to Be God's Children
 - a. We are His now.
 - b. We shall be like Him when He comes.
 - c. We know by loving.
 - d. We know by who hates us.
 - e. We are happy when our heart does not condemn us.
 - f. God's Spirit makes us sure.

For Seniors.

1. Privileges of God's Children.
2. The Power of the Regenerated Life.
3. The Work of Love in the Christian.

PERSONAL THOUGHT

A calling to sonship with God is a glorious calling. It is worth while to meet conditions to attain this calling, and to give earnest heed that we are sure that it has been attained.

SEED THOUGHTS

Blessed assurance, Jesus is mine!
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood.

Perfect submission, perfect delight,
Visions of rapture now burst on my sight;
Angels descending, bring from above
Echoes of mercy, whispers of love.

Perfect submission, all is at rest,
I in my Saviour am happy and blest;
Watching and waiting, looking above,
Filled with His goodness, lost in His love.

—F. J. Crosby.

IV. A STUDY OF I JOHN.—I Jno. 4:7—5:21

Topic for March 28

MOTTO

"Greater is he that is in you, than he that is in the world."

MEDITATIONS ON THE LESSON

I. The Lesson.—Evidences of our relationship with God are continued. Love is from God, and when it is in us it proves that

we are partakers of a knowledge of God. The divine love that was manifest in the gift of a Saviour will work in the believer to make him love others. The Spirit of God in us will assure us of our right relation with God and will make us give a true testimony of the saving grace of God through His Son Jesus Christ. Its expression in us is an expression of love. We dwell in love, and God dwells in us by the Spirit. Such love enables us to be without fear of the judgment. The man who professes to love God and who hates his brother is a liar. Love of God will express itself upon a visible brother as well as upon the invisible God.

Faith in Jesus as the Christ is an accompaniment of being born of God. The love of God is an accompaniment of love to a fellow Christian. Obedience to God's commandments by love is a proof that our love for the children of God is genuine. The regenerated person is victorious over the world. It is his faith that secures the victory. He believes in Jesus as the Son of God.

There is sufficient witness for the strengthening of our faith in Jesus Christ and salvation by Him. There are three witnessing in heaven and three witnessing on earth. Three persons, the Father, the Word, and the Holy Ghost, are in heaven. The witnesses in earth are the spirit, and the water, and the blood. The witnesses in heaven are one. The witnesses on earth agree in one. When we believe in the Son of God we receive a witness within ourselves. We have received eternal life by receiving the Son of God.

John declares the purpose of the epistle to be to enable believers to know that they have eternal life. A number of things confirm our assurance. We receive answers to our prayers. We know that the born-again person does not sin. We know that the wicked one is in the world but cannot touch the child of God who keeps himself. We know that the source of our understanding is from the Son of God and that we are in Him, and that our experiences in Him confirm the fact that we are believing in the true God and possess eternal life. In view of these truths we should keep ourselves from the falsehood of idols.

II. The Text.—I Jno. 4:7-5:21.—This passage has been commented upon in the division above.

III. Suggestions for Junior Programs.—Seek to develop the outstanding evidences that we are saved as shown in this lesson, and throughout the entire epistle. These can be simplified for the Juniors so that they can discuss them and the Scripture passage where the same truth is taught. You might ask them to discuss the following questions:

What are the behavior patterns of true divine love?

How may we know the Spirit of God from other spirits?

How does a true love for other Christians express itself?

What effect does faith in Jesus as the Son of God have on the one who has it?

What is the opposition a Christian must overcome? How can it be done?

How may we receive a hearing from God? What can we pray for?

What is the way to be safeguarded from the devil? From idols?

OUTLINE STUDY

IV. The Love Coming from God.—I Jno. 4:7-21.

1. An evidence of regeneration.—4:7, 8.
2. Exemplified in the gift of a Saviour.—4:9-11.
3. Shown in the believer's love for fellow men.—4:11-21.
4. Known by His Spirit in the believer.—4:13.
5. Testimony possible.—4:14-16.
6. Fearlessness given.—4:17, 18.
7. Returned love.—4:19.
8. Love for God's children.—4:20, 21.

- V. **Victory of Faith.**—I Jno. 5:1-21.
 1. The experience of a new birth.—5:1, 2.
 2. Assurance and victory.—5:2-5.
 3. Foundations of faith.—5:6-12.
- VI. **Knowing Our Relationships.**
 1. That we have eternal life.—5:13.
 2. The effective prayer life.—5:14-17.
 3. The safety of the regenerated.—5:18, 19.
 4. The Saviour of our soul.—5:20.
 5. The personal responsibility.—5:21.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Faith."
2. Knowing That We Are Christians.
 - a. By the kind of love we have.
 - b. By the work of the Holy Spirit.
 - c. By our love for other Christians.
 - d. By our faith in Christ.
 - e. By our victory over the world.
 - f. By the answer to our prayers.
 - g. By our power to keep ourselves.

For Seniors.

1. Divine Love in Action.
2. The Victory in Believing in Christ.
3. Our Means of Knowing.

PERSONAL THOUGHT

It is blessed to be free from the power of Satan and to know that we belong to a Redeemer who is able to give us victory.

SEED THOUGHTS

Assurance of hope is more than life. It is health, strength, power, vigor, activity, energy, manliness, beauty.—Ryle.

The best assurance any one can have of his interest in God, is doubtless the conformity of his soul to Him. When our heart is once turned into a conformity with the mind of God, when we feel our will conformed to His will, we shall then presently perceive a spirit of adoption within ourselves, teaching us to say, "Abba, Father."—Cudworth.

You have a valuable house or farm. It is suggested that the title is not good. You employ counsel. You have the deeds examined. You search the records for mortgages, judgments, liens. You are not satisfied until you have a certificate, signed by the great seal of state, assuring you that the title is good. Yet how many leave their title to heaven an undecided matter! Why do you not go to the records and find it? Give yourself no rest day or night until you can read your "title clear to mansions in the skies."—T. DeWitt Talmage.

THE CALL FROM AFRICA.—Rom. 1:14-32

Topic for April 4

MOTTO

"I am not ashamed of the gospel of Christ."

MEDITATIONS ON THE TOPIC

I. **Africa for Christ.**—While the nations at war are struggling for advantage in northern Africa, the African people in the sections where our missions are located are being evangelized. Our missionaries are bearing the words of peace to those who are wrapped in the darkness of sin and ignorance of the true God and of the way of salvation. Take your map of Africa and locate Tanganyika Territory, where our missionaries are located. This section is not without the rumblings of war, but we may be grateful that the battlefield, at least for the time being, is not on the ground of our missionary witness.

But whether in war or in peace, the great-

est conflict is not with armies and carnal weapons. The great call for warriors is for those who take unto them "the whole armour of God" and wrestle against "the rulers of the darkness of this world, against spiritual wickedness in high places." The people need deliverance from the power of Satan. We have the message for their deliverance. If we can get them to understand their peril and to know the saving grace which has been purchased for them by the blood of Jesus, the victory is in sight for every one who is willing to receive the gift of love. We would that the Prince of Peace might gain the victory over sin-bound souls before the hatred and strife of political forces sweep over these lands and add to the sorrows and troubles that already devastate the region because of ignorance of the right and of the true God and the salvation through His only begotten Son.

Awake ye Christian soldiers of the Cross! Hear the voice that calls, "Come over . . . and help us." God speed the Gospel message.

II. **The Text.**—Rom. 1:14-32.—The writing in this passage was done in the power of the Spirit by the hands of Paul in a day when the darkest corruptions of the Gentile world were manifest. We see the Lord's messenger, Paul, fearlessly declaring that "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth; to the Jew first and also to the Greek." He gives the darkest picture of the lost world found anywhere in the Scriptures. But he has a bright hope in entering the field with the Gospel message and expresses confidence of its power to meet the need.

III. **Suggestions for Junior Programs.**—The suggestions for juniors will need to be developed from the story of the African needs as they come to us in the writings and the testimonies of our missionaries who have been and are on the field. Look over the suggestions for Juniors and shape them to suit the understanding of those to whom they are assigned. Let the words that are the main feature of each assignment stand out vividly as the stories are told and retold: Little children; sorrows; sicknesses; curse of sin; ignorance of God.

SECRET OF THE HAPPY LIFE

I have learned the wondrous secret
 Of abiding in the Lord,
 I have found the strength and sweetness
 Of confiding in His Word.
 I have tasted life's pure fountain,
 I am trusting in His blood,
 I have lost myself in Jesus,
 I am sinking into God.
 I am crucified with Jesus,
 And He lives and dwells in me,
 I have ceased from all my struggling,
 'Tis no longer I, but He.
 All my will is yielded to Him,
 And His Spirit reigns within,
 And His precious blood each moment,
 Keeps me cleansed and free from sin.

All my cares I cast upon Him,
 And He bears them all away;
 And my fears and griefs I tell Him,
 All my needs from day to day.
 All my strength I draw from Jesus,
 By His breath I live and move,
 E'en His very mind He gives me;
 And His faith, and life, and love.

For my words I take His wisdom,
 For my work His Spirit's power,
 For my ways His Gracious Presence
 Guards and guides me every hour.
 Of my heart He is the Portion,
 Of my joy the ceaseless Spring;
 Saviour, Sanctifier, Keeper,
 Glorious Lord and coming King.

—Selected.

Then let the Word of God speak to the conscience of each one as we emphasize the Scripture passages and apply them to present day calls to us with reference to the African people.

OUTLINE STUDY

I. **How Africa Calls.**

1. The call because of need.
 - a. The bonds of sin and Satan.
 - b. The insufficiency of false religions.
 - c. The darkness of ignorance.
2. The call of God's commandment.—Matt. 28:19.
3. The leading of the Holy Spirit.—Acts 8:26-29, 39.
4. God's kindlings within.—Col. 1:28, 29.
5. God's moving with the Church.—Acts 13:1-3.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Hear."
2. The Call We Hear.
 - a. From Africa's little children.
 - b. From Africa's sorrows.
 - c. From Africa's sicknesses.
 - d. From Africa's sin-cursed souls.
 - e. From Africa's ignorance of salvation.
 - f. From God's still small voice.
3. Heeding God's Call.
 - a. By giving.
 - b. By sending.
 - c. By going.

For Seniors.

1. Our Entrustment with the Gospel.
2. Africa as a Mission Field.
3. The Blessings of the Gospel to Needy Souls.

PERSONAL THOUGHT

The created people whom God has placed upon the earth, of whom we are a part, have become estranged from Him in many places. Those of us who have found the Saviour should be moved by the great call through need, and hear the voice of God speaking to our hearts, "Whom shall I send and who will go for us?"

SEED THOUGHTS

The world's great heart is aching,
 Aching fiercely in the night,
 And God alone can heal it,
 And God alone give light;
 And the ones to bear that message
 And speak the living Word
 Are you and I, my brothers,
 And the millions that have heard.

Can we close our eyes to duty?
 Can we fold our hands at ease?
 While the gates of night stand open
 To the pathways of the seas;
 Can we shut up our compassion?
 Can we leave our prayers unsaid?
 Till the lands which sin has blasted
 Have been quickened from the dead?
 —Unknown.

The greatest work of the missionary is to bring to the people about him the message of the Gospel. The native people are not slow to read the missionary's life before they can understand what he says. If he does not have in his own life an example of what the Lord can do for man, his words have little force. To be able to teach and preach the salvation in Christ Jesus, the missionary must have experienced it himself. He must have in his life the peace which passeth understanding, and the serenity and joy that come from a knowledge of sins forgiven. To teach that the Christian life should exemplify the fruits of the Spirit, and then not display it in daily living is a farce. The missionary must have a Spirit-led daily life.—Sel. from Africa Calls.

ALTERNATE TYPE OF PROGRAM FOR THE TOPIC OF MARCH 14

Suggestions for the Program Committee

Since there was no doctrinal topic listed in the topics booklet for March we will use the topic "Christian Assurance in First John" for this month's alternate program. It is the plan to have this study sheet prepared on a duplicator so that each person attending may have a copy. The sheet is intended to be a learning aid as well as a teaching aid. The sheet should not be given out before the service begins. The instructor should have the lesson well prepared and give opportunity for discussion as the study proceeds. Each individual present should have a Bible in hand. The success or failure of the meeting depends largely upon the instructor.

The suggestive topics are to be assigned for the Young People's Bible Meeting a week later as an opportunity for the Young People to give expression to their own experiences in thinking through this subject. For that reason the topics are of a personal nature. Herein lies the value of the topics. The program committee may choose from the list or add others which will meet better the needs of the local group. This list is merely suggestive. The committee should adapt the program to the local needs.

We welcome any criticisms or suggestions you may have on this program. Be free to write to us about your problems with this type of meeting. Tell us if it is too long or too short, too hard or too easy. Tell us anything else that would help us.

Nelson E. Kauffman, 1417 Broadway, Hannibal, Mo.,
Sec'y of Young People's Bible Meetings.

CHRISTIAN ASSURANCE IN FIRST JOHN

I. Assurance of True Christianity.

1. The "Word of Life" has been _____ and _____ by men.—1:1, 2.
2. We know that he was _____ to take away our _____.—3:5.
3. We know the true Spirit of God from false spirits, for the true teaches that Jesus _____—4:2, 3.
4. If the teacher is of the truth he will _____, if he is not of the truth, he _____, because "we are _____"—4:6.
5. Answered _____ gives evidence that we asked according to _____—5:14, 15.
6. We know that we are _____ and the whole world _____—5:19.
7. We know Jesus came to give us _____, so we could know the true _____, that we could have assurance of dwelling in _____, and that our God is the only _____—5:20.

II. Assurance of Our Personal Salvation.

1. If we _____ our sins, He _____ and _____ us.—1:9.
2. If we _____, we know we know Him.—2:3.
3. We know that everyone that doeth _____ is _____—2:29.
4. We know that _____ him, when we _____—3:2.
5. The children of God are manifest by _____, the children of the devil by _____—3:9, 10.
6. We know we have passed from _____ to _____ because we _____—3:14.
7. We know we are of _____, if we love our brethren in _____ and in _____—3:18, 19.
8. We know that he _____ in us, by the _____—3:24.
9. We know that we dwell _____, because he hath given us _____—4:13.
10. The book of I John was written that we might _____ that we have _____—5:13.

III. Assurance of Right Conduct.

1. If we _____ as he is . . . the _____ from all sin.—1:7.
2. We know that _____ if we _____—2:5.
3. We know that no _____ hath eternal life.—3:15.
4. If a man say I love _____ and hateth _____, he is a _____—4:20.
5. If we keep his _____ and _____ God, we know we _____—5:2.
6. We know that the _____ do not _____—5:18.

Suggestive Topics

1. Memorize any seven "we know" verses of I John.
2. How I know we have the true faith.
3. How I detect false doctrines.
4. The relation between conduct and true Christianity.
5. Things in my experience that prove to me that I am a child of God.
6. Why it is so important to know and to obey God's commandments.
7. How I know that my church stands for true Christianity.
8. Why it is not presumptuous for me to say that I know I am saved.

"I SHALL NOT WANT"

The term "want" is defined as a lack or absence of some thing; a falling short; scarcity; privation. It is synonymous with absence, dearth, scantiness, lack, need, deficit, default, deficiency. The average person knows, or thinks he knows, something about want in the material, financial and physical realms. According to the Word of God, observation and experience there is no question about our needs in the spiritual realm, but it is most encouraging to know that such may, can, and will be supplied, if we permit the Lord to become our Shepherd. The Psalmist declares, "The Lord is my shepherd; I shall not want."

Some one has made the following comments of the first Psalm, which should be helpful, strengthening and inspiring to such who recognize the Lord as their shepherd.

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want refreshment. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness, for his name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

I shall not want comfort. "Thy rod and thy staff they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointest my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want in eternity. "And I will dwell in the house of the Lord forever."

—J. S. Wood.

THE JOY OF WORLDLINGS

Every once in a while you find Christians who act as if all the joy had gone out of their life because they had to give up the world and lusts thereof. It is doubtful whether they had ever been very close to Christ. Such greetings as, Be of good cheer; rejoice; peace be unto you, occur again and again upon the lips of Christ and those of the apostles.

As a matter of fact, the only true happiness found is among God's people. Once a sad-faced millionaire was heard to remark: "I have always been successful, but my life has not been a success."

The joy of the world is at its worst the rioting of a beast; at its best it is music on a sinking ship. We Christians alone have the right to be joyful; for as Christians we have enough of earth and all of heaven.—Fuel for the Fire.

"The Christian is not exempt from trouble. He transforms it and makes it into something higher."

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE PASSING OF UNIQUE CHURCH MEN IN 1942

For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which they could not be justified by the law of Moses.—Acts 13:36-39.

The year 1942 saw the passing of some unique, distinctive personalities of the Mennonite Church—men who will be greatly missed by the Church; men for whom we have been profoundly grateful; men of the class who will not be replaced. They were men of sterling qualities, men of rare ability, church men; nevertheless, they were men who were earthen vessels. Consequently, these men had their critics like the rest of us humans.

The year saw the passing of Bishop D. J. Johns, Goshen, Ind.; Bishop E. L. Frey, Wauseon, Ohio; Bishop Lewis Shank, Broadway, Va.; Bishop S. G. Shetler, Johnstown, Pa.; Bishop Abner G. Yoder, Wellman, Ia.; Bishop E. B. Stoltzfus, Aurora, Ohio; and others.

Distinctive Personalities

These men like David were distinct personalities. One of the world's amazing wonders is that no two human beings are alike. No bodies are even alike. None of the quintuplets of Canada are exactly alike in body or personal traits. This is one of the miracles of creation. All men are created in the image of God, and have a trinity of body, soul, and spirit. Yet by the wisdom and power of God they are diverse. This makes life interesting, makes for greater intelligence, and a deeper spirituality.

If the readers could have had the privilege of knowing each man intimately and to have known the home life with the community setting and the church background, these men would have meant a great deal more. Unfortunately this was not the portion of many. For data in connection with the lives of these men, we refer you to the Mennonite Yearbook and Directory for 1943. The pictures which have appeared in the Yearbook will give strangers and the future generations an opportunity of peering into the background of these distinctive personalities. The photos are well taken, are natural poses, must have been taken at an opportune time, for each presents the usual posture and expression of the face.

Some of the traits of these men were vigorous activity, staunch loyalty, free-spoken but tenderhearted, fearless but considerate, capable of management, good Bible students, eloquent speakers, saintly cheerfulness, adaptability in changing times, sane and sensible, congenial, good conversationalists, gripping wit and humor, friendly, good counselors, compassionate, and able expounders of the Word.

Ultimate Objective

These men like David fulfilled the ultimate objective of life, that is, they served. Life takes on the form of selfish and sensual indulgence or that of service. The Lord Jesus in the inimitable text, John 10:9, points out three doors: first, the door of salvation;

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

second, the door of fellowship; third, the door of service. These brethren entered all three. There is a peculiar glory to a life well spent; a tragedy when life is ill-spent and the career wasted.

The Chief Responsibility

Every man, like David, is responsible for his own generation in a large way. It is a great accomplishment to have served one's own generation well.

It is profitable to study past generations. In the flyleaf of a book on history, in the library of the late J. D. Charles, the Dean of Hesston College, the writer saw these words, "The one who digs deepest into the historical past is most apt to see clearly today and able to plan wisely for the tomorrow."

It is inspiring and challenging to peer into the next and succeeding generations. It is well to face this next generation hopefully. Men who adjust themselves wisely to the next generation generally serve their own better. These men served their own generation well, and sought to adjust themselves to the succeeding period. For this the next generation will doubly appreciate their lives, and will well ponder the footprints they left on the sands of time.

The Divine Purpose

It is written of David that he served his own generation, "according to the will of God." It is possible to live and serve, but not according to the will of God.

The will of God for every life is twofold: first, to do the will of God. This implies a definite Christian experience, a conversion, a new birth, a transformed life. This our brethren exemplified during the course of their lives. That is the general direction of their lives, not that they were without spots, blemishes and such things. They had them. They were ready to confess the same. Second, to do the work of God. The Lord has a plan for every life. This plan is thought through. This life plan goes back into the eternity past. This is undoubtedly the real cause for their successful lives. They found this divinely purposed plan for their lives.

A partial list of the work they accomplished must suffice: the office of the ministry, the pastorate, the bishopric, the work of an evangelist, Sunday-school teaching and staff work, instructors in Bible conferences, Mission Board membership, Publication Board service, public school teaching, Peace Problems Committee work, General Conference moderatorship and associated tasks, Christian education enterprises, authorship, executive labors in local state conferences, leadership in rural and mountain evangelism (of one it was said that he literally wore out saddle and buggy and automobile in this work), multiplied ordination services, summer Bible school work, children's meetings from coast to coast, and many other activities. May their work and the fruits of their labors remain.

The End of the Road

They, too, with David, "fell asleep." Their bodies have gone back to corruption.

Through the Adamic sin, they were unwillingly subjected to corruption. For this transition they undoubtedly prepared themselves. They did what a sister in Christ said to the writer while he was standing near her dying bed. The family requested me to discuss the near approach of death to her in a helpful but not shocking way. Before a word was spoken about death, she said, "You don't need to be afraid to talk to me about death and the end; for many years I have been living in the light of this day; I am ready for it." Indeed this is a happy way to draw to the end of the road. Personal conversations with most of these brethren near the end of the road assures us that they were ready for the transition. What disease or infirmity brought about the end is immaterial.

Undoubtedly, they too appreciated the new word our Lord coined for His own in death, "sleep." Our Lord had difficulty in His day to get it across. Altogether, in our day, too many of us still speak of death when we should use the newly coined word, "sleep." When the famous Peter Cooper neared the border, someone asked him how it seemed when so close to death. He remarked, "It seems like the days when I was a boy, when my mother would first mount the stairs, then call down, 'It's bedtime, Peter.'"

The brethren undoubtedly saw the marvelous contrast in the text at the head of the caption, "He whom God raised saw no corruption." Wisely, the Lord limited the indignity allowed evil men with the physical body of our Lord. "Not a bone of him shall be broken." "He saw no corruption." This absolute control in death, the ultimate rising from the tomb, and the empty tomb were the basis of the hope of our brethren and ours as well. This was their comfort in such an hour, and is our comfort. This lights up the grave today, as it lit up the tomb for them.

The Gospel

Pre-eminently these men were believers of the Gospel. Then also they were preachers of the Gospel. This is what endeared them to us in the largest way. No wonder that the Holy Spirit in the brief account of the life of David places this Gospel in the divine record. The text speaks of the "forgiveness of sins," and a perfect "justification." This peace and this perfect standing were the hope of our brethren. Through this Gospel and the hope it affords we trust some day to meet our brethren. What a day!

A young man working on the Limehouse Docks in England heard a minister by the name of Henderson, preach from the text: "Being justified by faith, we have peace with God through our Lord Jesus Christ." Being impressed, he had a conversation afterward in the vestry. Next day he sailed on the steamship "London," which became a total wreck. Months passed, and a sailor came to the clergyman and said, "Are you Mr. Henderson?" "Yes, I am." "Then," he replied, "I come to you with a message from the dead. I talked and prayed with a young man on board the 'London' who had heard you preach from the text, 'Being justified by faith, we have peace with God through our Lord Jesus Christ.' He was in earnest, but he did not seem to get into the light until a few minutes before the wreck. He and I were told to launch one of the boats and to help man her. While doing so, he said to me, 'Mate, if you get to shore, be sure to tell Mr. Henderson that it's all right; being

justified by faith I have peace with God.' By some accident he failed to reach the boat when the rowers had to pull for their lives from the settling ship. The last thing I saw of that lad he was up in the rigging, waving his hat, and shouting across the waters, 'Being justified by faith, we have peace with God through our Lord Jesus Christ.'

Here we bid our fellow laborers farewell—not without deep heart emotions; we shall miss them; we shall miss the fellowship in their homes; we shall miss their faces; we shall always miss their messages. Profoundly, we want to thank God for their lives and their heaven-inspired ministry. May the Lord bless their own, their congregations, and the communities they served.

THE PASSING OF A CHRISTIAN SURGEON—DR. HOWARD A. KELLY

Luke, the beloved physician.—Paul.

The noted and widely-known surgeon, Dr. Howard A. Kelly, Baltimore, Md., died Jan. 12, 1943. His circle of friends is vast both among medical and Christian groups. He made great contributions in both directions. He won distinction as a specialist in gynecology and obstetrics, and was a pioneer in the employment of radium for the treatment of cancer.

He is the last survivor of the original "big four" of the medical school of Johns Hopkins University, which was organized in 1889; the other three were the Canadian-born Sir William Osler, Dr. William H. Welch, and Dr. Henry H. Halstead, and it was largely through their labors and skill as teachers that the school rapidly acquired an international prestige which has never been lost.

He was a man of whom any country and any profession could well be proud. The professional competence and services of this surgeon were of the highest order, and both as a practitioner and teacher he made great contributions to the advancement of medical knowledge. He was a public-spirited citizen who gave an enlightened leadership to good causes.

The "Globe," Toronto, Ont., spoke of Dr. George W. Crile of Cleveland, personally known to the writer, who died Jan. 7, 1943, in a way that is equally true of Dr. Howard A. Kelly:

The medical profession has been the target for considerable criticism, often offered on the ground of its professional conservatism, but a great deal of it is undeserved, and too little credit is given for the contributions which it has made and is still making to the betterment of the lot of mankind. There is no more useful member of any community than a skilful and public-spirited doctor who is animated in his work by other motives than material gain, and he often can exercise more influence for good than any other citizen of his locality. One great merit of the wise and experienced doctor is that he is usually a sworn foe of social pretentiousness and snobbery, because, having seen all sorts and conditions of men and women stripped of their pomps and vanities as they lay on beds of sickness, he knows that differences created by rank and wealth are largely superficial and temporary, and count for little in the eternal scheme of things.

Many doctors are zealous advocates of humanitarian reforms which will remedy social injustices and reduce the inequalities of life, and in these days, when there is much talk of national health programs and campaigns for better standards of nutrition as agencies for the building of a finer society, the medical profession is coming more and more into its own, with the prospect of useful work as an instrument of human progress. Its members are constantly striving for improvements in their professional technique; and for the advance which recent

years have witnessed they owe a great debt to such a doctor.

Through Dr. Kelly's practice of spending his annual holiday in Muskoko, he acquired a deep and abiding fondness for Canada; he revealed this interest by writing occasional letters to newspapers on public questions. He was a great lover of the outdoors. He was an ardent lover of the Creator of this wealth of beauty and health. Here he was wont to restore the resources of energy which he tapped during the year with his tremendous responsibilities.

Among Christian groups he is known for his attitude toward the Bible, the fundamentals of the Word of God, and his evangelical emphasis. In spite of the fact that he had so many earned and honorary degrees so that no card of reasonable size would hold them, he was an humble student of the things of God and the sciences of the day. He was a determined foe of evolution. He believed that when men understood their sciences and knew the Word of God fully that there would be no contradiction. He believed that the same God which spoke in revelation was the same God which acted in creation. To him there was no clash between real science and Biblical theology. His defenses and apologetics will live until the end of time. However, it must be said that he was no rabid fundamentalist but a believer of all the fundamental teachings of the Word of God. He was the dual embodiment of Christian and scientist; a credit to both groups and a discredit to neither group.

Dr. Kelly will continue to be known in Canadian Christian circles because of his pilgrimages to Canadian Keswick, Ferndale, Ontario, one of the most widely-known summer Bible conference centers of the North American continent. To this place of recreation and spiritual refreshment come annually the world's best known Bible teachers from this continent and from across the sea. Among these able expounders of the Word he was one of the most beloved. His voice spoke much from this and other platforms. Here the public at large could come close up to this venerable surgeon. The healthy atmosphere of Keswick and the spiritual tonic of the conferences were doubly enjoyed by Dr. Kelly. He will live in memory for many years amid the groves of pine and cedar. Here oft he stood and listened to the lapping of the quiet Muskoko Lake waters. In the silences of these forests he loved to stroll. From these outdoors he would return to sleep the refreshing sleep of youth.

To the writer one incident in the life of this noted surgeon will never be forgotten. While he was motoring along the highway, out from the city of Baltimore, on a very hot day, he requested the chauffeur of his car to stop at an old-fashioned farm house. He noticed the spring house. Alighting he walked to the stone house and knocked at the door. Presently a young lassie came to the door. He said quietly,

"I wonder whether you would like to give us a cool drink of spring water on this very hot day."

She replied, "Certainly," and hastened for pitcher and glasses. On the way to the spring house, she said, "Would you like to drink some ice-cold milk as well?"

Dr. Kelly replied affirmatively. After ample refreshment from the drink, he requested the bill. She replied, "Nothing, sir, I wouldn't take a cent. If I did my father would call me a cheap sport."

Some months later when Dr. Kelly was arranging the operation schedule of the day with the chief nurse, he noticed a familiar looking name and address, concerning which he commented thus: "That's the girl who gave us the refreshing drinks on the Baltimore pike." He made this request promptly: "Place her on my list for the day." Later on, some ten days later, he asked, "How's the

girl from the Baltimore pike getting along?" The nurse replied, "None too well." Dr. Kelly spoke: "That's strange; there was no infection." To this the nurse replied, "It's not the operation, but her constant fretting about the bill. She wonders how her father will ever be able to foot the bill." Dr. Kelly said, "Let us end the suspense, and give her the bill." They immediately went to the hospital office. When the bill was handed to the surgeon, he gave it to the nurse, saying, "Give it to the girl." The nurse hesitated and asked, "Doctor Kelly, as nurses we are not to question your orders, but may I ask a question?" He said, "You may." "Dr. Kelly, how do you expect this large bill to hasten her recovery?" The doctor said, "Give the bill to me." Quickly he wrote across the bill these words, "This entire bill was paid in full by two glasses of milk given to a thirsty surgeon on a very hot day. By your friend, Dr. Howard A. Kelly." It is needless to say that this hastened her recovery.

Some months later, Dr. Kelly was on the operating table in the same hospital with a life and death operation pending, not merely a major operation. Before the surgeons proceeded, he spoke as follows: "As a surgeon, I know the seriousness of my operation. From this table I look into eternity; I may never wake up from the anesthesia. But I want you to know that I know where I'm going. In that world I have a very wonderful friend, who nearly two thousand years ago paid my bill in full when He died in my stead, the Lord Jesus Christ. You may proceed. I am ready."

It is our fond hope that all which he spoke then was true on the eve of his actual departure, some years later. May the Lord grant us many more spiritually-minded, beloved, Christian surgeons.

THE AGE LONG PROBLEM OF YOUTH, 17-21

Two business men and a professor were talking to me on a railway train a few weeks ago and were making a united indictment against the age of "Seventeen to Twenty-one."

They almost personified it. Seventeen to Twenty-one was a malignant demon turned loose upon the world for its destruction.

One might have thought that they expected the American boy to jump from sixteen to twenty-two over night.

The professor led off with a recital of some awful statistics, most of them vague, concerning the crimes of banditry committed by young men and boys in their determination to get easy money for extravagant pleasures. Of course none could say him nay because one cannot pick up a daily newspaper without reading of crimes of violence and outrageous daring, perpetrated by boys still in their teens.

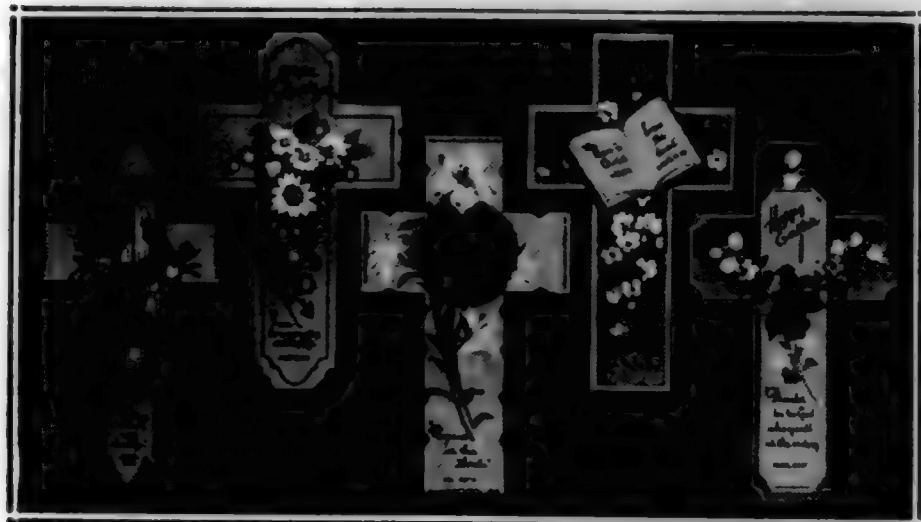
But I ventured to challenge all the deductions of the group concerning the responsibility. They laid the offense to youth itself—said it was uncontrollable, as youth had never been in any other known period of history; that it was idle; that it was selfish; and that it would wreck the world if it should continue in its present course.

Now I do not believe that a boy properly trained at home and at church until he is of the age of sixteen years and 364 days, passes—in the night preceding his seventeenth anniversary—from good character to bad character. I do not believe that any startling change of any kind occurs. At seventeen he is the expression of antecedents developed in him through all the years up to that time. There is many a father who cannot or will not take time to visit with and train his boy while that boy is growing from ten to seventeen, who is compelled to take time later on to visit with the boy in the county jail or the reformatory.

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No. 1424 THE LORD IS RISEN, each, 10c; dozen copies, \$1.00.

Mennonite Publishing House, Scottdale, Pa.



No. 782



No. 1013

Christian Monitor, March, 1943

The fault is not with Seventeen to Twenty-one.

The fault is with Thirty-five to Sixty. If Thirty-five to Sixty will do its duty the world is in no danger from Seventeen to Twenty-one.—Selected.

AN APPEAL TO THE PRESIDENT

If President Roosevelt could have set before him in panoramic review all the crimes and suffering which have been caused by intoxicating liquors since the return of liquor in the United States, we are quite sure he would not be long in taking action against this terrible evil. There are many who claim that beer is in no sense intoxicating, but recently there was a tragic wreck of a train in Jersey City, N. J., and at least ten passengers were killed, and scores were injured. It was found upon investigation that the motorman was undeniably intoxicated. Just a little while before the accident he had five glasses of beer, which is not intoxicating, supposedly, yet he was undeniably intoxicated. He thought he was going to Newark, N. J., from New York, but the exact opposite was the case.—Selected.

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SCOTSDALE, PA.

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April, 1943

MAR 30 '43

CHRISTIAN MONITOR

Risen for Me



*"Risen for me, risen for me,
Up from the grave He has risen for me;
Now evermore from death's sting I am free,
All because Jesus has risen for me."*

MYRTLE LEONARD FINDS PEACE

By Cora M. Baer



TIME dragged slowly along. Myrtle Leonard sighed wearily. She tried to adjust her pillow with her one good hand, but it takes two hands to fix a pillow, so she finally stopped, even though the hard lumps made her head ache. She grasped her shriveled, paralyzed hand with her good one and pulled it across her breast, and then, because there was nothing else for her to do, she closed her eyes wearily and thought. Thus she lay, just thinking. Sometimes she thought her very thoughts would drive her frantic. Sometimes she grew bitter and defiant as her thoughts kept going on and on—sometimes clearly—sometimes incoherently. For since she had a stroke her thoughts sometimes played a tantalizing, maddening game of hide and seek. Now they were there clear, and then they were jumbled or altogether gone. Sometimes she wished they would stay away, then again she would grope back and seek for them until once more she went on thinking, thinking.

She had been too busy to do much thinking before her forced idleness in bed. Trying to bring up a good-sized family and constantly fighting against poverty, had kept her occupied. Now her thoughts went back to times when her husband had been for months without work, and it had taken all her skillful planning and skimping to keep the mouths of their little ones filled. Then her thoughts carried her back to those dark times when he had work, but too much of the paycheck went for drink, which changed him from a considerate father into an unreasonable tyrant. Those were dark thoughts that left her too weary and bleak to weep.

Just then her thoughts were interrupted by a knock on the door. They were some of those church people, from around the corner.

"Yes, tell them to come in. It will give me something else to think about," she said.

So they came in and visited for a while; then they asked if she would like to have them read from the Bible and have prayer with her.

"Yes, I would enjoy it," she heard herself saying.

So they read from Isaiah 53. And, as they read concerning the suffering of Christ as it is foretold in those sublime words, something new awakened within her consciousness, something she thought was dead.

"All we like sheep have gone astray; we have turned everyone to his own way—"

"Astray? Like lost sheep—wandering—"

She hardly heard the words of the prayer for thinking.

"Must you go so soon?" she said as they arose to leave. She was afraid of her thoughts, these newly awakened thoughts.

"Yes, we must go now, but we will come back, and here is something for you to read," was the answer.

"Do come back again, and thank you for coming. When one has to lie abed time hangs rather heavy."

Then they were gone, and her daughter who took care of her was busy getting supper for the family. So once more she was alone with her thoughts. This time they went back to her girlhood days. Those were

was standing at her side telling her that it was no use, for she had prayed and it didn't seem to do her any permanent good. Then she remembered how she began to grow careless about her prayer life and Bible reading until finally she had no real desire to pray. That was about the time she began to associate with some young people who were not Christians. At first she tried to live a Christian life, but she was afraid of their ridicule, so she kept quiet, and before she knew it she was going to the same places and enjoying the same ungodly amusements they were. Then John Leonard, a young man in the community, began to show special interest in her. She was rather uneasy at first because she knew he was not a Christian. But she put aside her convictions by telling herself that when they were married and settled down he would begin to think seriously on things like that.

Then they were married. John still was not a Christian, and Myrtle was only a nominal one. She recalled how several times since they were married she had broached the subject concerning spiritual things. But it seemed John was too busy trying to provide for his growing family to give time to the things of God. She sighed wearily as she recalled how she had also become too busy to think of spiritual things and that her sons and daughters had grown up without the spiritual help which was their rightful heritage. How she wished those Christian workers who had visited her would come soon, for sometimes her thoughts, coupled with the weight of sin on her heart, threatened to drive away her reason.

Then once more one afternoon there was a knock at the door.

"I brought you a few more papers. Do you enjoy them?" said the girl who had been there before.

"I can't read them, my eyesight is so poor," said the sick woman.

"Would you like to have me read for you?"

"I'd appreciate it so much." And the invalid settled down to listen.

As the girl read she noticed that the woman in bed listened intently while now and then a deep choking sob escaped her lips.

As she continued to read her heart arose in prayer for the sin-burdened soul before her. Then bowing her head she prayed audibly to the Father, who was so very near right at that moment.

Rising from the chair at the bedside she said, "And now I must be going, for I have many more papers to deliver this afternoon."

There was a look of something akin to terror in the sick woman's face as she pleaded, "Oh, don't go yet. Can't you stay longer?"

(Continued on page 125)

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happy, carefree days, especially those days when she had learned to know her Saviour and realized the forgiveness of sins. She was very happy then. She thought that nothing would ever take this happiness away from her. Now, somehow, she felt desolate. When her daughter came with her supper she found her mother weeping.

"What is wrong, don't you feel so well?" she asked with concern.

"Never mind me," the mother said as she choked back the sobs. "I'm just feeling rather blue and discouraged—there seems to be such a load resting on me."

She tried to eat, but somehow the lump in her throat and the heaviness of her heart seemed to choke her.

"All we like sheep have gone astray," the words rang through her tumultuous thoughts. "Astray—in my own way—away from peace and happiness—O God—if only I could pray!"

How she wanted to pray, for she recalled times of real fellowship as a girl, but Satan

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EACH DAY A PEARL OF HAPPINESS

By Ursula Miller



ASTER 1942, and Retha knew that this day was the happiest of her life so far. The birds, it seemed, were almost bursting their throats in caroling praise to their Maker; Retha thought about the poem she loved:

"Hail to thee, blithe spirit,
Bird thou never wert
That from heaven or near it
Pourest thy full heart
In profuse strains of unpremeditated art.

"Teach us, sprite or bird,
What sweet thoughts are thine;
I have never heard
Praise of love or wine
That panted forth a flood of rapture so
divine."
—Shelley.

Also the trees, the grasses, the lovely sunshine, the sky—it seemed that if these should "hold their peace the very stones would cry out" in giving praise to their Maker. These were in their way pouring adoration to their Creator. Retha's heart too, added her hymn of praise to the chorus about her. How was it possible for one heart to contain for any length of time such sublime happiness as her heart held today? Retha wondered.

Today she and John had plighted their troth. Their marriage, however, was not to take place until midwinter. The reason for the postponement was in order that Retha could attend a church school in order to acquaint herself with the Word of God and the teaching of the church.

"Happy?" asked John. Retha and John were driving home from church.

"Oh, yes. And you?"

"I couldn't endure any more happiness, it seems," John said soberly "I am going to make just as much money as I can and save all I can, so that life will not be too hard for you. With the best I can do the home I can give you will be very, very poor compared to what your Aunt Celia did for you."

"O John, do not think of that. Think about us, you and me, having a home together, our very own home! And in spite of Aunt Celia's generosity I want to work and save for my linens for our home and for my trousseau and for my Bible course," Retha said.

"Dear heart," John said to her, "you dear one."

"I'll be so happy to have a real home—my own home! Aunt Celia was splendid. She was lovely to me, but she had her social life and to have a young girl thrust upon her—" Retha paused, and John said,

"And one, moreover, who developed queer religious ideas as she said."

"That was a terrific blow to her plans she made for me," said Retha.

"Well, she certainly spared no expense in your very fine education. We must be thankful for that the rest of our lives." This from John.

"I do appreciate that. But as you know she insisted that all the money she spent for my years in school would have given her so much more pleasure had she been able to spend it for a fashionable debut for me," Retha said.

"With a fashionable engagement and wedding to follow," added John.

"Exactly," Retha said. Then she added "God moves in a mysterious way His wonders to perform." We must go see her very soon and let her know of our plans, although she will not be surprised."

"We must do just that," said John, "And do you know what she will say?"

"I do. She will say, 'Engaged?' and glancing at my hands with her eyebrow uplifted she will say, 'What? no ring? A very strange cult these Mennonites.' But she will be very sweet and understanding about it as she will about the Bible course I wish to take. So this summer before school opens I want to learn good Mennonite housekeeping from the ground up as they say about learning a



HE LIVES

By Ursula Miller

The prison walls of death were broken,
When the Lord arose;
He thrust aside each binding token,
Triumphant over foes.
The crumbling faith of His disciples
Was reborn forsooth;
Their hearts with burning joy rehearsed
The resurrection truth.
"The Sun of righteousness shall rise,
With healing in his wings"—
This miracle their affrighted eyes
Saw in the King of Kings.
The gates of life were left ajar,
When from the grave
The Christ, with sacrificial scar,
Rose men to save;
And doors of mercy opened wide
Through the cross and tomb,
To a haven where His loved abide
In God's eternal room

Protection, Kansas.

business. Then you will have a good wife," she said archly.

"And in case you happen to miss one or two points there is such a thing as learning a few things even after you are married," John teased.

The summer passed most happily and swiftly, and Retha found herself in September in a small church school. Her roommate was the assistant matron, Maude Lane. Retha had met many people, but never one like this one before. For one thing she never learned all the suave diplomacy concealed in Maude's mind and which Maude insisted was her method of keeping peace between herself and the girl students. Her method was this: after an affair with an offender, Maude would rush into her room and burst into a furious and terrific tirade against the hapless offender. She never quarreled with Retha; far from it; neither did she quarrel with the girls. She just quarreled. And when she had poured out all the irritation and anger that had accumulated for that day, Retha found her an interesting and even lovely roommate. Verily, thought Retha, I am still learning and not all from books. Indeed Maude was very much in awe of her rather distinguished roommate. Retha was humble and laid no claim to distinction; but her very background with her very dramatic conversion gave her a glamour that she did not seek but of which she could not be entirely unaware. Her engagement to a choice young Mennonite man had not lessened this keen interest in her life. Added to all this Retha's aunt visited her for a few hours one week end.

"Your young ladies are very sweet," she had said to the matron in charge. After her departure when Retha and Maude were again alone in their room, Maude said shyly, "Your aunt is very friendly and lovely."

"Of course. My aunt is always friendly," Retha replied.

"But I thought"—Maude stammered in confusion.

"Yes?" Retha questioned her kindly.

"Well, we heard she disowned you for your religion," she spoke quickly.

"Oh no! A mistaken idea entirely. She is not unfriendly to my church, but she cannot understand it. And, moreover, she would prefer giving me parties, lovely dresses, jewelry, and the like. But she is very friendly to me, also to John. And to you girls, as you must be aware."

"Your conversion was so dramatic and so complete. It has meant so much to us here at the school. But weren't you ever taught religion before?" Maude could not help asking. Nor could Retha quite conceal a smile at the question.

"I will answer you truthfully. I was not taught as you girls have been. But I had a Bible and read it; I was also a very serious person, even from a child. And my aunt is religious after her fashion. She attends church occasionally; she gives large sums to charity; and she is very, very loyal to her friends and her standards."

"Tell me something about how it happened—your being converted and becoming a member of a plain and simple church," Maude asked timidly

"Very gladly," Retha said kindly. "I have already told you that I was serious of mind and that I had read my Bible. However, there was Aunt Celia who wanted me to have a frivolous life, a good, and a gay time. I don't believe she knew just what always took place in the midst of all that gaiety; she herself is a sincere and upright person in spite of her worldliness; so she cannot imagine anyone in her set being otherwise. But that night things were bad; there were a few strangers in the group, and such noisy carousing and drinking and singing of silly songs I hope never to see and hear again. And in rushing from night club to still another night club I slipped away and became lost. In looking for a taxi I found the Mennonite Mission. The rest you well know; I was converted and found a Saviour. And never in all this world could I or would I go back to that sort of a life anymore."

"Not even if your aunt never gave you a penny?" asked Maude thrilled.

"Not for all the money in the world, or even the world itself," said Retha.

"Also that same evening I met John," Retha said after a moment's silence.

"Was he at the mission?" Maude inquired. "He is not a mission worker."

"He was there that night," replied Retha.

"Did you dream then that he would become your husband?" Maude could not refrain from asking.

"Not then. I was not dreaming of husbands that evening. I was escaping from sin and hell and seeking a Saviour to save my soul." Retha said soberly.

"But later?" Maud insisted timidly.

"Later, yes. That evening and for some time John merely stood as a sample of fine, clean, young manhood. Still later, however, the mission workers, and often John too, and other church people came to Aunt Celia's house to teach me the way of life before I was received into the church."

"It is a lovely story to happen to a girl," Maude said.

"I think so too," dimpled Retha. "Aunt Celia admires John tremendously, but she never ceases being astonished at what she calls the Mennonite cult."

"What will you do if John is called to camp?" Maude asked Retha a short time before the latter left school for home.

Retha looked at her a long moment before replying. Then she said thoughtfully, "I found a Saviour; I found a church that I love; I am about to marry a man that I shall always love; I have always had a deep, a burning desire to have my very own home. You see I lived in my aunt's home. She was kindness itself, but it was not the same as having a home



"IT IS FINISHED"

By Beulah R. Ellis

"It is finished!" cried the Saviour,
But to me it wasn't clear;
Satan stayed so close beside me,
And he whispered in my ear,

"You must prove that you are worthy,"
And I listened to his tale,
But the more I tried to please God
The more I seemed to fail.

I prayed, but victory did not come,
I was filled with doubts and fears;
My sins lay heavy on my heart,
Brought me many bitter tears.

But He taught me, "It is finished!"
There can nothing added be
To the perfect work of Jesus,
Which He wrought on Calvary.

So I turned my eyes to Jesus,
Looked away from sinful self,
"In my flesh no good thing dwelleth,"
He is all my righteousness.

I must never try to merit
With my "filthy rags" the gift,
Which alone our Lord has purchased
By the precious blood He spilt.

"It is finished!" O my Saviour,
I will never doubt Thy Word,
Satan now has lost his power,
Thou dost perfect peace afford.

Every sin of mine was covered
For on Thee it all was laid;
When Thou gav'st Thyself a ransom
Every debt of mine was paid.

Through Thy resurrected body
God accepts what Thou hast done,
And owns me as a child of His
Joint-heir with Thee, His Son.

Oh, believe that "It is finished!"
Every one who would be free,
Then with joyful heart go serve Him
In a life of victory.

Nairn Centre, Ont.

of your own. And now I am about to have this desire for such a home granted. If John had to go I would be very sad. But I would also be fair about it. If I grieved too much about it too many other people would become sad, too. So I will leave my burden within my God and trust Him to give me a home."

Maude came to Retha's wedding, a lovely but simple church wedding. Aunt Celia was there, too. As she kissed Retha good-by, her aunt said, "You have a fine husband. All your little caps are so charming, my dear, and so quaint."

And now Retha had her desire fulfilled. She had her very own home, a very simple house with the furniture to match. Aunt Celia, when she saw it, said to the young people, "Move to town, and I'll give you any house you choose within reason."

But the happy pair shook their heads, "I'm a farmer," John said simply. How deeply and keenly they treasured and cherished their happiness! Each day was a separate pearl of happiness to be laid away in memory's chest of jewels. Because—this period of joy may end, as it did for John and Retha.

When Aunt Celia heard of John's having to go to camp that was something she understood—going to war. She came at once. But upon her arrival when matters regarding John's belief and being a conscientious objector were explained to her she insisted that she was profoundly astonished. "Why you Mennonites allow God to rule every detail of your life!" she exclaimed. Then after a long silence she added, "Why that attitude takes more courage than simply to fall into line. I admire the belief deeply, though I must confess I cannot understand it. Retha, of course must come home with me at once."

But Retha refused. "No, Aunt Celia, I am staying in our home church and in our neighborhood for the present. Plans will develop for me. I can do teaching or such other work as I can get, thanks to your generosity in sending me to school. But for the present I must remain here until I see where my work leads me. When John comes home we shall have our home again."

"You dear," Aunt Celia said, as she kissed Retha good-by, "You are a good girl, and your husband is a fine man. I envy your beautiful life, hardships and all. And I know the God into whose Hand you have given your life will bless you and give you deep peace."

Easter 1943 John had said his farewell to his parents and friends. He and his young wife were standing on the porch of John's father's home waiting for the automobile which was to take him and several other young men to the train en route for camp.

"Happy?" he asked Retha.

"O John, so happy but so very sad, nevertheless. This has been a glorious year for me. And you?" she asked her husband.

"Very happy and very sad. I think we young people must not pity ourselves too much. Mother and Dad did not need to store their furniture and leave each other, true. But they are suffering deeply and acutely for us. Many people are suffering, and we must find our happiness in something

deeper than the externals," John said.

"O John, how true! I am so glad you see it as I do. Do you remember what Browning says,

"Grow old along with me,
The best is yet to be,
The lost of life for which the first was made.
Our times are in His hand
Who saith, A whole I planned;
Youth shows but half; trust God see all, nor
be afraid."

"That is exactly right. Our happiness is deeper than the surface, and in having this deep joy for ourselves we are given opportunity to help our fellow beings as well."

"O John, that is so true. And another thing, if we insist on being miserable while we are separated we can never find happiness

when we can be together again."

"Wise girl, Happiness is more than a state of being; it is a habit."

"John, I believe God is teaching us to lay hold on eternal things, on spiritual values; not money, and houses, and lands, and automobiles, although those are essential to our manner of living and not to be minimized. So while we are separated I want each day to be a gem of having and giving joy. John, let us not pity ourselves and make others and ourselves miserable," Retha said in parting. "Let us be happy."

"My sainted little philosopher," John said. "Who am I to deserve a wife like you?" The automobile came and John was gone.

And the Easter of 1943 was also passing into history. Protection, Kansas

SPRINGTIME AND SUMMER BIBLE SCHOOLS

By C. F. Yake

Bro. Yake, who is Secretary of Summer Bible Schools of the Commission for Christian Education and Young People's Work, has a timely message for us this month. Let us remember that in the springtime and at all other seasons of the year we should be diligent in sowing the good seed of the Word of God.

The Summer Bible School season is at our front door. Springtime is here in full bloom. The season of planting has arrived. Everybody is moving with renewed invigoration. There is a step-up in activities, and multiplied duties seem to be demanding more of us each sunshiny day. Over and above all are the beautiful sunshiny skies, the pleasant atmosphere, songs of happy birds, and the fragrance of green things and of the plowed earth. About us is the verdant earth which has become green almost over night. Blossoming fruit trees add beauty and fragrance. All in all it is a most pleasant season. And because of it we should be drawn closer to God.

In spite of the fact that God has so richly blessed the world and people with His material blessings, and has made it possible for them to enjoy His goodness, the world is torn to pieces with strife and hatred. Suffering millions are crying in anguish and in want. Thousands have given up the breath of life, and many more are passing into eternity day after day. The forces of evil are constantly contaminating the best of the earth to the lustful satisfaction of mankind, but in the end to man's material and eternal destruction. What a strange combination of things,—the great and abundant material blessings of God, plus the spiritual, and the hard picture of sinful man's doings and suffering besides! Surely here is a place for hope; surely here is a place for the anticipation of a golden day to come.

But we need not live in the future to live happily in spite of circumstances as they are. We need not wait for tomorrow to enjoy the pleasures of heaven. We need not look to the far-distant beyond to enjoy a golden day. It is a fact that unless such a day is enjoyed now it will hardly be enjoyed in the years to come or in the ages to come. We must make today a golden day. We must make today a day that inspires hope and brings pleasure as well. We must make today a day of genuine happiness and spir-

itual blessing if we expect to realize the same in the days of tomorrow. And one of the ways of having a golden day today, of having a joyful pleasure and peaceful satisfaction of soul now is to teach the Word of God, to love its precepts, and to become more intimately acquainted with the Creator and His Son Jesus Christ.

Summer brings a unique opportunity of giving to the boys and girls teaching through the summer Bible school. Now is the time to prepare for a Bible school for the children during the summer days of their vacation. They enjoy going to Bible school. They enjoy receiving instruction in the Word of God. They enjoy memorizing precious verses from the Scriptures. They enjoy singing beautiful hymns and choruses and gospel songs. They enjoy special fellowship with qualified Christian teachers. They enjoy the spiritual environment which the school creates and maintains. And remember that one way of having Christian men and women of tomorrow is to have Bible instruction for boys and girls of today.

Perhaps in your congregation you have all plans made for a summer Bible school. You may have your organization, you may have your teachers, you may have enough money in your treasury, you may have everything completed to begin school. If such is the case, well and good. God bless you for it. On the other hand you may not have even begun. If such is the case, then may these words inspire you to plan for a summer Bible school. Arrange with the responsible parties in your congregation for a school. If an organization is needed, secure it. Select a superintendent and teachers, and plan the work. Decide on a budget and plan to raise the money. If in such planning difficulties confront you, then face these difficulties courageously in prayer and in wisdom.

One of the difficulties which we constantly encounter in our work today is rationing. It is beginning to affect every phase of our life, and if we see things clearly it will affect life

and living more intensely in the future than it has in the past. Under such circumstances it is easier to take the easy road than to take the more difficult course in the matter of having or not having a summer Bible school. It is always easier to sit complacently by than to be actively engaged. It takes less energy to have no summer Bible school than it does to promote one. And with so much spring work all around it is easy to push summer Bible school to the side as a secondary matter and forget it. On the other hand, summer Bible school is not a secondary matter, it is a primary thing; it deals with spiritual values and spiritual sowing. Farming and planting deal with material sowing. The material lasts for but a season; the spiritual endures for the present and for eternity. We cannot afford to sow materially and not sow spiritually. We could better afford to sow spiritually and not materially, although Scriptures condemn negligence and indolence.

Help is scarce in many places,—yes, in most places. It is impossible to secure needed help in many instances, and that too presents a difficulty. But in spite of this difficulty we dare not shirk duty in connection with summer Bible school. The Word of God needs to be taught, and unless we teach it to our children and to those in our community for whom we are responsible nobody else will teach the Word and they will grow up as heathen. And God will hold us accountable for that.

Throughout the church this year we are responsible for the summer Bible school instruction of at least 30,000 children and young people. That will require about 3,000 teachers. Unless you have a Bible school in your community it simply means that some children will not get the Word of God and there will be one school less than there should be,—and there should be 300 schools, by the grace of God. Each one must recognize his responsibility and do his part in this great task of teaching the children the Word of God. God holds us accountable for it,—not only here and now, but also in the day of judgment.

Plan to have a summer Bible school, and work your plan. If you have not received from the Mennonite Publishing House a catalog of summer Bible school material, address the Book Store at Scottdale, Pennsylvania; or go to your nearest Branch Store and see the material that is available. Every need as a rule has been provided for, but if what you need does not seem available, feel free to inquire. An effort will be made to provide it. An interesting summer Bible school circular should also have found its way into your home by this time. In case you did not receive a copy, and would desire one, address the Mennonite Publishing House also. May we together have this for our motto: "More Summer Bible Schools for More Children!"

Scottdale, Pa.

Dear Lord, if we Thy guidance seek,
Sincerely seek to do Thy will,
The listening ear will hear Thee speak;
Thou leadest all Thy children still.

—Veda Group.

CHRISTIAN MONITOR PULPIT

EASTER SERMON

By Clayton L. Keener

TEXT: They that hear shall live.—John 5:25b.

The Apostle John gives us an insight into God's divine plan for the human family. As we think of Easter and endeavor to give a Christian meaning to the day we find our case aided by the use of unfolding scenes in God's universe of nature. Possibly the first buds to swell noticeably during their dormant winter period, as though they were impatient to burst forth, are those of the buckeye or horse chestnut. In the dead of winter, long before the crocus shoots forth or the bluebird wings northward, we can learn a lesson from these twigs. If a twig is cut from the tree and placed in water in a warm room where it can receive sunlight, the bud soon bursts its outer protective coat by breaking the gluey seal which keeps moisture from entering. Next the inside cottony down, which protects the bud against damaging frosts, is torn asunder by the swelling leaf buds. These in a few days will unfold in all their dainty splendor, growing eventually into a size quite comparable to that attained months later by their sisters outside. Even the blossom buds develop and sometimes may open indoors. God has given the buckeye tree its life just as He has endowed the human race with life. One of the many distinct differences between the two is the period of dormancy. As the leaves drop from the trees upon the approach of winter they become to all appearances dead for a season. How thrilled we become each spring to see new life or rather a renewal of life showing forth over vale and hill as the trees burst into green.

A second illustration from nature is quite helpful to our better understanding of the significance attached to Easter day. A cocoon gathered from a twig in the wood will to all appearances be as dead as the twig itself, perhaps seemingly more so; but after it has been placed in a warm room for a few weeks we see a change taking place. The silken threads at one end are being cut asunder and shortly an exquisite moth emerges to a newness of life in a strange world. When this emergence occurs in nature's own time out-of-doors there awaits the moth a world of activity and growth, with its flowers upon which to feed and its plants upon whose leaves she lays her eggs.

These are but two examples of myriads in the plant and animal kingdoms which show us very clearly that life emerges from a state of apparent death and helplessness. No one doubts that these things occur, even though no man can give a full explanation of what takes place and how or why the change is brought about. One thing is not disputed but agreed to by all rational beings, i. e., these

things DO TAKE PLACE.

In God's Word we are told of One who said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" He arose triumphant over death, hell, and the grave and ascended far above the earth and sky. For Him the grave held no terror, and death had no power. The grave clothes did not hold him bound. The seal on the tomb and the stone at the entrance could not bar His exit. The soldiers were ineffective to prevent His escape. And so He, who said to a dear friend, "Lazarus, come forth," Himself emerged from the man-made tomb in triumph. He needed no intercessor, no elixir, nor intermediary. Why did He die a natural death and submit to burial? That the power of God might be revealed in His resurrection, yes; but above that we have a great truth here revealed. Just as Jesus Christ incarnate died and was buried, so man dies and is buried, and just as certain as Christ the Son of God arose so there shall be a resurrection of man from the grave.

God through Paul makes this very clear in the letter to the church at Corinth: "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:16-19).

The efforts of thousands of men and women are being utilized to safeguard life. Research is continuing the quest for remedies and cures of maladies which shorten life. Man considers the death of youth and men in their prime as untimely and impairing our industrial advancement and lessening our economic security. Hazards in industrial life, in school, on the highways, at home, have been catalogued and protective means established—all this that life may not cease untimely. Unless man learns of these efforts and co-operates by taking proper precautions these efforts will not help him live. The Christian believes that God wants him to exercise care in his everyday life concerning his physical well-being. It seems certain that God would not approve lack of proper standards of health and safety.



While our continued life here and our activity afford us joy and satisfaction, there is a greater joy than this earthly physical joy which does not endure. The spiritual life, which is eternal, so far outweighs natural life that man's finite mind cannot make a comparison nor could it grasp the difference if it could be portrayed. Jesus, Himself, speaks the words of the text: "They that hear shall live." Jesus was concerned that mankind might have the eternal life and have it more abundantly.

We shall live in this life in newness of life and in the resurrection day shall shine as the stars in the firmament. Life in Christ is a partnership which assures success in our present life and is a perpetual union, broken only by man's disobedience and disloyalty before his physical death. God's plan for us is to live and not to die. He has work in His vineyard for His children. He cannot use a corpse. He needs reapers in His harvest fields. He calls men who are rugged and strong to brave the storms in life's sea and to become fishers. God has a message to be carried. It is a vital message; it is a joyful message; it is a healing message; it is a message of salvation, viz., "They that hear shall live."

A drowning man, who is rescued from a watery grave and resuscitated, remains grateful all his life to his benefactor, because he enjoys to live this life upon earth. The look upon his face as the lifeblood begins to circulate again and fill his veins is a rare reward for the rescuer. Many persons are daily dragged to utter depths of despair, degradation, and ruin far more insidious than the briny deep. Their archenemy, Satan, seeks whom he may devour and chains them so that they think they cannot rise to the surface and breathe again. Jesus said: "They that hear shall live."

O Christian, think of the joy that you will receive by rescuing sin-shackled lives when you tell them the story of Christ and His saving power! There is not an "if" clause, no condition except that they hear. How can they hear unless you first speak? Do you want to live and to help others to life? Christ has commissioned you. You are bought with a price (His blood). You are not your own. You must heed if you value life. "They that hear shall live." There is no doubt about the goal—life. The word s-h-a-l-l is as definite and emphatic and sure as the English language can make it. This is a rich promise. Cherish it; make it yours; accept it; hear Him and live.

Nottingham, Pa

"Faith is more than a foolish venture; it is a glorious adventure: not a leap in the dark, but a bold seeking for the light."

Editorials

"Risen for Me"

In the song from which these words are taken the poet has beautifully expressed the personal aspect of the work of Christ in making possible our salvation. It certainly makes the Easter season much more meaningful if each one of us can say of Jesus, "He was wounded, He died, He has risen, He is living, and He is coming for me." It is the aim of this editorial to help us to appropriate to ourselves the redemptive work of Christ in all its scope and efficacy.

Such an appropriation requires both knowledge and faith. We need to know that Christ came to earth in God's appointed time and way to be the Saviour of the world. We need to know that we were lost in sin, with no hope of salvation apart from the plan which God provided for us through Christ. We need to know that Christ suffered and died for our sins, and that in this atonement He potentially took all our sins away. We need to know that He did not remain in the tomb but that He actually arose from the dead by His own power and that He came forth as the "firstfruits of them that slept" to show that He had robbed death of its sting. We need to know that He has ascended to heaven and is seated at the right hand of God as the Advocate and Intercessor of all those who are His true followers. We need to know that He will some day come again to receive His own unto Himself, after which they will ever be with Him in the world to come.

But such intellectual knowledge is not sufficient to assure our possession of the great spiritual blessings which He came to bring to all men, including each one of us as individuals. We need to appropriate all of these great truths to ourselves by faith in Christ as our Saviour and Lord and coming King. Potentially He saved everybody, but effectually only those who believe on Him. We trust that the great redemptive work of Christ will become more real to each one of us as we go through this another Easter season. May we all realize better than ever before that Christ died for each one of us personally, and that we need to accept His atonement by a saving faith that appropriates His atonement and resurrection as applying to us individually. If we have that experience then Easter will be full of meaning and blessing. If we do not have it, we will have received no permanent help through observing another Easter season. For us Christ will have died in vain and will have risen in vain. We hope, however, that all of us will enter into the true Easter spirit so that we may sing from the heart:

"Dying for me, dying for me,
There on the cross He was dying for me;
Now in His death my redemption I see,
All because Jesus was dying for me.

"Risen for me, risen for me,
Up from the grave He has risen for me;
Now evermore from death's sting I am free,
All because Jesus has risen for me."

Christian Training for Christian Service

This is the slogan of the Mennonite Commission for Christian Education and Young People's Work for 1943. It means that this year the matter of training classes in our congregations is to receive a special emphasis. These training classes, known in the past by such terms as Teacher Training, Mission Study, Bible Study, and Singing Classes, are nothing new in the work of the church. This emphasis is intended to remind us anew that we need constantly to keep on in this

kind of work in order to meet the needs of the rising generations and to keep our Christian workers refreshed and inspired and more fully instructed in matters pertaining to the various lines of Christian service.

To meet this constant need the Commission has revised its arrangement of training courses and has issued a descriptive pamphlet entitled "Christian Workers' Training." This general title embraces the following divisions of study: Bible Study, Bible Doctrine, Missions and Evangelism, Christian Education, Church History, and Church Music. The wide scope of the study and training classes thus sponsored at once becomes apparent. A few quotations from the pamphlet referred to may help us to get a better grasp of the intent and significance of these study courses.

"This is a revision of the former Elementary Teacher Training Course which consisted of six required units of study. It was sponsored originally by the Mennonite General Sunday School Committee and its subcommittee on teacher training. Through those efforts many teachers have caught a new vision of their task. Young people, as well as experienced workers, have received definite instruction in the technique of teaching.

"In recent years a growing conviction has been calling for a more general course which will have a wider appeal to a larger group within the congregation. For that reason this revision has been undertaken. Instead of limiting the student to only two areas of study the new course is expanded to six, and is made more flexible in its requirements for a certificate. This revision is designed to help attain a reasonable balance of emphasis on Christian living, Christian training, and the promotion of the various interests of the church through study activities."

While what we say here will give you a general idea of the program of the Commission for "Christian Training for Christian Service," you should have the pamphlet to get a full description of the courses and the plan for awarding certificates for successful completion of the studies. We call attention to these study courses so that congregations may plan to organize classes through the spring and summer, if that is suitable, and if not to think of having them in the coming fall and winter. Now is the time to study and plan for this kind of work during the remainder of the year. If interested write to the Christian Workers' Secretary, Huber A. Yoder, 114 Chapman Ave., Elkhart, Ind., for bulletins and further information concerning the work.

The Annual Easter Missionary Bulletin

For many years the Mennonite Board of Missions and Charities, in collaboration with the General Sunday School Committee and of later years, the Commission for Christian Education and Young People's Work, has each spring prepared and distributed an Easter Missionary Bulletin. The aim of this has been largely to promote the Junior Investment Fund and the Missionary Savings Boxes. Of more recent years Youths' Missionary Projects have been added to the list. This year, as usual, the bulletin will be distributed among the churches and Sunday schools, although it will appear in somewhat altered form. When you read the title, "Investments for Juniors, Savings Boxes for All, Projects for Youth," you will see at a glance the work which the pamphlet is intended to promote.

The leaflets will be in the hands of pastors, superintendents, and church and Sunday-school workers a few weeks before Easter. They will give helpful information to all who are interested in sponsoring this work. Easter is a good time to promote missionary projects, for the resurrection of Christ is what inspired the missionaries of the early church to go forth as flaming evangelists of the Gospel of Christ who died and rose again. May we continue that spirit this year, and all the years, and try by every legitimate means to instill it into the minds and hearts of our boys and girls and young people, to whom shall soon fall the active responsibility of carrying on the great work of bringing the Gospel to a needy world.

CHRISTIAN LIFE

IMMORTALITY

By Ralph Shank

"In the beginning God created the heaven and the earth"—and man.

Gaze into the heavens and behold the sun, king of the firmament. Every morning since time began he has come forth rejoicing "as a strong man to run a race."

As this great and mighty king sinks below the western horizon; the moon, his faithful queen, steps from her chamber in full glory. The myriads of stars off in unfathomable space dance for her night after night.

Down through the ages this greater light and this lesser light have ruled as their Creator decreed. Although they have served for centuries and millenniums the time will come when the sun shall become black as sackcloth of hair, and the moon shall become as blood: the stars of heaven shall fall to the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind: and the heavens shall depart as a scroll when it is rolled together. Rev. 6:12-14. "They all shall wax old as doth a garment," and pass away after fulfilling the purpose of their creation.

Look now to the earth with all her wonders. Turn to anything you will in this vast creation upon which we dwell, and you will find all things yielding to the elements, and eventually not only heaven but the earth also shall pass away.

Think with me for a moment of the course of man who is "fearfully and wonderfully made." Normally he enters the world in health, passes through childhood, full of glee and irrepressible energy, and enters manhood with mighty ambitions.

"Swifter than a weaver's shuttle" these days are gone. The hoary head and slackened step make it obvious to all that for this man "Life's evening sun is sinking low."

"The silver cord is loosed, the golden bowl is broken, and the pitcher broken at the fountain." At the end of the road he lies, colorless, cold and rigid.

Though the mourners give him a costly shroud and an ivory casket, in a few days he will be the very image of the emblem of warning which we see pictured on a poison package. Like the other things, he has passed away.

The skeptic and infidel view the reel to this point, but can see no further. Thus Ingersoll uttered the void and hopeless cry, "Life is but a narrow vale between the barren peaks of two eternities."

But we, through the hope given us in connection with the first mention of man and confirmed by many other scriptures, solemnly, yet joyfully, declare,

"Life is real! Life is earnest!
And the grave is not its goal;

Dust thou art, to dust returnest,
Was not spoken of the soul."

When Job was robed in the garments of suffering it was this hope that kept him steadfast. In one day his precious sons and daughters were placed beneath the sod and his possessions were swept away, leaving this "greatest of all the men of the east" stripped of almost every earthly comfort.

After this his health failed. Then it was that friends became "miserable comforters," and even his wife ceased to give him moral support.

Day after day found him on the seat of humiliation scraping his corrupting body with a potsherd.

"In all this Job sinned not, nor charged God foolishly" but lifted his voice in sublime poetry—

"Oh that my words were now written!
Oh that they were printed in a book!
That they were graven with an iron pen
And lead in the rock for ever!

"For I know that my redeemer liveth,
And that he shall stand at the latter day upon the earth:
And though after my skin worms destroy this body,
Yet in my flesh shall I see God."

It is this hope that has thrilled and challenged and encouraged the saints of all ages.

Abraham left home and kinsmen, becoming a pilgrim and a stranger in the world. He did it all in his search "for a city which hath foundations, whose builder and maker is God."

In Holy Writ we find the concluding remarks concerning a list of saints to be—

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DEPARTURE

By Irene Lillian Brown (1915-1941)
My soul shall go where there are pale, blue
summers,

And the brown earth accept my last re-
pose;
There will be soft singing in the twilight,
And I shall slip away when no one
knows.

While smoke arises from a friendly
chimney
And meets the silence of a gray No-
vember,
You will be dreaming by a hearth that's
lonely
And yet—somewhere—I too, shall re-
member.

But when the spring shall know a glad
returning
To the brown earth where I have been
so long,
You will find the grief has gone a little,
For with the spring there always is a
song.

"These all died in faith . . . and confessed that they were strangers and pilgrims on the earth" (Heb. 11:13).

Every true Christian will confess that he is a stranger in a strange land on a troublous yet hopeful pilgrimage.

The Apostle Paul breaks forth in profound eloquence as he contends for this blessed truth. Not only does he believe in the immortality of the soul, but like the ancient Job he knows that his immortal soul will be clothed in an immortal body.

For Paul and for all who follow him as he followed Christ this precious truth takes the sting out of death. The grave is for us only the rubterranean passageway to the dock of the angel ferry that shall carry us across the river of death and into Abraham's bosom.

The waves have been crossed; the storm is over. We peacefully pass through the pearly gates to join in singing sweet songs with the saints of all ages. There we'll look in the face of the One who made it all possible by bleeding and dying for us.

With what sincerity, enthusiasm, and perfect harmony we'll join in singing as the harpers harp the melodious "song of Moses the servant of God, and the song of the Lamb."

With what a mighty vibrant chorus we'll shout, "Amen," as we hear "ten thousand times ten thousand, and thousands of thousands" of angels "saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

O for the day when we shall view the "pure river of the water of life, clear, as crystal, proceeding out of the throne of God and of the Lamb." What a grand time we'll have when we can lock arms with Elijah, or Joseph, or David, or any other saint and stroll along the banks of that river discussing all their wondrous acts.

How precious the thought that some day the dark glasses will be removed and we shall see clearly and shall know as we are known! All hitherto unfathomable mysteries will be revealed "as the years of eternity roll."

And—

"When we've been there ten thousand years
Bright shining as the sun,
We've no less days
To sing His praise
Than when we've first begun."

Thus we conclude that this life is but a night in which we prepare for the dawning of an eternal day with God.

Resurrection morning! Eternity! Immortality! How these words thrill the heart of the child of God, but what terror they strike in the heart of the disobedient.

For him this life is but a dreary, darkening day which leads to a night of blackness and darkness for ever and ever. He shudders, and rightly so, at the thought of possessing a never-dying soul. He struggles in vain to escape the resurrection by leaving instructions for cremating his body and scattering the ashes to the four corners of the earth. O foolish mortal! Cannot he who had power to form man once out of dust form him again out of ashes?

Let no man be deceived, for he shall come forth at the resurrection of damnation. Woe betide the man who must stand before the Lion "from whose face the earth and the heaven fled away." "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31).

Opportunities are all past. The shades of doom have fallen. "Bind him hand and foot and cast him into outer darkness" is the eternal, unchangeable verdict. What a weird, helpless descent as he sinks into that awful abyss! The doleful wailings of those who have already reached the lake fill his ear. Fumes from the brimstone are cooking him. Instantly he splashes into the sulphurous, seething sea of fire and brimstone there to have the flames of hell blister the flesh and boil the very marrow of his bones eternally.

And—

When he's been there ten thousand years
With devil and his sons
He has no less night

To mourn his plight
Than when he'd first begun.

"I stood at the time-beaten portals.
Where many a pilgrim had passed
Out into the infinite future,
To be with the pure and the blest.
And musing in silent devotion,
Eternity seemed to draw near,
And strains from the choir of the faithful
I seemed in my fancy to hear.

"I lingered, and silently listened
To the dull heavy tread of the years,
And thought of the fate of the guilty
When Christ in His glory appears.
A shudder came over my spirit
As I thought what a moment might cost,
For eternity's stillness was broken
By the groans and the sighs of the lost

"I saw then the Judge in His splendor,
As He stepped to His great judgment seat,
And thought of the crashing of ages,
When time and eternity meet.
For time, who had laid many millions
To slumber in death's silent shade,
Shall reel at eternity's presence,
And sleep in the tomb he has made."
Harrisonburg, Va.

up the glad tidings and shout it into the ears of the dead, at the gates of hell, and all over the hillsides of Glory, "It is finished!"

What is finished? The dispensation of types and shadows that for four thousand years had been pointing to this event, is finished. The dispensation of service that worked around the cause in the realm of effect, that worked from the surface to the center of a man, is finished. The vast ecclesiastical system of patriarchs, hoary with age, is finished. Sin, that bound man in slavery and that had the power to work his final ruin, is finished. The great plan of salvation, which had been in the mind of God before the foundation of the world, is now finished.

After three hours of dense darkness, God withdrew the drapery of darkness that hid Him from human gaze. For it was not for anyone to see Him in His superlative anguish. And now that the darkness had disappeared, all look toward the top of the hill and see Christ hanging upon the cross.

"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, . . . besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they break not his legs; but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water" (Jno. 19:31-34).

There came a man, being a disciple of Jesus, and asked Pilate if he might take away the body of Jesus. Permission was granted, and he took the body of Jesus. Then came Nicodemus, which first came to Jesus by night, and brought a mixture of myrrh and aloes. Then took they the body of Jesus and wound it in linen clothes, and took Him to a garden near the place where He was crucified, and buried Him in a borrowed tomb, and well may it have been a borrowed tomb, for they didn't need it very long.

Now all hell is holding a jubilee, saying, "We have conquered at last! We have conquered at last!" And for three momentous days a hush pervades the universe, and the whole world alternates between hope and despair.

But on that third and eventful morning an angel went with lightning speed and rolled away the stone, and Christ asserted His power and rose to the emergency, shaking off the throne of damnation, and the Christ of God climbs to His feet and walks out of that grave, a conqueror of hell, sin, death, and the grave, so that now we can sing,

"Up from the grave He arose,
With a mighty triumph o'er His foes:
He arose a victor from the dark domain,
And He lives forever with His saints to reign;
He arose, He arose! Hallelujah! Christ arose!"

And when He arose He arose superior to
(Continued on page 121)

THE TRIUMPHANT CHRIST

Selected by V. D. Miller

Look at Jesus as He leaves Pilate's hall carrying on His back the heavy cross upon which He is to be hung. See the stained gown, badly torn, hanging from His shoulders. See His bare feet leaving splotches of blood on the stones of the street. Look at His hair tangled in the dry clots of blood that stand out upon His neck. See that cruel crown of thorns that was pushed upon His brow before He left Pilate's hall. Watch Him as He staggers and falls to the ground beneath the heavy cross, made a thousand times heavier because my sins and your sins were piled on top of that cross.

All at once the procession stops. They have reached the place of crucifixion, a high and elevated spot where no vegetation will grow.

See the band of soldiers who have walked all the way by His side to protect Him, form a circle with my Lord in the center. I hear someone say, "Hurry with the crosses," and three crosses are rushed to the scene and put down side by side. I hear someone say, "Let the blasphemer die first," and immediately cruel men rush at Him and strip Him of every vesture of His clothing. There He stands with His bleeding back, caused by the whipping He received before He left Pilate's Hall.

Watch and you will see Jesus walking to the cross and placing Himself upon it of His own accord. A wicked man appears on the scene with a sledge and a spike, and with one blow he nails His right hand to the cross. Here comes another and with one blow he fastens His other hand to the cross. Thus were pierced those hands that lifted little children into His arms and were laid in blessing upon their heads; those hands that touched the deaf ears and made them hear, that touched the blinded eyes and made them see, that touched the sick bodies and made them well; those hands that never struck a blow; those hands that brush-

ed away tears from weeping eyes; hands that held the hearts of many and kept them from breaking; hands that steadied the feet and kept them from falling.

Look, you will see another man come to nail His feet to the cross, and with one blow He fastens those feet to the cross; those feet that were always carrying Him over the rough hills of Judea on errands of mercy; those feet that carried Him on one occasion twenty-five miles to heal a widow's only son; those feet that took Him to the homes that had been bereft of loved ones to shed a sympathizing tear.

See those strong men get under the cross and raise it to a perpendicular position. Watch them carry it to the hole, and then with a thud, it drops into the ground.

Behold your Saviour suspended between heaven and earth. Hear the crowd break out in an air of triumph, "Hail, King of the Jews—Defiler of the Temple."

And while hell is holding a Jubilee the sun is shrouded in darkness; the earth gets sick and shakes as if in convulsions; the graves fly open; the rocks are torn asunder, and the veil of the Temple is rent from the top to bottom.

And while all this is taking place, Jesus cries, "My God, my God, why hast thou forsaken me?"

And right in the midst of the rending of the rocks, the darkening of the heavens, the shaking of the earth, the opening of the graves, the shrieks of the multitude, and the cry of the dying thief, He drops His head upon His pulseless breast and says, "It is finished!" The words were passed on from one to another until the assembled multitudes were told, "It is finished!" Aerial vibrations catch up the news and whisper it among the rocks and sing it into the boughs of the trees, "It is finished!" Aerial vibrations thunder it in the storms and sound it in the caves, "It is finished!" Angels take

OUR HOME CIRCLE

FINDING GOD'S PLAN FOR MY LIFE

A Talk to Girls

By Emma Z. Horst

"Rejoice, my soul, be not cast down,
Bid all thy fears to cease,
Since God will undertake for me,
And gives His joy and peace.
He knows the present and the past,
He knows what is to be;
And I may safely trust in Him
Who plans my life for me."

It is a settled fact that God has a plan for your life, a separate unique plan, different from what He has for anyone else. It is a plan for just you. You would like to know what that plan is and rightly so. And God is just as willing to reveal it to you as you are willing to know it, in His own time and way. You as His child have access to Him who made you and has planned life for you; so you should trust Him fully for His plan.

Turning to the Bible the story of Joseph has impressed me as a most beautiful one in which God's plan was realized. You know the story of the revelation of God's plan for Joseph that came to him through a dream early in life. Years followed which were bitter and hard. The future must have looked dark to him many, many times, and the realization of God's plan must have seemed impossible. But later he came to know that even the bitter envy and deception of his own family, his misadventures in Egypt, and his prison experience had all been overruled by God to lead him into line with God's great plan for his life. That is why he could say to his cringing brethren, "It was not you, but God." You will do well to read that story frequently, keeping the idea of the God-planned life in mind.

Let me illustrate the God-planned life by a few examples. Here is a girl happily preparing herself for her life work. It is no question in her mind what the Lord has for her to do—to her it is a clear and settled matter. But many a girl puzzles over this question something like this: I have prayed and agonized over this problem and still the way before me is dark. Why can't I too know? It would be such an advantage to know, for then my preparation could be made accordingly.

Here is another girl whose early days were uneventful. Days and years passed by without anything unusual taking place. When the time came to leave school a job opened up for her very nicely. Her work was congenial in a pleasant environment, her income was gratifying, and as a whole advantages were in her favor. What more should she wish? She has just what many others would appreciate and are denied of, and she is not unmindful of this. But in her quiet moments she is beginning to feel that she was meant

for something fuller, richer, and more fruitful. To make this feeling known even to her parents might be interpreted as discontent. But not so! The fact is that this girl is waking up, and God is leading her on in His plan, not that she was not in His plan previously. The first girl described was consciously preparing herself for what seemed to be God's plan for her, the second one unconsciously filled her place until God said, "I now want you for something better."

Then here is the third girl who is looking on, who has prayed sincerely and who longs to know God's plan for her life, but for some reason unknown to her she has no definite answer. She may be in school preparing in a general way, but for what she does not know. It becomes a problem to her but not a serious one. In my school days our old friend, Bro. Noah H. Mack, used to help us in our problems along this line in a very satisfactory manner. I remember one girl who had a problem such as was just described. She asked for an interview with Bro. Mack one day and stated her case something like this: "Here I am in school and I don't know what for. I have prayed to God and have sought His will, and still I don't know." Bro. Mack said, "Do you have the assurance that God means for you to be in school?" "Yes," she replied. "Then," he said, "you are in His plan. Let Him take care of the future. He will reveal to you in time your work." And He did. To our way of thinking it doesn't make exactly good sense to prepare and not know what for, but God often leads us on in faith without revealing the path any great distance ahead.

If you will allow my personal experience I shall give it in the hope that it may help someone. I was employed in a congenial place for some years, when God through the Spirit made it clear that I should go to school again after having been out of school for about ten years. Doors opened, and it was no question but that I should go, but why I didn't know. People would ask me, "Why are you going to school?" I was embarrassed to say that I didn't know and so the only thing I knew to say was, "I feel that I should know my Bible better," which was very true. After some years in school the Lord through others made His plan known to me. As I look back over my life now I can see abundant reason why He withheld His plan from me in those days of training and preparation for an unknown work. God surely knows what is best; let that be a fact to believe even though we may not be able to see ahead as we might wish. It need not be a case of

groping in darkness on our part, but it can be a beautiful walk in faith until we hear Him say, "Here is your place."

In finding God's plan for our life we need:

1. **A responsive attitude toward the Lord's will.** It may be one of the hardest things we ever had to say, "Thy will, not mine, O Lord." Christ Himself struggled and agonized in the Garden over this problem. He knew the plan of the Father for Him from the beginning, but then when the dreadful hour was before Him and He faced impending suffering and death, He in His humanity said, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." It may mean weary days and sleepless nights until we find ourselves ready cheerfully to say, "Thy will is what I want to do in life." A friend in my own school days was much troubled one spring. She said, "If I say, 'Lord, Thy will is what I want to do,' I am afraid He will ask me to go to West Virginia to do mission work." Unhappy days followed, and one night some of the girls found her in the dark chapel alone praying. To make the story short she got victory and, as you may suspect, she went to West Virginia, but went a happy girl. She later said, "When I had to leave my work there I cried a great deal more than I did before going."

In this yielding to the will of God an absolute essential is a willingness to obey His Word. If you find anything in the Bible that you are not willing to do you never need to expect further revelations of His will for your life. But if we obey what we know, we may rightfully expect Him to reveal Himself more fully as the days go by. "If any man will do His will, he shall know of the doctrine" (Jno. 7:17).

2. **We need a responsive attitude toward God's leading in circumstances.** Let me illustrate: Here is a fine consecrated girl who is full of physical strength and has a fine personality. She desires to be a nurse and is qualified in every respect. But she hardly dares to breathe this desire even to her mother, for the mother is frail and the small brothers and sisters in the home need a big sister's care very much. The girl well knows her urge within, but here is a circumstance in which her best judgment tells her that her place is at home at present. A girl told me this story: "I lived on the farm with my parents and enjoyed it. After I finished in the local high school I had a desire to go on and continue my education and fill a bigger place than the farm offered. But I was hemmed in; I couldn't see any way out, for there were circumstances which kept me there. One day as I was walking to the barn, rather depressed in spirit, I spied a dead sparrow along the walk. Then as I remembered that not even a sparrow falleth without the Father's notice, a new hope came to me. I knew that the Father's eye was on me too." In time the hindering circumstances were removed, and a bigger and fuller life has become hers.

3. **We need a responsive attitude toward people whom God uses to lead us in His plan for us.**

They may be individuals who see in us some ability we are not conscious of, and they

encourage us to develop that talent by exercising it, or by training in school.

The Mission Board may have a conviction that we should serve in a vacancy on the field somewhere.

A call may come from one of the many institutions of our church.

Our home church may give us opportunities to serve in Sunday school and young people's meeting. These we should embrace as ways of doing His will. Let us despise no field of service which godly people present to us. God does lead through His people and the Church.

4. **We need a responsive attitude toward the Spirit's voice.** Such guidance is only learned by a close, constant experimental walk with God. It can be had in no other way. David said, "The meek will He guide." But self is ever trying to get first place and is very subtle, so we need to beware of any "led feeling" which does not harmonize with the Word. The devil is clever in his designs and may trip us into believing that we are led to do things that are after all not according to the will of God. The girl who has been spoken to by the Spirit, and who, like Mary of old, ponders it in her heart, does well. She need not be afraid that she will be passed by. When Sister Elma Hershberger was first approached about taking up work in Africa, I happened to be present. She was, of course, surprised and yet not so greatly. She was

asked, "Have you ever thought of this field?" "Yes," she said, "the Lord spoke to me at the farewell meeting of an outgoing missionary, but I didn't feel qualified for so large a field, and so I never said anything to anyone." She was a teacher and nurse both. **Incidentally** God leads on by degrees as this case illustrated—teacher, nurse, missionary. Choosing a vocation does not necessarily mean that that will be your work for life. "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).

In conclusion, let me say that in order to know God's plan and will for your life these four attitudes are necessary—wholehearted and willing yieldedness to the revealed will of God, to the leading of the Lord through circumstances in life, to the counsel and guidance of godly people, to the voice of the Spirit of God. If you steer your bark according to these four guiding stars you will be sure to reach the desired haven of a life that is lived according to the sweet will of God and in the place He desires you to serve.

"Oh, never let my heart rebel,
Whatever be my lot;
Since Jesus doeth all things well,
I'll trust and murmur not:
So when my way seems dark as night,
I know that God can see,
And He is leading me aright,
Who plans my life for me."

Scottdale, Pa

TRAIN UP A CHILD

By Maud Mohler Trimmer

As often as psychologists state that character is shaped in early youth and that first impressions are lasting, it does seem strange that more people do not take advantage of the fact. Too many children are still reared in haphazard fashion. Parents meet the issues of life with the solution that occurs on the spur of the moment regardless as to whether this is the wisest procedure, when by anticipating the crisis they would have been prepared. If only parents would be as farsighted in training their children for character as they are in developing fine physiques! Everywhere little babies are out bathing in sunshine for strength and their mothers are discussing the merits of goats' milk, orange juice, spinach, purees of carrots or other vegetables—and all the time character is developing as fast as the body.

Even while the babe is in arms its character is being molded by its environment. It is a common mistake to assume that education consists merely of knowledge gleaned from the public schools and the church. The sort of person we call well educated has a large amount of general information gathered through life in addition to that from the curriculum he pursued in school or college. This supplementary knowledge is of great importance.

Much of the child's general knowledge, as well as his religious and moral training, should be gained at home particularly from the mother, his closest associate. Fortunate is the child blessed with a godly mother, whether or not he has a cent of wealth. It

is she, helped by father, who must explain so many of the grand mysteries. It is so hard to explain God to a child, but a babe in arms may catch a little of the idea. All mothers take their babies out to air for health's sake. It should be an easy matter to hold the child so that he can enjoy the beauties of nature: floating clouds, stars, blooming trees, flying birds and running water. Thus the child would have all the benefit of sun and air and learn to appreciate beauty. Then as soon as his little mind can grasp what his mother says, it should be very simple to tell him that God has made all this loveliness for his pleasure. Happy is the child who in later years can not recall when he was first carried into the church. If he has parents who have a deep love for God and sincere respect for His church, the chances are ninety-nine out of a hundred that the child will be God-fearing.

The bogey torturing most folks is fear—terror of illness, poverty, danger, the dark. A few people have escaped this agony because as children their mothers walked through life unafraid and serene, buoyed up by trust in God. Children are often afraid because their parents show cowardice. Faults are very, very catching, but, thank God, so are virtues.

As a rule good parents have good children. However, some noble parents do not understand the business of rearing children and have failed. Parenthood is such a fine art that perhaps no one really entirely masters it.

Much more teaching is done by example

than by precept. This is clearly shown in the matter of politeness. Frequently after a child has displayed some rudeness, his mother will say: "I can't see why he acts that way. I am sure I tell my children how to be polite often enough." It happens that good manners (gentle consideration of others) are seldom gained by learning rules. The mother who pays her child the same courtesy she gives to her friends will receive like courtesy from him. His manners will be a copy of what he sees at home day by day. It will be observed that the polite child usually has polite parents.

A fine means of suggesting good traits of character is by means of the story. Jesus was a Master of this method. Every mother hears the plea, "Tell me a story, mother." True hero tales, imaginative stories of noble sacrifice, unselfishness, stories of foreign lands, stories of history and Bible stories train the mind and form character. The well-beloved stories known by all children, such as *Goldilocks* and the *Three Little Pigs* carry a strong moral and train the imagination.

Sometimes it falls to the lot of the mother to be a teacher as well as parent to the child. Here again the story is of value. I heard of a mother, too far from a public school to send her children and too poor to buy books, who taught her children to read and write by taking them to the beach near her southern home and scratching words in the sand with a stick. I knew one little boy who lived four miles from the nearest school, but whose mother had been a teacher. She bought him a blackboard, kindergarten supplies and books and taught him to read, to write little stories and letters and to compute numerical problems. He learned mental arithmetic through games played with his mother. However, it is much better for a child to get his book learning in the public schools where he is in competition with others and where he must learn to get along with people of all sorts.

There is a period in early childhood when the parents grow almost frantic trying to answer questions asked by their child. Yet, if possible these questions should be answered. If a child is intelligent enough to ask a question he is usually intelligent enough to understand the answer. I will admit the mother whose son asked, "What is life?" was somewhat puzzled. Children ask many questions about God. This is mother's opportunity. The general information of the child is gained largely by asking questions, by reading for pleasure, through contact with educated people and from environment.

Children are of such various temperaments that quite different methods must be used in training them. Certain principles hold true for all. But however they are taught, never let it be forgotten that the chance to set them in the right way is in the early years and that it should be intelligently used.—The Gospel Messenger.

Lord, set my life in order, making me to know what I ought to do, and do it the way that I should.—St. Thomas Aquinas.

MISSIONS

WE LET YOU LISTEN IN

Part II

By Dora Taylor

This concludes this interesting and intimate write-up concerning the work of the Mennonite Mission in Tampa, Florida.

That was Evelio at the door. He wanted a raisin for his mother's toothache. Yes, they come here for almost anything. In my scrapbook I have a heading **"WILL YOU PLEASE?"** and about four pages full under it. Let me get it and read you some of them. Here's one: **"PLEASE WRITE SOMETHING ON THIS TOWEL FOR MY MOTHER TO 'BROIDER."** And I remember this time: **"MAY I BORROW YOUR NAIL SCISSORS? A LADY IN MY HOUSE WANTS TO USE THEM."** And this was Tony: **"DO YOU HAVE ANY OLD HAT FROM MEN THAT IS NO GOOD? NOT THE KIND YOU WEAR."** Here are some more: **"KEEP THE BABY."** **"CALL UP MY BOY FRIEND."** **"STARCH MY CLOTHES BECAUSE I HAVE A COLD."** **"WRITE ME A LETTER IN ENGLISH."** **"FIX JOE'S HEAD. HE BROKE IT."** **"CALL UP THE DOG CATCHER AND SEE IF HE GOT NAPOLEON"** (Napoleon is one of Frankie's goats). **"LET MY CHICKENS COME OVER AND EAT THE GRASS IN YOUR YARD."** **"PULL SOME NITS OUT OF MY HAIR."** **"FIX MY SEWING MACHINE."** But then they are just as ready to do anything for you. I think I have learned more graciousness from these people. They have an expression, "This is your house," and they live that way. We have to learn to adapt ourselves to their standards and thinking, to a certain degree at least. Muriel could do that easily; that is one reason she fitted in so well here.

Muriel stayed only until August the year we came, and in September she and Noah were married. The Mission Board knew all about this before they sent her here, but it was two more years before they left for Africa. In her place came Laura Histan of Doylestown. The children all thought Laura very beautiful because she was fair and lighthaired. She was here over a year and a half when she had to leave. The Board asked Noah's sister, Mary Mack, to come then until Mary Graybill, R.N., came in April. That fall I went home for a year's leave and Edith Kennel, also from Pennsylvania, took my place with Mary. Just after I returned the next year, that was in 1940, Mary was called away, and when Edith left I was alone for a while. It was a year until another worker was found and appointed, and that was Irene, and she has been here a year now. Before she came Alice Clymer stayed with me a while, and then Annie.

Annie is a story all by herself. She is of Italian parentage, but was born here. She lived around the corner from the Mission with her father, older sister and brother, little brother, and her old grandfather. I went and asked if one of the girls could come at night and keep me company. Annie came. She was eleven years old, but was in Junior High, as she has a good head, as they say. I soon saw that she enjoyed the nightly reading of a chapter from the Bible, and she learned to pray. I began to pray for her, and soon I thought I could detect a conviction of sin coming into her life. Meanwhile I was growing to love her almost as much as if she were my own little sister. Her mother is dead, and I enjoyed making clothes I saw she needed and taking care of her in various little ways. During the spring it had been decided to have a series of evangelistic meetings at the Ida St. church. Bro. Sauder preached sermons that the children could understand, and during that week Annie and several other children confessed Christ as their Saviour. Annie said afterwards that she had a great struggle that night, that it was like two ropes pulling her two different ways, but after she yielded she was so happy that she felt like telling the whole town. But not everything was smooth for her after that. Certain relatives were against her being anything but a Catholic, she was teased, she was threatened with being turned out of her home, and at the same time some uncles from Philadelphia visiting them offered to take her along back to live there

with them. Annie had been anxious to do this, but now after her decision for Christ she gave it up, so she could "stay and be a Mennonite." Several times she was kept from sleeping here for a week or two at a time, but then things would blow over, and she would be back again. She usually managed to get to at least one service on Sunday, and she attended the instruction class. Meanwhile a battle was going on over whether she should be allowed to be baptized or not. Annie herself said little and prayed, and many others prayed for her. Finally Bro. Mack came and it was the night before the baptismal service. She still did not have her father's consent, but that evening when he was alone and while others prayed she went to him in her loving way and asked if for her birthday present he would give her one thing, permission to be baptized. He said "Yes." When she came back and I flew to the door to meet her I already knew the answer. So she was baptized the day before she was twelve years old. Another lovely girl, Mary, was baptized the same time and it was "O Happy Day" for them both. They often chose that song afterwards. And I can tell you it was a happy day for us, too. Not that we took the credit for it, but I don't think there is anything that can bring as much joy as seeing souls born again, and knowing that you are in the Lord's place for you in His service. Bro. Mack remarked that he had received many people into the church at Tampa, but that they were very unstable and most of them had proved unfaithful. Annie said, "That won't be true of us," and Mary said so, too. We were much encouraged. That brought the total of young members up to seven, including the Sauders' twins.

Then there was Sister Ares, who has been in the church about six years. It had seemed hard to build up a church here; the people are first of all so indifferent, then so unstable, and they move around so much, and nearly all of those who had come as far as seeking church membership had been barred because of divorce and remarriage. Many of our Sunday-school scholars dropped out rather than pay the price of following the Lord when it came to a parting of the ways. But now that there was a nucleus, perhaps others could be interested. A young people's Bible meeting was started with good interest. The converts read their Bibles regularly and reported on their progress. We could just see them grow. Last summer when I went home for vacation during the month of August I took Annie along. Rather surprisingly, her father said he would be glad if she could stay up there with some of our people, if a place could be found. My brother and his wife opened their home to her, but as a vacancy occurred in my own home and Father and Mother were left alone Annie stayed right on with them. She liked the little Junior High school in Malvern and began to make friends among the young people at Frazer church. But meanwhile the enemy had been at work in Tampa. Mary and her older sister, Carmen, who had spent the previous year in Pennsylvania, had stopped coming. Their mother said since that it reminds her of a crop like her father used to plant in Cuba. It would grow fast, and be



Bro. and Sister J. Paul Sauder, Sisters Dora Taylor and Irene Stauffer—Workers at Tampa Mission

lovely and green, when suddenly a storm would sweep over it and leave the ground bare. She said it is hard work trying to plant the whole thing over again. It is, but it is not hopeless. I think some of my most precious experiences with the Lord, and also some valuable lessons came through these things. . . . Then in October Annie's father took typhus fever and died. The sister had already gone to Philadelphia and the two brothers accompanied their father's body there for burial. Annie went in for the funeral and ever since has been staying with the relatives there, at their insistence. She has not the privilege of attending services, at least not ours, but in spite of both threats and bribes she has not turned, and writes that she intends to be faithful. Many people are praying for her, and we are asking the Lord to bless her testimony for Him. We believe that when it is His will for her to be in another environment He can and will bring it about. . . . With Annie away and Carmen and Mary not coming at present, and the Sauder boys in Virginia this winter it leaves only two of our little group of young members, Abelardo and Elizabeth. Abelardo's brother, John, has made a profession of faith, but as yet has not availed himself of much instruction for baptism. All three of these need to be held up in prayer.

At Ida St. there are a few more faithful members, and all of these are adults. There are some in scattered places in the state who are also members here, but can attend only rarely. We have seen the Lord change the hearts and lives of a number who did not become members of the church, too, especially at the Tuberculosis Sanitarium, where we visit every Wednesday afternoon distributing **The Way**, singing, doing personal work, and trying to bring cheer and comfort in any way we can. Tuesday afternoons we visit in the Municipal Hospital, and sometimes follow up contacts made there with calls in homes. We have our visitation work in the Ybor City homes, trying to make the rounds each month. Tuesday evenings there are cottage meetings and Wednesday evenings children's meetings in Ybor City. Bro. Sauder does a good bit of food relief to schools, mostly vegetables which he gets from the wholesale market. He is often called on for other things, as I suppose any city missionary is, and he is kept busy with being Superintendent and Pastor of both places and teaching Sunday-school classes morning and afternoon.

One thing that helps the Mission a great deal is the Summer Bible School. For several years a carful of teachers came down from the north and spent four weeks here, two weeks in the Ybor City school first, and then two at Ida St. Last summer we had three teachers, who came on the bus, and we had just as good schools. That picture on the desk is of the Kindergarten class at Ida St. last summer. The teacher is Naomi Nissley from Frazer and the helper is Annie. We have been missing the tourists this winter, too. They always were an encouragement, and we enjoyed their fellowship. We didn't always know who would be here, but we could count on somebody every Sunday. Why, I remember the year the Frazer Sewing Circle sent

the long tablecloth for the two tables put together, that every Sunday or every Sunday but one from Christmas until in March it was in use. Now, we never pare potatoes Sunday mornings this winter, for fear we would be all week eating them, just Irene and I. But, although the tourists' visits were encouraging, not having them hasn't DIScourageD us. And this winter we have you. By the way, have any of the children tried to pronounce Mumaw yet, or haven't they got to your last name? They usually call Bro. Sauder Bro. Cider and Irene is Irene Staffer. Stauffer is such a strange name to them. They say, "Why don't we have easy names like Gutierrez and Yzquierdo?" One time some people were here from the north and afterwards one of the children asked if their name was Whiskers. It was a perfectly good Pennsylvania Dutch name. Can you guess what it was?

Well, Gladys, here I've been talking the

whole evening. One thing just led to another. But it is so nice to have you here to talk to. And if you came to get away from the cold weather in Ohio you ought to be glad you came. It must seem more like June than January to you, although I'm sure nobody would try to deny that it was cold those few nights last week. Come up again some night soon. I'm so glad you took that job near the Mission. Lydia and the other neighbor children are often here, and people come in all the time to use the phone, but it's nice to have a "kindred spirit" to chat with. If you do come again soon, perhaps I'll get you to give me some ideas on that article for the Monitor. I think it ought to tell something about the people here, and give some history of the Mission, and most of all, interest the readers to pray for the Lord's work here.

Well, Buenas Noches!

Tampa, Fla.

THE GREAT HARVEST FIELD

By Oscar A. Eicher

Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.—Matt. 9:37, 38.

Harvest time is a time of ingathering. It is also a time of rejoicing. There is much activity on every hand. People are busy. Some are almost feverishly engaged in reaping and storing their harvest of grain and fruit. We are told that there is a time to sow and a time to reap. If the fields were white unto harvest when Christ walked through Samaria, surely they are ripe unto harvest now. Jesus is here speaking to His followers of the great harvest field of lost humanity. Three things stand out in this great heart-stirring utterance of our Lord. The FIRST is the great and needy harvest field. The SECOND is the great need of laborers. The THIRD is God's plan of action.

The Greatness of the Harvest

"The harvest truly is plenteous." Jesus ever saw the great harvest field. As He looked out upon the multitudes His heart was moved with love toward them. His disciples saw the multitudes as just so many people or friends or neighbors; Jesus saw them as a vast number of lost and bewildered souls. On every hand there are needy and hungry hearts, but we are so blind. At the well in Samaria, the disciples saw the woman as just another woman, and not as a good one either. But Jesus saw her as a lost soul and one through whom He could later save an entire city. Is it any wonder that Jesus said LOOK on the fields, for they are white unto harvest?

Precious grain is falling, lost forever. Harvest is passing. Precious souls are dying because we fail to see them as Jesus does. O for a vision of the great harvest field, of the multitudes, of the woman at the well, of the ruler who came at night, of our soul-hungry neighbor, or of the neglected family down the street. Jesus saw the multitudes as sheep without a shepherd, helpless and

bound, lulled into a deep sleep and lying in the lap of the Wicked One. Today in this year of our Lord, nineteen hundred and forty-three, we face the fact that millions have never heard the good news of salvation, and in our own land, an army of youth is growing up without knowing the name of Jesus except in profanity. A. B. Simpson had a vision of the great harvest field when he wrote,

A hundred thousand souls a day,
Are passing one by one away,
In Christless guilt and gloom.
Without one ray of hope or light,
With future dark as endless night,
They're passing to their doom,
They're passing to their doom.

The Scarcity of Laborers

An elderly lady, speaking to a student, expressed her opinion that there are already too many preachers. No doubt she was partly right. But real laborers are not plentiful. Jesus said, "the labourers are few." Indeed, those who are willing to forsake all and follow Christ are comparatively **very few**. Too many "labourers" are looking for an easy place, rather than for lost souls. Thank God, there are some who are not counting their lives dear unto themselves, but are burning out for the Lord Jesus.

Jesus continues to say to His disciples, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10:39). The cost of being a real laborer is high. Few are willing to lose their lives for Jesus' sake. It means a complete yieldedness to God's plan for our lives and a humble following thereafter. The government is drafting men and women. Our Lord can use only volunteers. He is on the lookout for such who will stand between sinful men and a just and righteous God. There was a time in Israel's history when God could not find even one **praying** man to stand between His holy Self and a sinful, wrath-deserving people. "And I sought for a man among them, that should make up the hedge.

(Continued on page 121)

EDUCATIONAL

TRAINING FOR CHRISTIAN SERVICE

By Paul Mininger

This article is furnished through the co-operation and in the interests of the work of the Mennonite Commission for Christian Education and Young People's Work. The slogan of the Commission for 1943 is "Christian Training for Christian Work."

The Church Needs Workers

The church is facing tremendous tasks today. The needs of the world are greater than ever before. The opportunities for witnessing and serving are unprecedented. The presentation of the message of Christ through word and action continues to be the unfinished task of the church. If the work of the church is to be effective today and tomorrow, it must have a large body of Spirit-filled and capable workers. Ministers are needed in many churches to fill the places of those who have served well their generation. There is a growing concern among church leaders about the great need for preparing ministers to lead the church through the days that are ahead.

Although there seems to be little opportunity for missionaries to be sent to foreign mission fields at the present time, it is generally believed that at the close of the war there will be a period of great missionary expansion, at which time many missionaries will be needed. Now is the time for youth to prepare to enter the doors when they open.

The opportunities for capable workers to contribute to the program of the local congregation are unlimited. We are only beginning to realize that the task of teaching the children and youth of the church is one which demands the best that the church has. The growing emphasis upon an aggressive evangelistic program in the local congregation calls for persons who are skilled in personal soul winning.

The Civilian Public Service Camps are calling for a type of leadership which the church has had difficulty in supplying. If this program continues there will be a continual demand for capable leaders to staff these camps.

In every area of the church's work there is need for capable workers. They must be prepared today for the work that is to be done tomorrow.

What Kind of Workers Are Needed?

There are many qualifications that are desirable in the Christian worker, but the first requirement is an experience of God's grace that results in the forgiveness of sins and the renewal of life. This experience comes about as a result of faith in Jesus Christ and the infilling of the Holy Spirit. Without this initial and continuing experience, the Christian worker will have no message and will be lacking in spiritual power.

Beyond this fundamental requirement there are other qualifications which the Christian

worker must possess if he is to serve effectively. He must possess a clear understanding and deep appreciation of the Bible and the Christian message. Whatever the worker's specific assignment he is first of all a proclaimer and interpreter of the Bible. This requires a basic understanding of its message. The Christian worker must also have an appreciation of the church and her mission. He does not work alone but is part of a great fellowship of men and women who share together in the task of witnessing. The Christian worker is continually working with people and must understand them, their characteristics, needs, and problems, if he is going to help them. As never before the work of the church is being conditioned by the world situation within which it operates. This requires that the worker possess an understanding of the political, economic, and social forces that are present in the world, especially as they affect the program of the church.

Beyond these basic understandings, there are certain attitudes and incentives that are an indispensable part of the worker's equipment. They are a deep faith in God, a loyal devotion to Jesus Christ, a compassion for men, a desire to save men from eternal punishment and bring them eternal life, a love for the church and unselfish devotion to her welfare, and a willingness to co-operate with other people in the work of the kingdom.

These Christian understandings and attitudes, however, are not sufficient. Christian work involves **doing** certain things, and this requires that the worker possess certain necessary skills. Preaching a sermon, teaching a Sunday-school lesson, giving an address, leading Gospel singing, writing an article for a religious periodical, speaking to someone about his need for Christ, organizing and conducting a Sunday school or summer Bible school,—these and many other activities which Christian workers engage in, require skills.

How May I Become a Christian Worker?

It is a well-known fact that when a person becomes a Christian he does not automatically come into possession of all the foregoing understandings, attitudes, and skills which make one an effective Christian worker. These qualifications are the result of growth, and growth takes place through experience and training.

Understandings come about primarily through study and instruction. There are countless opportunities today for persons to

acquire the understandings that are essential to being a Christian worker. Independent reading and study of the Bible and other books constitute one method of securing this necessary training. Many churches have libraries where books are available and our Mennonite Publishing House has hundreds of good books which are written primarily for this purpose. Instruction in the Bible and related subjects can be given in the Sunday school, midweek study classes, young people's meetings, winter Bible schools, summer Bible schools, etc. The Christian Workers' Training Courses which have recently been planned by the Commission for Christian Education and Young People's Work are designed to provide these basic understandings for workers in the church. Courses are offered in the fields of Bible, Doctrine, Missions, Christian Education, Church History, and Church Music. Our church schools also furnish many courses to help young people gain the understanding necessary for being Christian workers today.

The Christian attitudes listed above come about in part as a result of growth in understanding. They are also cultivated, however, through the experience of public and private worship. If the Christian worker is to possess the inner life which he should, he must learn the art of prayer, devotion, and worship. This type of training for Christian service is just as important as the training received through instruction and study. In fact it must accompany study if the worker is to make a consistent growth.

The skills that are necessary for Christian service are not altogether acquired through study, instruction, or worship. To some extent they are gifts. A person may have a certain predisposition that makes the acquiring of the skill easy. In most instances, however, the skill comes about as a result of practice and experience in the exercise of the skill.

One learns to do by doing. This law, which is recognized in learning skills in all other areas of living, is equally true in acquiring the skills that are essential to Christian work.

There are many opportunities provided by the church today in which persons can gain experience and practice in doing Christian work. There are many activities, such as doing personal work that one can engage in without waiting for the church to provide the opportunity. The young Christian should seek out every opportunity for participating in Christian work in order that he may be prepared to enter new and larger fields of service.

With the needs of the world so great, and the opportunities for service that are open, every Christian should consider himself "in training" for the tasks that await to be done today and tomorrow. The possession of talents and powers is sufficient call to improve them to the point of greatest efficiency, in order that they may contribute to the work of Christ and His church. Training for Christian service requires time, effort, and a consecration of the whole man if it is to result in "a workman that needeth not to be ashamed."

Goshen, Ind.

KNOWING OUR CHILDREN

XII. Moral Development

By John R. Mumaw

The infant begins life with no idea of ethical values. One act is no different from another. His behaviour is in one sense nonmoral. He must learn that some things are right and other things are wrong. He will soon come to know that some conduct brings approval and some disapproval.

A child discovers very early in life that certain actions pay by the way in which people treat him. Those are the acts he will be inclined to repeat. After a time that manner of behavior becomes habitual. He observes also that people are displeased with some conduct and their displeasure sets up within him also a negative attitude toward it. While he is not aware of its significance these experiences are the beginnings of moral consciousness. What works out well in approval and pleasure is considered right to him and what works out badly in disapproval and displeasure is wrong.¹

A child's first conclusions about the right and wrong of things are based solely upon the results of conduct and without any regard for ethical principles involved. He is often forced by his inexperience and by the very nature of his environment to strange and inconsistent notions of what one ought to do and what one ought not to do. The wide range of opinion among adults, and the inconsistent discipline of his parents tend to confuse the issues for him. Depending upon the humor of his mother he may find a smiling approval upon his scattering a box of toys upon the floor of his play room. A few hours later he is vigorously rebuked for the same act; his mother had put everything away into its place because his grandmother was coming on a visit. His mother has given a mild and deserving punishment for pulling her pans from the cupboard but only a few hours later his daddy is amused at the cunning art of his only son when he cautiously repeats the act. How shall this child know what is right?

The Meaning of Morality

The sense of moral values can not be built up in a child apart from the rest of his development. His moral nature can be understood only as we understand his other problems.² Ill health, lack of sleep, or undernourishment influence conduct. His social adjustments can do much toward solving this problem of character. His emotional development has a definite influence upon behaviour. His morality is bound up with all he thinks, and feels, and does.

Finding the moral order in life is a very slow process. The child's understanding of life issues is weak and limited. He has practically nothing but capacity to start with, and his environment is generally not conducive to a clear understanding of moral values. He learns and unlearns. One day he is "naughty" and the next day he is "bright" for the same act. Slowly he must arrive at his own conclusions.

A child may be said to have developed his

moral nature when he knows what is wrong for him to do and why. He is also conscious of an urge to do things that are right because he knows it is right for him to do them. But knowledge alone is not sufficient to insure good character. Few children go wrong because they do not know. The child must have a right disposition toward what he knows has correct moral values and make such conduct habitual behavior. Character is always the outcome of what the child himself wishes at heart to be and to do.

Morality involves intelligence as implied by the necessity of knowing what are the accepted standards of right and wrong. It includes the free moral agency of man exercising liberty in personal choice of action; it involves both motive and decision. Morality places individual responsibility, making one accountable for his own deeds and for his own choosing. It also implies habitual action and a regard for the social good involved in his conduct.

While morality is generally considered from the viewpoint of conventional standards of society, this discussion takes into consideration the ultimate ground of right—the Word of God. An act is immoral when it runs counter to the definite claims of the Gospel and to the revealed standards of the New Testament. From the Christian viewpoint no character training is complete without the development of right attitudes toward the Bible.

The Source of Morality

The development of the right sense of morality in a child demands of us a fair evaluation of his native endowments. One of the universal tendencies in human nature is the **recognition of obligation**. The very young child has experiences that give him the impression of what people consider "ought" or "ought not" to be done. Certain customs of the family are imposed upon him as essentials to the happiness of the group. He gets the "feel" of certain standards from the atmosphere in which he lives and is constrained by a sense of obligation to conform to its rules. Eventually that seems right to him and any deviation from the regular practice will seem wrong. The fact that loved and respected parents live that way adds authority to the way of doing. As the child grows older in his own mind the practice is reduced to a rule or a principle.³ He then attaches moral quality to that particular kind of behavior for the law of obligation becomes operative, and as such is an inner force that is even more com-

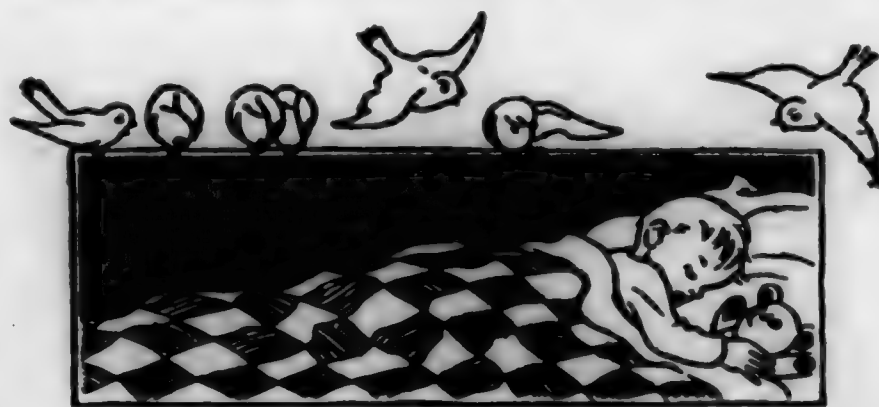
PELLING than the authority of parents.

This suggests a second source of morality, the **force of conventionalities**. It is not at all difficult for a young child to adopt conventional ways of living. In his early days of childhood he is an imitator of the first order. What he sees others do he will do without any consideration of its moral implications. The practice of conventionalities becomes habitual to him. He is inclined to think it is right because within his own experience it was always done that way. An older child, having adopted conventional standards previously, has learned through experience to evaluate conduct. Gradually a new and deeper consciousness dawns within him.⁴ He attaches some significance to the manner of conduct. It takes on moral value as he associates his behavior with consequences and with the ripening social relationships he has come to know. He has come to realize through his own experiences that these conventionalities are standards by which his actions are judged. Here again, the inconsistencies of adult reactions make it difficult for him. He is finally led into self-judgment based upon these same standards which he has unconsciously imbibed and now holds.

There are some things in which a child learns the sense of right and wrong independently of external approval. This refers to conduct and feelings other than those imposed upon the child by parental authority. It is an **inner sanction** which the child discovers through experience. He experiences feelings of satisfaction or gladness in doing right. He has a feeling of dissatisfaction or sadness in wrongdoing. He may have that inner reaction with no outward influence operating in the case.⁵ This gives evidence of the sure dawn in moral development. With the proper encouragement this inner sanction becomes clearer as the child grows older.

The **conscience** is a natural endowment which becomes very active in one who has developed a proper sense of morality. Possibly it is identical with the inner sanction mentioned in the preceding paragraph. This moral faculty awakens within the child in much the same way that he comes into the possession of his reasoning powers. It is the instinctive capacity for moral action. It needs to be exercised with the proper enlightenment and requires training to develop a desirable character. The control of the child's actions and the training he receives directs this unfolding instinct into good or evil.⁶

Another source of morality is the child's **environment**. It is from this that he gets his ideas of right and wrong. It is his environment that imposes conventional standards. What the environment upholds in moral standards will largely determine the child's ideas of what is right and what is wrong. The child gets his connotation of good and bad from his environment. He may innocently follow a course of life that is bad, thinking it is good because his environment gave him no other impression. All who have any share in shaping a child's environment must know that only consistent moral standards and practice can lead safely in building his character.



The Development of Morality

The development of morality in a child must come through his **experience**. His knowledge of right and wrong is the result of repeated experiences within the world of his own actions.⁷ At first he follows his own impulses, but gradually he comes to realize that some acts meet approval while others are met with disapproval. It is the teacher's responsibility to see that he has experiences that will arouse distaste for what is vile and love for what is admirable.⁸ We must help the child choose wisely among the courses that are open to him so he will learn the pleasure of an inner sanction of the right.

The **social life** of the child is the major training ground for the development of morality. The child in his infancy is characteristically individualistic. He has no sense of obligation to others. His conduct is nonmoral. He is concerned chiefly with the discovery of the world for his own sake. He senses no debt to God, feels no obligation to others, but literally enjoys himself. As soon as he experiences the faintest impulse of altruism his conduct begins to take on moral value. Interest in others is one of the first traces of morality. When that develops into a deeper sympathy for others he feels a moral obligation. Later he develops the sense of appreciation for others and finds satisfaction in his altruistic attitude. Finally, during adolescence, He develops broader social interests and the sense of morality is drawn into much finer distinctions.⁹ All this requires time and experience. It means that we must train the child in the use of its social impulses to help him achieve good moral judgment and conduct.

A child's conduct conforms with his environment. He gets his first ideas of right from his parents. What father and mother do, is right. He develops a sense of wrong from parental disapproval. Parents have a remarkable opportunity to build up moral attitudes during the first few years of a child's life.

A child's development of morality is essentially dependent upon **free choice**, and the recognition of individual and personal responsibility. We are born free moral agents. Our heredity does not make us obedient. We learn to know what is right and what is wrong, and then we choose either the right or the wrong. We are thrown upon our own initiative. Although obedience is very necessary in the training of children as they grow older there should be increasing opportunity for the exercise of their own initiative and choice.¹⁰ A child in his early stages needs to be taught obedience, but as he grows older and develops, the parental restraints need to be released more and more until he is out on the field of life to make his own decisions. Parental success in the development of morality is to be found in the parents' ability to release restraint on the child. As the child grows older he should assume more and more responsibility for his own choices and his own conduct. As he grows older you will find that he insists more and more upon the reason for certain rules in the home. Imagine a child of three asking its parents why it may not smoke. But it is

quite easy to imagine a lad of fourteen asking that question.

The child needs to develop a sense of **social responsibility**. That can begin early because we want the child to learn to do things for others. He can be taught to give money for benevolent purposes by encouraging offerings in Sunday school. He should be encouraged to contribute to worthy causes. When that is made meaningful it contributes definitely to the sense of morality in the child's life. Invite the child to engage in activity with others where he must learn to adjust himself to the environment. It is desirable for children to learn to play with others because play life is largely made up of co-operation with others. Many of life's tragedies are brought about through the simple failure to work with others. Our task with children is to develop that sense of morality which will include a good will toward others.

Here are some of the chief virtues of childhood which need to be developed. A child should have a sense of appreciation and loyalty to the family, loyalty to the group with which he may be identified. He senses an obligation to those who belong to this group. A child needs to have developed in him a sense of honor—to live like a lady—like a man. For that reason stories of chivalry will appeal. He gets the sense of upholding a good name.

Another virtue which should be cultivated in childhood is honesty. The child must be helped to develop a correct concept of honesty. He needs to be taught the difference between fact and fancy. We must help him to realize that being truthful will result in far greater satisfaction than to be untruthful.

Thrift can be developed through the sense of ownership and the care of things it owns. He should be given the opportunity to earn money and to learn to know the value of a dollar. That sense of obligation cannot be accomplished without his recognizing what money should be used for. A child's sense of moral obligation in monetary affairs is not complete until he has learned both how to earn money honestly and how to spend it economically.

Courage is another virtue essential to a moral life—to dare to do things that are noble. The child must learn to say "no" when the crowd says "yes." That may be developed by words of approval and praise for brave deeds and right conduct.

Teach a child to be courteous too and to show kindness. Some months ago I visited the primary department of a Sunday school. I stepped in from the back to be unnoticed as much as possible. While I was standing there a little fellow six years old picked up one of the little chairs and set it down beside me very graciously, inviting me to sit down without any words. He has learned a valuable lesson of life.

Obedience is another virtue. Strength of character is to be found in the lives of those who are obedient to right. That does not say that you must break the will to encourage obedience. The better sense of obedience is to be found in the yielding of ourselves to

the higher laws of God. Along with that one needs to emphasize the sense of self-confidence. Enable him to think that he can do things. A great tool in the hands of a teacher of children is to get them to feel that they can accomplish things with expressions such as, "That is fine!" or, "Sure, I knew you could do it!" Some time ago I had the privilege of listening to a member of the rehabilitation division of the Virginia State Board of Education who makes it her business to supervise the correction of speech in Virginia. I heard her demonstrate before a group of teachers how to teach children. It was very interesting to observe her method of approach. She inspired confidence. At the very first time a certain child made one slight turn for the better she said "Fine. You can do it. See?" A child needs self-confidence.

A leader in the development of morality in children should use their normal desires to encourage moral growth.¹¹ Children admire strength and it is in the interests of being strong that we want to live right. Hero worship can be used to build up ideals of right because they will be inclined to imitate the self-control and persistence of one whom they admire. They want to be like some one whom they love. Children have desires for happy fellowships and can be led to see how good character makes that possible. Most children have impulses of kindness and mercy; use them to provide an experience of satisfaction that comes through a benevolent act.

We must be careful to avoid the fatal mistake of many moderns to think that morality is developed through the encouragement only of all natural impulses. It must be remembered that human nature is inclined to do evil. Certain tendencies must be curbed through discipline. The child needs to learn the sense of guilt and discover how to have his transgressions forgiven. His very attitude toward Christ has most definite moral implications. This recognition of obligation to Christ needs to be developed as he is given more individual responsibility and opportunity for the exercise of his own initiative.

Training in Morality

The starting point of training in morality is obedience. It is a most important factor in laying the foundation for the self-control so essential to the good character of later years.¹² The development of morality follows from implicit obedience to rational obedience.

Training in morals includes a wide range of responsibility.¹³ The child needs instruction in desired standards. He must have correct ideas formed of right and wrong by practical and tangible means. He needs opportunities to reason and to choose in matters of conduct as he grows older. His tutors will need to refrain from giving directions or advice too freely or too dogmatically. Give him a chance to exercise his initiative from suggestive direction. Enlist his co-operation in the long process of habit formation. Much help can be given to children by having them observe their own reactions to the conduct of others. Help them to see how their own acts affect other people. They should be led to see the wider social relationships of individual behavior.

All children need the constraining influence of love while they are in the process of moral development. When love is united with wise discipline, character will form under the influence of an effective influence. The moral characteristics of children can be gradually modified by these means and through the powerful influence of example both in actual life and through the story. The training must be uniform, persistent, sympathetic, resolute, and efficient, carrying out the great purpose of leading the child into the control of God's supreme will. It will be most effective when the instruction is given in terms of the concrete and positive by those who are respected and admired.

- ¹ Mary Theodora Whitley, *A Study of the Little Child*, p. 35.
- ² M. V. O'Shea, *The Child: His Nature and His Needs*, p. 89.
- ³ W. Arter Wright, *The Moral Condition and Development of the Child*, p. 149.
- ⁴ E. E. Read Mumford, *Understanding Our Children*, p. 118.
- ⁵ *Ibid.*, p. 119.
- ⁶ Wright, *op. cit.*, p. 153.
- ⁷ Mumford, *op. cit.*, p. 118.
- ⁸ O'Shea, *op. cit.*, p. 91.
- ⁹ E. Leigh Mudge, *Our Pupils*, p. 165.
- ¹⁰ *Ibid.*, p. 167.
- ¹¹ O'Shea, *op. cit.*, p. 92.
- ¹² Whitley, *op. cit.*, p. 37.
- ¹³ Norsworthy and Whitley, p. 318.

Harrisonburg, Va.

THE TESTIMONY OF ARCHAEOLOGY

A Series of Articles on Existing Evidence Left by Ancient Peoples Proving that the Bible is Historically True

VIII. The Divided Kingdom

By Floyd A. Shank

Our studies in Biblical history from this point on will not be a discussion of the reign of every subsequent Hebrew king. Such a long discourse would miss the main purpose of this brief investigation. Most of the people reading these articles, I presume, already have a general knowledge of Old Testament history. Consequently only some of the more outstanding discoveries which have bearing on the records of the Old Testament will be presented. The order of treatment will continue to be chronological with quotations or citations of Biblical passages concerned.

The Raid of Shishak.—Jeroboam led the ten northern tribes in rebellion against Solomon's son and set up an independent kingdom, Israel. This left only the remaining two southern tribes to form the miniature kingdom, Judah, under the royal heir, Rehoboam. The organization, diplomacy, and military power of the Hebrews' illustrious King Solomon, kept back enemy invasion from their land. After the dominion had been divided through the shortsightedness of Rehoboam, the two disintegrating kingdoms, torn by civil disorder, stood wide open to foreign attack and plunder. The well-known Shishak (or Sheshonk), the Pharaoh who founded the Twenty-second dynasty of Egypt and who ruled from 945 to 924, B.C., took advantage of the opportunity, and in 932 B.C., staged an extensive military raid against Judah.¹

"And it came to pass, that in the fifth year of King Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord, with twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt . . . And he took the fenced cities which pertained to Judah, and came to Jerusalem" (II Chron. 12:2-4). Further in the Biblical account, Shishak's army is reported not to have overthrown Jerusalem but to have carried away rich treasures, with which the Jews purchased terms of peace.

Shishak's own record of this campaign a-

gainst Palestine has been found inscribed on a wall of the Amen Temple at Karnak in Egypt. The Biblical account states, "He took the fenced cities which pertained to Judah." Shishak names over 120 Asiatic cities which he conquered in and beyond Judah. Twenty of these are mentioned in different accounts in the Old Testament Scriptures.² A further agreement with the Bible is the fact that in Shishak's list of conquered cities the name of Jerusalem does not appear. Certainly Jerusalem was a familiar name to the Pharaoh since it appeared on earlier tablets found in Egypt. The name of the Egyptian king, the date of the raid, and the names of specific cities carved on an ancient wall in Egypt are in agreement with the Bible.

Founding of Samaria.—"In the thirty and first year of Asa king of Judah began Omri to reign over Israel. . . . And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, . . . Samaria" (I Kings 16:24). Extensive exploration has been carried on at the site of ancient Samaria, largely under the direction of Harvard University. Evidences have been unearthed which coincide exactly with the above bit of Biblical history. "Pottery and other evidence marked the city as having been originally settled by Hebrews. No evidence of settlement earlier than the time of Omri was found. The remains of a palace, built directly on native rock, were discovered. This is believed to be the palace of Omri."³

The Moabite Stone.—The Bible makes only a passing comment on "the acts of Omri which he did, and his might that he shewed" (I Kings 16:27). Carved on a bluish stone monument four feet high, two feet wide, and fourteen inches thick, found in 1868 in Moab, is an enduring record of some more of the accomplishments of Omri. The Moabite Stone, now in the Louvre Museum in Paris, not only tells of Omri's oppression of the country of Moab, but contains so many other confirmations of Biblical history that it is one of the outstanding archaeological discov-

eries of all time.⁴ It was set up by King Mesha of Moab. The inscription reads in part:

"I am Mesha, king of Moab. I made this monument to Chemosh (god of Moab) to commemorate the deliverance of Mesha from all the kings. Omri, king of Israel, he oppressed Moab many days, because Chemosh was angry with his land. His son succeeded him, and he also said, I will oppress Moab. In my day he spoke according to this word, but I saw my desire upon him and his house."

Mesha continues at length, telling of his war against Israel and how he took a number of cities which Omri had held. Near his conclusion he says, "In Beth-Diblathaim, I placed sheep-raisers."⁵

With the Moabite Stone let us compare a few statements of the Bible. "Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel" (II Kings 3:4, 5).

We notice some striking agreements. The name of Mesha as king of Moab appears in both records. The Biblical statement that Mesha was a sheepmaster is confirmed by the reference to "sheep-raisers" at the end of the text of the Moabite Stone. Omri is named as a strong king of Israel in agreement with I Kings 16:27 (his name appears twice in the complete text of the stone). The fact that Moab was subjugated to tribute or oppression by Israel is definitely stated by both accounts. Mesha's leading the Moabites in rebellion against Israel is declared by both. The time of this rebellion as given in both accounts is in agreement. The Bible places it immediately after the death of Ahab, who was the son and successor of King Omri. See I Kings 16:28. Mesha's record implies that it was during the reign of the son of Omri. Mesha may have started his resistance in a limited way against the Hebrew bondage during Ahab's lifetime and not have come out in full armed rebellion until after the death of Ahab when the Moabite victory was probably gained. It should be observed that Mesha said, "I saw my desire upon him (son of Omri) and upon his house." The phrase "his house" may imply the reign of a grandson. The important chronological fact that Ahab and Mesha were contemporaries is very clearly evident in both accounts.

The five or more agreements of the Moabite Stone with the two particular verses, quoted from the third chapter of II Kings, does not exhaust all the evidence which this stone gives in support of the historical accuracy of the Bible. In the entire text of the Moabite Stone the word "Israel" appears six times as the name of a kingdom well known in that day to the king of Moab. When we take into consideration the facts that many of the places mentioned in the Old Testament have been destroyed or given new names, even before the time of Christ, and some of their sites still are unknown, the inscription on the Moabite Stone of the names of thirteen different places recorded in the Old Testament is in itself monumental evidence supporting the truthfulness of the Bible. (The same argument could have been produced

from the long lists of Biblical places recorded by the ancient Pharaohs in Egypt—already referred to.) A very striking word on the Moabite Stone is "Jehovah" recorded as being the name of the God of Israel.

As we reconsider the approximately twenty points of agreement of the Moabite Stone with the records of the Old Testament, we are impressed with the magnitude of testimony concentrated in this one stone. If the Biblical narratives were not a faithful record of actual events, people, and places, but a fabrication of guesses, speculations, and fancies, then this agreement which we have just been studying could not possibly exist. When a person states as fact the occurrence of an event which he has no knowledge of, the possibilities of his statement being error are at least one out of two. When he adds a particular detail to his statement—such as time, place, name of a character—the former possibilities of his whole statement containing error are multiplied by the number of alternatives which the person has in making the guess of that particular detail. A statement of an unknown event containing five points of definite detail would scarcely have one chance out of fifty million of being wholly correct. These are the terms of logic. In practical life that one chance would be impossible. This fact is proved in use of the same principle in combination locks on safes. There is no other conclusion than that both of these accounts are historical records of facts definitely known by the writers.

No Jew or Christian would have ever carved such a stone to establish faith in the Bible. The inscription dishonors the name of Jehovah and exalts the name of the pagan god, Chemosh, and lauds a nation which is reported to have defeated Israel. Therefore, the only logical thing to believe is that this stone was set up by the king of Moab. No one can question the existence of the nation of Moab at the time that the message on this stone was inscribed. The records of conquered countries written at different times both in Egypt and Assyria contain the name of Moab. Rameses II of Egypt as early as the thirteenth century B.C. boasted of his conquest of Moab.⁶ The great testimony of the Moabite Stone for the historical accuracy of the Bible cannot be overthrown.

Assyrian Campaigns against Israel.—Along the Tigris River east of Palestine a strong national power had arisen with its capital at Nineveh. As early as the thirteenth century B.C. Tiglath-pileser I, a powerful king of Assyria, brought under his dominion the old Babylonian empire and extended his conquests as far west as the Mediterranean Sea. But after his death Assyria's power rapidly declined. For several hundred years this country tottered with weakness. Assyria was in this state of obscurity during the reigns of the two strong Hebrew kings, David and Solomon.

Through many generations Assyria gradually climbed back to its former position of power. In the reign of Ashur-nasirpal II, 884-860 B.C., foreign conquest was again resumed. His successor, Shalmaneser III, 860-824 B.C., besides carrying campaigns into Armenia and elsewhere, made six campaigns

against the lands of Syria and Palestine. Though his name does not appear in the Bible, his records contain some Biblical names. Carved on a rock on the upper Tigris is a long boastful account of the first campaign which contains the following statements:

"At Qarqar I destroyed 1200 chariots, 1200 horsemen, 20,000 men of Hadadidri (Benhadad) of Damascus; 2000 chariots, 10,000 men of Ahab king of Israel."⁷

From other Assyrian records it is evident that Shalmaneser III did not achieve complete victory in Palestine on this campaign and that he withdrew again to Nineveh. The agreement which this inscription has with the Bible should be noted. There was a Syrian king by the name of Benhadad who had his capital at Damascus and who lived at the same time as did Ahab who was king of Israel (I Kings 20:1, 2, 34 and others). These five points of agreement constitute more evidence exposed by archaeology proving that the Bible is historically true.

Shalmaneser set up a monument of black, hard stone to commemorate his fourth campaign. He pictures a man with marked Jewish features kneeling before him. Above the picture is this inscription: "The tribute of Jehu, son (successor) of Omri, silver, gold, bowls of gold, chalices of gold, cups of gold, vases of gold, lead, sceptre for the king, and spear-shafts I have received."⁸



MY EASTER MIRACLE

I dug a bit of frozen soil,
A lump of garden clay,
And thawed it out upon the hearth,
One bitter blust'ry day.

And when it steamed an earthy smell,
I hid within its mold
A rusty bulb whose withered form
No loveliness foretold.

Easter morn the room was filled
With fragrance rare and sweet,
Buds and flowers with lovely tints—
A miracle complete!

No chemist could bring forth perfume
From such a noisome soil,
Were he to spend a thousand years
In unremitting toil.

No sculptor-artist ever lived,
Nor ever shall be born,
Who from such homeliness could mould
The flowers I saw that morn;

For God did breathe into the dust
Of men and flowers to be
The sweet perfumes of Paradise
And immortality.

And though life ends in withered hope
Thrust into darkened mold,
Some day 'twill burst its sepulcher
With flower and fruit untold!

I need no other miracle
To wing my faith afar
Than God did work those wintry days
Within my earthen jar.

—T. Alden Stancliffe.

Under the two kings succeeding Shalmaneser III Assyria maintained its power. One of them records taking tribute from "the land of Omri." Omri's military power seems to have made a deep impression upon his neighboring nations. Following the reigns of these two kings, Assyria suffered a short period of decline.

When the reigning dynasty was overthrown 745 B.C., the kingdom was gained by an able general whose name was apparently Pul (II Kings 15:19) and who took the distinguished name of Tiglath-pileser, being the third to bear that name. Under him Assyria became the outstanding world power.

"Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war. . . . So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, . . . Come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a present to the king of Assyria. And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive" (II Kings 16:5-9). See also Isa. 7.

Tiglath-pileser's own inscription says, "The tribute of Ahaz the Judean I received, gold, silver, lead, tin, and linen." In the same inscription he also says, "Damascus I destroyed. Rezin I took. His officers I impaled alive on stakes."⁹

"In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, and all the land of Naphtali, and carried them captive to Assyria" (II Kings 15:29). In agreement with this bit of Biblical history Tiglath-pileser's own record reads, "The people of the land of Omri I deported to Assyria, with their property."¹⁰ This should not be confused with the main deportation later, under Sargon.

"Hoshea . . . made a conspiracy against Pekah . . . and smote him, and slew him, and reigned in his stead" (II Kings 15:30). Tiglath-pileser's inscription, following without break the part in the above paragraph, says, "Pekah their king they had overthrown. I placed Hoshea over them. From him I received ten talents of gold . . . talents of silver."¹¹

Following the reign of Tiglath-pileser IV, Shalmaneser V ruled, according to Assyrian records, from 727 to 722 B.C. His name appears in the Bible as the one who directed the siege against Samaria. "Against him came up Shalmaneser king of Assyria. . . . Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years" (II Kings 17:3, 5). However, before Samaria fell, Shalmaneser had passed away and Sargon became the new Assyrian king. Since no history gives every detail we are not disappointed that the Bible does not tell us of this fact. It is significant, nevertheless, that the name of Shalmaneser does not appear in the Bible after the beginning of the siege.

Sargon's inscriptions agree with other Assyrian records on this point. He says, "In my first year I captured Samaria. 27,290 people I took captive." Sargon goes on to narrate his cruel military practice of holding conquered countries. "People of other lands, I settled in Samaria. I restored the city, causing the inhabitants to be more in number than before. My officers I appointed as governors over them. I imposed tribute after the Assyrian manner."¹²

This account in a remarkable way confirms the Biblical record of the same event. "The king of Assyria took Samaria, and carried Israel away into Assyria. . . . And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel" (II Kings 17:6, 24).

Until the discovery of the palace of Sargon by Botta in 1845, the name "Sargon" appeared in only one place in all known literature, and that was in the Bible. "In the year that Tartan came into Ashdod, (when Sargon king of Assyria sent him,) and fought against Ashdod, and took it" (Isa. 20:1). Sargon has inscribed an account of the same campaign. "I conquered Ashdod, Gath. I took their treasures and their people. I settled in them people from the lands of the east. I took tribute from Philistia, Judah, Edom, and Moab."¹³

The Assyrian kings built great palaces and kept extensive records of their conquests.

The weight of the testimony of the inscriptions unearthed in Assyria is so great that it should crush all lingering doubt as to the historical foundation of the Biblical narratives.

1. Some Biblical scholars give the date of Shishak's raid somewhere in the vicinity of 930 B. C. The reader should never become confused to thinking that the dates at the top of the pages of his Bible are inspired. Those dates are based upon the chronology of Ussher who did not have access to the most recent historical discoveries. Though his work has some discrepancies, in general it is fairly accurate.

2. See G. A. Barton, *Archaeology and the Bible*, p. 456.

3. James C. Muir, *His Truth Endureth*, p. 161.

4. A written statement of permission for printing a picture of the Moabite Stone would be a difficult thing to get out of France at the present time. However, a picture of this stone can be found in the helps of some Bibles and in many books of archaeology.

5. H. H. Halley, *Bible Handbook*, p. 92. For the complete translation, see Barton, *op. cit.*, pp. 460, 461.

6. H. Porter, *The International Standard Bible Encyclopaedia*, "Moab."

7. Halley, *op. cit.*, p. 94. For complete text see Barton, *op. cit.*, p. 458.

8. Halley, *ibid.*, p. 94.

9. Halley, *ibid.*, p. 93.

10 and 11. Halley, *ibid.*, p. 96. Barton, *op. cit.*, p. 465.

12. Halley, *ibid.*, p. 96. Barton, *ibid.*, p. 466.

13. Halley, *ibid.*, p. 97. Barton, *ibid.*, p. 468.

Goshen, Ind.

BOOK REVIEWS

The Gospel Under the Southern Cross, by J. W. Shank, T. K. Hershey, D. Parke Lantz, Nelson Litwiller, Elvin Snyder, L. S. Weber, including short sketches by other missionaries and Argentine workers. It is a history of the Argentine Mennonite Mission and is published to commemorate the twenty-fifth anniversary of its founding.

Thirty-seven years ago Bro. Noah Graybill gave to the Mennonite Evangelizing and Benevolent Board the first contribution, which amounted to \$10, for the purpose of starting a mission somewhere in South America. Five years later Bro. J. W. Shank left New York on the "Prinz Joichim," Nov. 11, 1911, to make a survey of the fields open for mission work in South America. Twenty-five years ago last August, on the afternoon of the sixteenth, the first four missionaries on the "S.S. Vauban" saw their native land fade away in the distance. It was wartime then as now and the description of their experiences in travel remind us of today: "Those were long weeks of travel as we zigzagged through submarine and mine-infested waters, stopping leisurely at ports and leaving them again according to no advertised schedule." Sixteen days later the four missionaries were thrilled at their first sight of the country to which they were carrying the true message of the cross of Calvary, of which the Southern Cross is both a symbol and a silent testimony.

Bro. S. C. Yoder in the Introduction pictures briefly the activities and experiences of the missionaries, as follows:

"Into that small sector of the world's great harvest field to which Thompson went in 1820, came a small band of Mennonite pioneers almost a hundred years later (1917) to begin a work for the Mennonite Church in the name of Christ their Redeemer. During the twenty-five years since this effort began they have met with all the experiences that missionaries usually encounter. There have

been disappointments and defeats. There have been sickness and death in the missionary ranks, as well as among those who were reclaimed through the preaching of the Word. But there have been victories, too, and abundant reasons for rejoicing. That small group of four that landed in Buenos Aires in 1917 has since increased to twenty-five besides the workers chosen from among the Argentine Christians, of which there are many who are active in propagating 'the faith once delivered to the saints.' Churches and mission stations have increased until now they number more than a score, and those who have been redeemed by His grace are counted by the hundreds.

"The Mennonite work in Argentina is young and the field is difficult, but the Church has established herself and many of those who have made their peace with Him are noble witnesses of the saving grace of God. To them the missionary can point and say, 'I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth,' and in the language of the great apostle we pray, 'That he which hath begun a good work in you will perform it until the day of Jesus Christ.'"

The volume has been carefully written and edited by the missionaries. They have spared no time and effort in endeavoring to give to the Church in the homeland a true picture of the origin, growth, and present status of the work in Argentina. It is a personal message in type and pictures to us who for years have prayed and supported the work. In the twelve chapters the story starts with the very beginning of the work and continues through a description of the field, of the starting of all mission stations, and of the Argentine churches with their organizations, problems, and institutions. One chapter gives brief biographies of the thirty missionaries who have served in Argentina. One chapter, "Reminiscences of Twenty-five Years," breaks a-

way from the formal style of a book and the missionaries tell of experiences which to us may seem a bit humorous, but at the time of their happening were circumstances guided and controlled by Providence. The closing chapter, "The Future Argentine Mennonite Church," contains eight testimonies from the Argentine native workers followed by twenty-two biographical sketches of national workers who have made their contributions to the work of the Argentine Mennonite Mission. Though eternity alone can reveal the soul-harvest in Argentina, yet the testimonies of these workers give us an evidence of the faithful work of our missionaries.

The book ought to find a ready place in our home and church libraries. It will be of invaluable help and inspiration not only to home and foreign missionaries everywhere in the Church but to Christian workers and all others who have through prayer and material support helped to forward this work of God in Argentina.

The book contains 272 pages and 16 preliminary pages. It is printed on an excellent grade of paper. Over 165 pictures bring to us scenes of the people, the country, the cities, the churches and institutions of the Mission, the missionaries, the Argentine workers, the missionaries' children. Several maps are included. The book is bound in deep blue water-resistant Morocco-grained cloth and is protected by an attractive jacket. Price: \$1.50. Mennonite Publishing House, Scottdale, Pa.—E. D. Z.

Down South America Way, by Sanford Calvin Yoder. This publication, just fresh from the presses and bindery, is an account of the author's visit to Argentina and Paraguay in the interests of the Mennonite missions and colonies located there. As Secretary of the Mennonite Board of Missions and Charities and a member of the Mennonite Central Committee he had official interests and responsibilities which gave occasion for the trip. But the book is in no way an official report. The writer describes his voyage, the countries and cities which he visited, the people and their way of living, the Mennonite missions, institutions and colonies as a visitor who observes keenly and who has the capacity to share with the reader the most interesting scenes and experiences of such a trip. The book is written in the author's characteristic picturesque style in which he sustains the interest of the reader from start to finish. If you are interested in South America in general and in the Mennonite missions and colonies in that land in particular, you will want to read "Down South America Way." It will make a good supplemental book for use by classes which study South America missions. Coming out at the same time as the twenty-fifth anniversary book of the Mennonite Mission in Argentina, as reviewed above, it makes a good companion book to this larger volume. 148 pages, bound in attractive leatherette paper cover. Price, 50 cents. Mennonite Publishing House, Scottdale, Pa.—J. L. H.

Drifting, by C. F. Yake. This is a booklet of 16 pages recently published. It is aimed particularly to reach young people and to show them the dangers of drifting with the tide of worldliness and evil and to encourage them to row their lifeboats upstream to the nobler and higher things in life and to a blissful eternity. It is pleasingly written and attractively printed. It also appeals to parents and mature people to be of help to youths in standing for the right. It would make a fine gift for teachers to give to their Sunday-school classes. A project for young people's Bible meetings or literary societies would be to distribute these pamphlets among their members and to others. Single copy, 10 cents; six for 50 cents; dozen, \$1.00; 100 for \$5.00. Mennonite Publishing House, Scottdale, Pa.—J. L. H.

BIBLE STUDY

CHRISTIAN DOCTRINE

XLIV. Man, His Relation to the World (Concluded)

By the Bible Study Editor

In the former article the relation of the man to government and to the institution of marriage was considered. The government relation may include much of what we may consider the social obligations of man. The institution of marriage may also include the family obligations; but there are many individual, and particular, relationships that occur in social life, and there are many special matters that may be considered in connection with the family obligations.

The Home

The most sacred place in the world should be the home. It is the first of God's institutions in the world, and from it sprang all that the world today enjoys of good and happiness. The ties of home are inviolate. The husband and wife are one flesh, and the offspring are of the same flesh and blood. Marital obligations are unbroken except by death, and the obligations between parents and children are held most sacred by the Lord, who has bound the duty of parental honor by one of the Ten Commandments.

The unity of the family life and relationships may have been indicated further under the law by the fact that the priesthood of the law was confined to one family. Aaron and his sons were called to the service of the altar, and were the only persons who could approach the altar to offer upon it the sacrifices required by the law. The Levites were chosen to serve under Aaron and his sons, but they could not offer the blood and the fat and the flesh of any sacrifice. This sacred service belonged to the **family** of priests. The high priest and his sons were of the same flesh and bone. Even so, in the Christian Church, those who serve in the priesthood of God are one with the High Priest, Jesus Christ, of whom it is said, "We are members of his body, of his flesh, and of his bones" (Eph. 5:30). We are more than sons of God by adoption, for we are born of God, "born again," "born of the Spirit," and called "sons of God." There can be no more intimate relationship to man than there is between those who are born of God and the Father who gave them birth through the Spirit. The family relationship in the priesthood of God is thus established.

One must remember the sacred obligations of the family tie in all of its implications. It may be broken by disloyalty on the part of the parent to the children. It fails when by obstinacy and rebellion the son refuses to honor the father. It is marred by the infidelity of either the wife or the husband. God destroyed two of the sons of Aaron who re-

fused to honor the will of God and offered strange fire at the altar of incense.

Man and His Offspring

In His creation God has purposed to fill the earth with His creatures and the obligation of procreation rested no less upon the human family which was established by creating the male and the female in the image of God. To them He said, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28). In the language of Jesus and of the apostle Paul, marriage is not an obligation upon every individual. For the kingdom of heaven's sake men may abstain from marriage, and thus Paul intimates that, it were better for some to remain as he, unmarried, that they may care for the things of God. See Matt. 19:12; I Cor. 7:32-35.

But the purpose of matrimony, in the estimation of the Lord, is the propagation of the human race. Paul regards the mission of the younger woman in the church in that light. I Tim. 5:14. One of the recommendations of the worthiness of the older widows was that "she have brought up children." The lack of children was considered a great misfortune. Rachel grieved because she had no children. Hannah felt it a great reproach that she had no child, and prayed to the Lord for such a gift. Fathers desired sons to perpetuate their names among men. God gave men sons and heirs as a special gift of His grace, and in order to fulfill the great covenant of bringing a Saviour into the world. The greatest blessing man can give to the world is another life which may continue when his life comes to a close. Wealth and honor will end. A life goes on to bless the world in years to come.

A childless home is an unfortunate circumstance. A purposely vacant hearth is a reproach. That home which feels the loss of its chief ornament and makes a home for a child that needs parental care is doubly blessed. There is no greater sin, according to the Scriptures, than that of the unlawful gratification of carnal lusts, and through such unlawful methods evading the responsibility of parenthood. The whole catalogue of sins classified under the heading of such lustful practices make up a large percentage of the sins of men for which God holds men responsible. The godly home is blessed of God. The fallen man continues in transgression. The redeemed man seeks to follow the ways of the Lord in righteousness.

Husband and Wife

We have already noted the significance of marriage, and the purpose of God in uniting in marriage only one man and one woman to become one flesh. But there is a particular relationship which the husband and wife sustain toward each other. "No man ever yet hated his own flesh" (Eph. 5:29). The unselfishness of love is expressed in terms of selfishness when it refers to the love of the husband to his wife. She is his own flesh and should be loved as such. There is but one attitude a husband can take toward his wife—love, as he loves himself. In it there is included, personal concern and attention, care, sympathy, protection, consideration, help; but never oppression, suffering, neglect or dishonor of any kind. She is not a menial servant; she is all that he may ever find in this world in which he will find his greatest joy, his highest prize and his most worthy honor. "The woman is the glory of the man" (I Cor. 11:7).

Again, the unity of the man and wife as one flesh, relates the woman to the man in a particular obligation. "Wives, submit yourselves unto your own husbands, as unto the Lord." This submission is not the same as may be expressed by subjection. The wife is not made subject to her husband because of the marriage obligation. She submits herself to the one whom she has esteemed worthy of honoring. As the wife of such an one she is subject to him, as the church is unto Christ. Eph. 5:24. Where unselfish love and loving submission dwell together under the title of **man and wife, and one flesh**, there will be a unity and peace such as God desires in those whom He has joined together. The cause of unhappiness which results in broken homes and separated lives is the lack of the cultivation of unselfishness, and the lack of the willing submission of a spirit that should give to another unselfish honor. Again, it is the fallen nature that finds its outlet in selfishness and disrespect that ends in the court room, and throws its victims into the open markets of sin. The regenerated soul finds its greatest joy in that happy union of hearts which cultivate the virtues which make for the eternal happiness of Christ and His church. Eph. 5:22-33.

The Fifth Commandment

"Honour thy father and thy mother: that thy days may be long in the land which the Lord thy God giveth thee." The duty of parental honor is definitely stated. The penalty for the disregard of this commandment is not stated, but it is implied that the days of those who would dishonor their parents would be fewer than the days of those who honor their parents. If long life is the reward of honor, the lessening of the days of life is the penalty of dishonor.

Paul considers that this commandment is the first which contains a promise. But it is evident that the Lord is not so much concerned with the promise as with the honor of children toward their parents, which honor is to be stimulated by the offer of the blessing of long life. Obedience is a grace highly honored by the Lord. "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Sam. 15:22). Complete obedience to the will of the Father was the chief mark of the sonship of Jesus Christ. "Father, the hour is come: glorify thy Son, that thy Son also may glorify thee. . . . I have finished the work which thou gavest me to do" (Jno. 17:1-4). "Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8).

So important is the learning and exercise of obedience that rebellion on the part of a son was punishable by death under the law of Moses. Deut. 21:18-21. In all family affairs, whether children or servants, obedience was required as an expression of honor and as a characteristic essential to the well-being of the home. If the child does not learn obedience it will not learn to respect authority, nor will it be inclined to submit to essential regulations of society or government. The disobedient in legal regulations usually learn obedience by suffering. If the learning of obedience is essential, and if suffering induces the development of that quality, then the little suffering in early life is consistent, since it will avoid much suffering in later days. To obey in childhood may lead to the enjoyment of eternal blessing, for it will establish the spirit of obedience to God and to the Gospel of salvation. "We have received grace and apostleship, for the obedience to the faith among all nations, for his name" (Rom. 1:5).

That home is happy where the spirit of obedience by love has been established and appreciated. "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

Equality of Men

In the home environment there are other conditions which reveal the proper attitude of man to man. There is seen to be a necessary adjustment to be maintained between the husband and the wife. There must be a recognition of and respect to the authority of parents on the part of the children. Even parents must recognize the rights of children to the proper influences which will enable them to obtain eternal blessings. And the duty of man to man requires that he recognize an equality between himself and all other men.

Servants are essential to one's life. We are required to bear one another's burdens. No one can live unto himself. Kings exercise lordship, and masters control and direct the activities of servants. Human nature finds its advantages, for self honor and even for gain at the expense of those who are less honorable or who are in the class of servants. But, in the spirit of those who are Christian,

there is no desire to be exalted above others. "Ye masters, . . . your Master also is in heaven" (Eph. 6:9). There is no respect of persons with God. Christ said to His disciples, "Kings of the Gentiles exercise lordship. . . . But ye shall not be so." "I am among you as he that serveth." "He that is greatest among you, let him be the servant of all." See Matt. 23:11; Luke 9:46-49; 22:24-30.

Perhaps the most striking illustration of the proper relation between classes of men was the washing of the disciples' feet by their Master. "Ye call me Master and Lord, and ye say well; for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." (Jno. 13:13, 14). This act of Jesus, perpetuated by the commandment of the Lord as a Christian ordinance, stands for all that it implied in the act of Jesus. No servant can have part with a master who will not share with him the place and spirit of servant. No master can give or share himself to his servant without partaking of the nature and spirit of the servant. When each becomes servant to the other both have found the common ground of fellowship which God desires men to observe. Let the servant be a servant, and ready to honor his master. Let every man abide in the calling in which he is called. I Cor. 7:20. It is not a disgrace to be a good and obedient servant. Let the masters abide in their place and honor, but let them be as servants among all men.

Who Is My Neighbor?

What shall be the attitude of man toward those of his fellow men who are not closely associated with family or social ties? All associations with men whether friends or otherwise, are controlled by human relationships, and principles of life which govern them. God does not have two laws for men. He does not have one law for the righteous and another law for the ungodly. All men are to be judged by the same law. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Pet. 4:18).

Jesus quoted a saying among the Jews as follows. "It hath been said, Thou shalt love thy neighbour, and hate thine enemy" (Matt. 5:42). One may look in vain to find the quotation in the Scriptures. It might have been found in some of the traditional literature of the Hebrews; but as quoted, it is not found in the law of Moses, nor in any of the writings of the prophets. One passage in the Psalms, reads "Do not I hate them, O Lord, that hate thee? . . . I hate them with perfect hatred: I count them mine enemies" (Psa. 139:21, 22). This passage does not apply to all those persons who might be considered enemies on other grounds than those of hating the Lord. There are passages which refer to enemies, and others which refer to hatred. In none of them is there any suggestion given that hatred should be fostered and vengeance sought other than such as might be brought about by the judgment of God, to whom vengeance belongs. One of the highest authorities in Jewish law, quoting from Deut. 32:35, said, "Dearly beloved, avenge not

yourselves, but rather give place to wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19).

As special judgment upon the Moabites and Ammonites who enticed Israel to sin, and refused to give their brethren food and water, the Lord said their prosperity and peace should not be sought after by the Jews. There was no vengeance to be visited upon them.

Regarding the treatment of strangers and neighbors, the law required that the Hebrews should use them well, remembering that they themselves were once strangers and pilgrims in a strange land. This was a case of their following the injunction of the New Testament. "Thou shalt love thy neighbour as thyself." This is called the Royal Law, by James. See Jas. 2:8.

The Gospel principle of love and good will is established by the words of Christ, "Thou shalt love thy neighbour as thyself" (Matt. 19:19). See also Matt. 22:39; Rom. 15:9; Gal. 5:14; Jas. 2:8. Jesus went farther than that of loving the neighbor, when, in the Sermon on the Mount he said, "Love your enemies," etc. . . . "That ye may be the children of your Father which is in heaven" (Matt. 5:44, 45). This is the New Law of Christ and the law of the Christian; no other law can supersede it.

Remembering the nature of man, that after the Flood "the imagination of man is evil from his youth," the Lord gave a warning to men, that "whoso sheddeth man's blood, by man shall his blood be shed." The appeal of self love should have saved many a life. For God did not put a sword into the hands of irresponsible men to avenge the sin against God of shedding the precious blood of human kind. Back of the warning lay the truth that man loves his own life. The Law of God still remains in force, both in the Old and New Testaments,—"Thou shalt love thy neighbour as thyself." Matt. 22:37-40.

God has given to man the highest duty of all His creatures. Because of his being created in the image of God, being the protector of all in the created earth, and responsible for the propagation of human life and happiness, it becomes the responsibility of man to fulfill the purposes of his Creator in the spirit of love and good will. Love is His law.

SAFETY FIRST

"He saved others." What a wail this will be for lost ones in hell! As from that abode of anguish and despair they look back on the misspent opportunities and privileges which were theirs in the past, what a bitter ingredient in their cup of woe the thought must be that "He saved others." A father, mother, brother, sister, husband, wife, neighbors and friends were saved by Him: and the remembrance of lost mercies wrings from their souls the bitter cry, "I would not be saved by Him and now I am lost forever! Woe is me!" And will they blame God for it? Never! Did He not send His Son to die for sinners? Did He not strive with them by His Spirit? Did He not beseech them to come unto Him for salvation, but they would not? And now their wail must ever be, "The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20).—Scattered Seed.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

**PETER AND JOHN WITNESS
CHRIST'S GLORY.—Mark
9:2-8; II Peter 1:16-18**

Lesson for April 11, 1943

Golden Text.—A voice came out of the cloud, saying, This is my beloved Son: hear ye him.—Mark 9:7.

There are two realms of life: physical and spiritual. And they are both real. I can speak of either or both of them, both literally and figuratively. To speak of the physical as the literal, and the spiritual as the figurative is to do injustice to the spiritual. When I speak of spiritual things I speak of things that are just as real (and more permanent) as are the natural things of which you may speak.

In the word "transfigured" in our lesson for today we do not have a change of the physical body of Jesus but rather a change of appearance superimposed by the power of the Spirit. The Greek word is "metamorphoo" which is used thrice in Holy Writ: first, in the story of the transfiguration of Jesus upon the mount; second, in describing the gradual changes in the life of the believer as he beholds the glory of the Lord and is changed into the same image by the spirit of the Lord; and third, the change that comes into the life through the renewing of the mind. II Cor. 3:18; Rom. 12:2. These changes are real.

An electric bulb is exactly the same materially when it gives no light as when with its brilliance it dazzles you. The only difference is in the activity of the electric current. The body of Jesus on the mount was the same during the period of the transfiguration as it was before and after. The difference in appearance was occasioned by the activity of the Spirit as He communed with the Father. In Phil. 3:21 we have two Greek words "metaschematizo" and "summorphos" which describe a complete and absolute change which prepares your present earthly being for the heavenly habitations.

Mark 9:2, 3. God is no respecter of persons, yet, probably for reasons of character, He allows some an insight into spiritual depths that are sealed to others. Peter, James, and John were men of the inner circle.

The spiritual exceeds the material. Snow is white, but a sin-washed soul is whiter. The whiteness that is the result of the reflection of sunlight is lacking the purity of the whiteness of the Son light. He is the light, and in Him there is no trace of darkness. On the mount the disciples had that full manifestation of the Son.

Verses 4-6. The theme that is of the

most universal concern to the peoples of all the ages is the atonement for sin wrought by the Son by His death and resurrection. Without it even Moses and Elias would have fallen short of glory. It is not strange that these two Old Testament stalwarts should engage themselves with Jesus in the discussion of this matter. Christ's death was more than something to be suffered as other men suffer death; it was something for Him to accomplish. Life was something that He could and did lay down. But He also could and did pick life up again. Jesus didn't criticize Peter; why should I?

Verses 7, 8. The cloud that overshadowed the band upon the mount was the same as that which filled the Tabernacle in the wilderness. It was the manifest token of the divine presence. God spoke out of the cloud. Here He declared to the three that the human Christ, transfigured before them, was His beloved Son. Moses had declared in the wilderness that the Father would raise up from among them a prophet like unto himself, whom they were to hear in all things on penalty of being cut off. The Father now declared that this was He of whom Moses had spoken. John the Baptist came in the spirit and power of Elias. He said concerning the Christ: "He must increase, but I must decrease." That was the attitude of both Moses and Elias. To them Christ was all in all, and they would have you look away from them unto Jesus only.

II Peter 1:16-18. All other religions are the creation of the cunning imaginations of men, aided by the author of all evil. The blessed Gospel story is the simple truth of God's love and work for man, which the efforts of rhetoric and oratory would hide and stain rather than embellish. Let us not rob the Christ of the honor and glory the Father bestowed upon Him.

**PETER AND JOHN IN GETHSEMANE
Matthew 26:36-46; John 18:10-12**

Lesson for April 18, 1943.

Golden Text.—Watch and pray, that ye enter not into temptation.—Matt. 26:41.

Matt. 26:36. According to Luke, Jesus had been in the habit of going to the Garden of Gethsemane for meditation and prayer. So this night when the urgency was greater than usual He just did as He had been wont to do in the past. Judas also knew of this, and so had no trouble in leading to Him the officers appointed for His arrest.

Verse 37. Eight of the disciples were requested to tarry at the entrance to the Garden, and the inner three were asked to go with Him into the Garden. But they were

all encouraged to pray not for Him but for themselves. I need your prayers as well as my own; and you need mine as well as your own. We all need each other's sympathy and mutual help; but at the long last we too have to fight our Gethsemane's alone. But the battle at best is unto death; and made doubly sorrowful when no man stands by you.

Verse 38. At the time that the chief priest laid his hands upon the head of the scapegoat the sins of all the people were laid upon him. According to the instructions of the law he was then to be led by a fit man into an uninhabited wilderness and released. Fearful that he might return, the Jews had him killed by being cast over a precipice in the wilderness. From the time that he was chosen to be the scapegoat he was marked for death, but it was only after the sins of the people were laid upon him that hope departed. It was thus with our Lord. Upon the Sinless One, the sins of an estranged race were laid. If He recoiled with horror from the act of sin, how must He have been saddened to have to bear the load of sin! And He upon whom sins are laid must bear also the penalty. Physical death is often more of a friend than an enemy, and its approach is only too feared by those who have reasons to fear to meet God.

Verse 39. There are some things that even God cannot do. Absolute Goodness (God) can do no wrong. God had in His goodness and mercy determined to accomplish the redemption of man. The only way possible was to have His Son become our Redeemer by becoming our propitiation. There was no other way. In His humanity the Son, as He faced the ordeal, longed to escape, even when He knew there was no escape. But the spirit was willing, and the battle of prayer ended as it always should, in full submission to the Father. But the struggle was of such magnitude that angels were sent to strengthen Him.

Verses 40-44. The disciples also had a battle to be fought upon their knees. It wasn't of the same magnitude as the Master's. Instead of praying, they slept. The Master had prayed through to victory; they slept through to defeat. But the Master was kindness itself in reproving them. Only those who have prayed through bloody sweat can really sympathize with me in my lesser trials and failures.

Verses 45, 46. There is a time that is too late for effective prayer. That time in the Garden was when it was time to go and meet Judas and his band. It is natural to be so spiritually drowsy that you fail to win the battle in prayer before you have to fight the battle with temptation. But that always ends in defeat.

John 18:10-12. When you have failed to

use effectively the sword of prayer, you will probably rely upon the sword of steel. But the sword of steel does not win the battle against the strongholds of sin. And it does not appear to me from the study of history that the sword of steel has ever been wielded to the benefit of the saints. Jesus could have had legions of angels to defend Him, but He didn't call them: Jesus at times had enough friends among the people of Jewry that by calling on them to help He might have staged a civil war and a successful revolution and become King of the Jews. Instead, He undid the harm that Peter had done, and redeclared the truths declared by Isaiah that they that take the sword to gain their ends shall finally perish by that same weapon.

Great crimes have been committed in the name of organized religion. The arrest and crucifixion of Christ is one of them. Yet true religion is the only cure for the world's ills. James 1:27. You and I can have that. We do have it if we are so fully in His will that we will drink any cup He gives us to drink without murmuring or complaint. I may evade doing the Father's will, but I cannot do so without spiritual loss to myself and others who are counting on me.

THE RISEN LORD (Easter Lesson) John 20:1-17

Lesson for April 25, 1943

Golden Text.—He is risen.—Mark 16:6.

John 20:1. The resurrection of Jesus Christ is the resurrection of hope. I Pet. 1:3. All through the ages mankind has longed and philosophized about life beyond the grave, but the resurrection has turned vague longings into a hope that is as an anchor to the soul, sure and steadfast. While we can see the things beyond only as through a glass darkly, yet we do not doubt the exceeding glories that shall follow and are persuaded that then we shall know fully as also we are fully known.

Love is stronger than death. After Mary Magdalene had been healed of her dread affliction she became one of that group of women who followed the Lord and ministered to Him and the disciples of her substance. A preacher can do much for the Lord, but only as there are those who will stand behind him with their loving wholehearted support. Death did not stop Mary's love and ministrations. She was last at the cross and the first at the tomb. Even though dead He was still her Lord. And if He had not risen I have an idea that she would have lingered near until her own broken heart would have ceased its beating.

Some of the women that came to the tomb on that Easter morning wondered who would roll away the stone. As Mary arrived she found the stone rolled away. An angel had come in glory from glory and had rolled it away.

Verses 2-10. Life is bleak indeed without the ministrations born of a woman's love. But that woman needs a strong man to turn to for help when she is at the end of her strength and resources. Mary naturally turned to the strongest two men of the apos-

toxic band in the hour when she didn't know what to do.

The astounding news that the body had disappeared brought Peter and John on the run. Strange things they saw. The sealed tomb was broken open; the soldier watch had disappeared; the cloth with its spices that had been wrapped around the body of Jesus was lying there undisturbed yet empty. How had the body emerged from those wrappings? Ghouls would have taken the wrappings with the body or at least disturbed them violently. The napkin that had been around His head was folded carefully and lying in a place by itself. The grave had not been vacated in excitement and haste. But the body was not there. Peter and John believed what Mary had told them. The things they saw made them wonder, but the Scriptural teaching that Christ should rise from the dead, while they had heard it, was yet in the chrysalis stage of comprehension. Presently the truth would unfold to them in its glorious beauty, but until then they would go home and leave Mary alone at the tomb.

Verse 11. The love that lingers has its own compensations. Mary knew that he was not there, but she could not help peering into the tomb where He had been. But angels were in the tomb. Were they looking into the mystery of grace that found its greatest revelation in the empty tomb? I Peter 1:12.

Love can think only of the Beloved. Angels did not frighten her; they didn't even get her attention, except vaguely. She was looking for her Lord.

Verses 14-17. As she turned from the angels she beheld another person. Blinded with tears she failed to recognize Him; and when He asked why she wept and whom she sought she answered that if He would only tell her where He had put the body of her Lord she would take it away. Would she have had the strength to do so? Probably. There is a latent strength that sometimes can be called forth so that you can do the seemingly impossible. Mary's love would probably have called it forth. But He spoke the word, "Mary." No other tongue had ever uttered her name like that. None other than Jesus. It had to be the risen Lord. With the glad cry, "My Master" she flung herself at His feet and held Him fast as if she could never let Him go. But He had passed through the grave to triumphant life, and while the love remained it had been lifted to the exalted plane of spiritual brotherhood in the household of God. His Father was her Father; His God was her God. And the disciples were His brethren. That could mean only one thing. God was her Father, the Saviour was her Brother, and she and the disciples were heirs together with Christ of the grace of life, and the mansions of glory.

Glory. With feet winged by the joy of having her Lord restored to her in life again, she flew to bring the disciples word a second time on that Easter morning. The first message had been one of nameless fear; the second was one of unutterable joy.

CHRIST'S CHARGE TO PETER

John 21

Lesson for May 2, 1943

Golden Text.—Greater love hath no man than this, that a man lay down his life for his friends.—John 15:13.

Chapter 21:1-6. At the Last Supper Jesus told the disciples of His coming death and resurrection and told them that after He was risen He would go before them into Galilee. The angels at the sepulcher reminded the women of the same. We have every reason then to expect the disciples to go to Galilee at the earliest possible moment after they were convinced of His resurrection. In today's lesson we find them in the neighborhood where many of Jesus' greatest works were done. While they were waiting for the Master to manifest Himself to them Peter decided that he would do some fishing. Six of his brother disciples went with him. It was no more wrong for them to go fishing than it is wrong for your pastor to hoe his cabbage patch. They were occupying their time profitably while they were waiting for Him. Had the disciples imitated their critics they would likely have loafed under a shade tree, too lackadaisical even to think. If during recent years the men who were out of a job had occupied their time learning to do things we would have plenty of expert craftsmen now. Idlers don't fish, but they crawfish.

Verses 7, 8. Success comes when the other fellow gives up. After casting the net all night long without success the disciples were still casting the net when day was dawning. The fisherman's motto is, "I'll get him next time." As a fisher of men, what is yours?

That night's failure, however, was planned of God. The Master wanted to teach them anew that it never pays to quit; and those who keep on laboring when the fainthearted and lazy sit down will catch what all would have caught had they kept on. If there ever was a time when soul-winners should not sit down it is in times like these when people are more interested in fighting Hitler and the Japs than they are in fighting sin. Those who now sow in tears of discouragement will reap in the joy of success.

When success crowns your efforts at last, it is well to say with John, "It is the Lord," and you might add the words of another saint, "This is the Lord's doing; it is marvellous in our eyes" (Psa. 118:23).

Peter was not reconciled to the Master at this time. That happened in that private meeting between the Saviour and Peter that was so sacred that Peter could not bear to speak about it to others. But Peter loved to be near his Lord, and could not tarry the short time that it took to bring the boat three hundred feet to shore.

Verses 9-14. Is it wrong to count the number of souls won to the Lord? Not if you give God the glory. But beware that you don't say, "I did it." It was the Lord.

Verses 15-24. There is a big difference between the work of a fisherman and that of a shepherd. The one just catches fish; the other has his flock of sheep and supplies their

every need. To be successful as a fisherman you must learn the art of fishing; but to be successful as a shepherd you must provide food, shelter, and care. The job lasts 24 hours a day, and 365 days in a year. You can't take a vacation without endangering the flock. What about the pastor who thinks that he has done all when he has preached his "weakly" sermon?

Three times Peter had denied his allegiance to the Lord; three times he was asked whether he had the love that binds. Allegiance is but a word where love is not. The same is true of loyalty.

He who knows himself never boasts. There was a time when Peter boasted. That was before he fell. God lets many things happen to us to take away our pride, for it is only after our pride and self-confidence are gone that we can be greatly

used of God. The two Greek words "agapao" and "phileo" are both translated into the English word "love," but the first is by far the stronger word.

Peter did not use the first but the second in his replies. When Peter thought himself strong he was weak; but when he felt his weakness the Lord counted him worthy of being appointed shepherd over the flock of God.

It may be good for some of us to know the future, but it is never wise for us to be too inquisitive about others. If I watch my steps so carefully that I will always be found in His steps (I Peter 2:21) I will not have time to be envious of your lot. Those who follow Him to Calvary will also follow Him to glory. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

WHAT CONSTITUTES GOOD TEACHING?

By Forest Huffman

Stated in another way, the matter suggested in this subject might be "What elements compose—or make up successful teaching?" I think we will agree that good teaching would be successful teaching.

In order to begin here it will be necessary for us to consider what successful teaching really is.

Some Sunday-school teachers think they are successful if they get together a large class and hold them in regular attendance. This certainly is an element in Sunday-school success, other things being equal; for no one can be a teacher without someone to teach, and if he really imparts Bible truth and builds it up in the lives of his pupils, then the more pupils he has the greater good he does. But there is that very important "if." The mere presence of so many scholars in a class is nothing, unless that presence results in spiritual growth.

Other teachers count their success in the maintenance of good discipline. If they are able to keep their pupils quiet and attentive, they think they have done all that is to be expected of them. But if the pupils have learned nothing or little about the Bible, and if their hearts are not filled with love to God and Christ, then the excellent discipline maintained has been maintained fruitlessly. Discipline, attention, reverence, are all necessary; but they are only means to an end, and not the end itself.

Still other teachers estimate the success in terms of personal popularity. If they know that their pupils admire them and love them, they are satisfied. Here again they are seeking a very good thing, and if their own character is strong and lovely, its influence in the lives of loyal pupils is fine and lasting. But after all, the aim of the Sunday school is to win the pupils to a love, not of mere human teachers, but of the divine teacher. If that is not achieved, there is no real Sunday-school success, however popular the man or the woman at the head of the class may be.

If the Sunday-school teacher would be really successful, he must keep before him one great aim—that he win the ones entrusted

to his instruction to a love of the Saviour. He must bend to that aim all his powers of wise and skillful presentation and persuasion, and add to that the mighty power of fervent and persistent prayer and also the masterful influence of the Holy Spirit, enthroned in his heart.

Teaching is more than a duty or responsibility—but is rather an art. It has always been considered the highest of arts—and is in reality—the ruling of the minds of men by public speaking. How much more sacred and serious does all this seem when we remember that it is the precious, powerful, transforming, delivering "truth of God" that the Sunday-school teacher is giving out. In that case this art becomes a divine art.

We will proceed to mention a few things that we think are contained in good teaching.

1. Good Teaching Is Understandable.—We are told by some of the setters of preachers to rights, that Archbishop Tillotson was in the habit of rehearsing his sermons to an old illiterate woman of plain sense and bringing his rhetoric down to her level. I am not sure that he was just right in doing so—it seems that he might have aimed a little bit higher—hoping that some day the illiterate old woman would become a learned old woman in some degree, but it is true, nevertheless, that much of the teaching of our day goes over the heads of the people. Some teachers become so proud of their superior learning, that they use the privilege they have to stand before groups, to demonstrate their superior understanding. A proud young man, home from college for the vacation period, in conversation with an old plantation dandy, spoke of his "inability to draw an inference" from something he had heard about, at which the old man replied, "Boss, Ah believes if I had the bay and gray mares hitched together I could draw mos' anything."

Jesus used the vine as an object with which to teach the truth—when He was with those who were by occupation the dressers of vineyards, and used the relation of sheep to the shepherd, to teach the relation of God

to man, when He was among herdsmen—and we need also to pray for and to cultivate a power to adapt truth to the hearer, keeping in mind that he **MUST** be made to understand the truth.

2. Good Teaching Is to the Point.—We have heard it said of some, "He didn't say so much, but everything he said counted." That element is necessary also, for effectual teaching. It would be distressing to have to look through a haystack to find a needle, and it is likewise distressing to have to listen to someone say in thirty minutes, what could easily have been said in five minutes. The teacher does not add to his influence or popularity—to read exhaustive material, references and all quotations that can be found on a subject. Is it not true after all, that the listener will be influenced usually, by the thing that influenced the teacher most as he studied? Usually the thought that gripped us most, and was easiest to remember, is something that will be made a blessing to others. The teacher must view the lesson widely—but teach it narrowly. He must have a large background, but his presentation of the lesson must be focused. He must be master of a well-equipped arsenal, but he must shoot through a rifled bore—not an old-fashioned blunderbuss.

If a teacher makes one point a lesson—one of vital spiritual importance, and makes it so clear and forceful that his pupils will not forget it, he has done well for that day, and his teaching is a success. One point a Sunday, brought straight home to the consciences and lives of boys and girls, men and women, will mean fifty-two of them in the course of a year, and five hundred and twenty in the course of a decade.

3. Good Teaching Is Saturated with Firm Conviction of the Importance of the Christian Message.—If the teacher teaches in a perfunctory and indifferent way, he might as well not teach at all. He needs to reverence the Word of God, and believe its message to be a matter of life and death. He needs to meet his class as one who holds in his hand a pardon, and who offers inconceivable blessings. A Bishop once asked the actor Betterton, "Tell me why great groups of people—large audiences—are moved to tears over a stage play that they know is feigned and yet sit unmoved at a discourse from the pulpit?" The actor answered, "It is because we are in earnest." All who teach God's truth should be earnest and serious about it, for it is man's only remedy for his sinful condition.

4. Good Teaching Has a Foundation of Adequate Preparation.—The best Sunday-school teacher is not the one who very frequently says, "I'm sorry that I was so very busy this week—that I didn't have time to study the lesson—just had time to read it through hurriedly before coming to the church, so you will all have to help me this morning." It is well to begin early in the week with lesson preparation—then while one is about other things, suggestion and thoughts in connection with the study will come to mind. We need to get the lesson as a unit well in mind, then proceed to search out the central truth, and the proper applica-

tion for our class, utilizing the truth for the benefit of members of our class, with its particular needs. Some teachers are disappointed when they discover that they have prepared more than they were able to give during the class period, but this is the better way to prepare. Have in mind many times more than you will be able to use, and you shall have plenty, and what is left will not spoil. The seeking after truth has helped the teacher personally, and a measure of what has not been used will remain to serve us another time. The advice of the aged divine can be applied very nicely to the Sunday-school teacher, as well as the preacher. He said, "When the barrel is full, you can tap it wherever you like and get a full stream, but if it has just a little in it, you would have to tip it to get a full stream and continually it will be a dribble, dribble, dribble, and a drip, drip, drip."

5. **Good Teaching Is Based on the Knowledge of God's Word.**—The Sunday-school teacher must know his Bible. This must be his most important textbook. If he is going to war with the Sword of the Spirit in his hand, he needs to know how to use it. The sword skillfully handled is a weapon both of offense and defense, but in the hands of one ignorant of its use, it is of slight service.

The Bible in the teacher's hand must be understood. He cannot expect to have a microscopic knowledge of it, but he shall consider it his source of enlightenment and strength, and mine its truth continually. Nothing is more helpful than to read the Word frequently, thoughtfully, consecutively, and prayerfully. "The entrance of thy word giveth light"—and to read and memorize, and study the Word, is sure to give one knowledge of it, and to make him a better dispenser of the truth.

6. **Good Teaching Must Be Verified by a Devout, Consistent, Christian Life.**—The life behind the teaching is exceedingly important. Most important in the list of requirements for a Sunday-school teacher is a know-so experience of grace. We need to have at the head of our Sunday-school classes those who can say with force, "I know whom I have believed." Loyalty to Christ is at the foundation of successful Christian work. If the teacher is devoted to Christ he will have enthusiasm. If he loves Christ he will also love his fellow men. If he admires Christ he will adopt His methods. If he obeys Christ, he will be ready to do his utmost to carry the Gospel message to others.—Gospel Banner.

TRIUMPHANT CHRIST

(Continued from page 105)

all the combined forces that opposed Him. When He arose He arose with the possession of life to be communicated to our dead souls. When He arose He arose with the ability to enable you to rise; to enable you to rise above your circumstances; to enable you to rise above the world's magnetism; to enable you to rise above the power of inbred sin.

Now that He lives you and I shall live, for He says: "I am the resurrection and the life: he that believeth in me, though he

were dead, yet shall he live." Reason says that a man should live again; science says a man may live again; philosophy says man wants to live again; man's spirit says, "I will live again;" love says, "I must live again;" but Christianity says, "I shall live again!" The world is cursed with dead religions because their authors are dead. Buddha is dead; Mohammed is dead; Confucius is dead; but Christ is alive forevermore.

After forty days of resurrected life He takes a few of His followers down through the streets of Jerusalem, then out and then up to the mount of Olivet. And just as He begins to climb the invisible stair back to His heavenly home, angels behold Him coming through heaven's blue. On one of the vast expanses of heaven the angels take up the chant: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors; and the King of glory shall come in." On the other side of the heavenly world another great multitude of angels take up the chant: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle." At last He reaches His home, goes sweeping through the gates, and takes His seat at the right hand of God, where He has ever been making intercession for the saints.

Edwards, Mo.



THE YELLOW VIOLET

When beechen buds begin to swell,
And woods the bluebird's warble know,
The yellow violet's modest bell
Peeps from the last year's leaves below.

Ere russet fields their green resume,
Sweet flower, I love, in forest bare,
To meet thee, when thy faint perfume
Alone is in the virgin air.

Of all her train, the hands of Spring
First plant thee in the watery mold,
And I have seen thee blossoming
Beside the snow-bank's edges cold.

Thy parent sun, who bade thee view
Pale skies, and chilling moisture sip,
Has bathed thee in his own bright hue,
And streaked with jet thy glowing lip.

Yet slight thy form and low thy seat,
And earthward bent thy gentle eye,
Unapt the passing view to meet,
When loftier flowers are faunting nigh.

Oft, in the sunless April day,
Thy early smile has stayed my walk;
But midst the gorgeous blooms of May
I passed thee on thy humble stalk.

So they who climb to wealth forget
The friends in darker fortunes tried;
I copied them—but I regret
That I should ape the ways of pride.

And when again the genial hour
Awakes the painted tribes of light,
I'll not o'erlook the modest flower
That made the woods of April bright.

—William Cullen Bryant.

THE GREAT HARVEST FIELD

(Continued from page 109)

and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God" (Ezek. 22:30, 31).

God is looking for men to stand in the gap, looking for those who can be entrusted.

Lord of harvest, send forth reapers!
Hear us, Lord, to Thee we cry:
Send them now the sheaves to gather,
Ere the harvest-time pass by.

The Plan of Action

Jesus, looking at the great harvest field from then till today, pleads, "Pray ye the Lord of the harvest, that he will send [thrust] forth labourers into his harvest." "The effectual fervent prayer of a righteous man availeth much" (James 5:16). The prayer of Moses, the man of God, availed to save possibly two million or more souls from direct divine judgment.

It seems from the above words of Jesus that the sending of laborers into the great harvest field is only made possible by the prayers of His people. If PRAYER is such a vital part of God's plan to reach the lost, and if He has limited His program of evangelism to His praying people, what a great responsibility to pray is resting upon us!

Praying for laborers has a personal "go" in it. We pray, "Lord, send the needed funds"; He speaks to our own hearts and purses. We pray, "Thrust out Christian workers." He answers, "Go ye." A rather wealthy lady, into whose home the returned missionary had come, told him how she had been praying for a certain needy field in China for years. The missionary, noticing the lady's beautiful and talented daughter, asked if she were willing that her prayers be answered by the daughter going to China. Her missionary vision was changed entirely by that question.

Many souls, some at our elbows and others across the waters, are dying in sin. Some are misinformed; others have never been informed of the One who is mighty to save and strong to deliver. The great apostle writes, "For whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" And we would add on the strength of our text, how shall they be sent unless there is a flow of unceasing petition to the Lord of the harvest? God has given us this sacred trust, "to pray out laborers."

Jesus said, "All authority is given unto me"; also, "Lo, I am with you alway," and, "Ye shall receive power." The Great Commission still reads the same, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15).

Have your eyes caught the vision?
Have your hearts felt the thrill?
To the call of the Master
Do you answer, "I will?"

—The Missionary Worker.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

The Doctrine of Man is a prominent theme of the Holy Scriptures. The account of how man came is satisfactory to the reasonable mind. The most reasonable thought that men can entertain, in the light of the wonders of the whole creation about us, is that there must be an all-wise and all-mighty Creator who could bring such things into existence. Such a Creator would also have a way to reveal to men such information as is satisfactory to the reason of men. No other explanation has been found that would fit the nature of man's case like the explanation found in the Bible. It is well to impress this Bible account clearly upon the human mind and to build our hope for the human family upon the plan provided for it by the Lord Himself.

The Story of Abraham, whom God called out for a special purpose, to bear the message of God to the world, is one that every boy and girl should be acquainted with. The chief entrustment of the seed of Abraham was that they had the inspired Scripture which would enlighten the world and keep a knowledge of the true God before a darkened world. The lesson of faith is a striking feature of the story of Abraham as well as of a number of men and women of the Bible.

The Easter Story is one that never grows old because it is one that can have a present reality in the experience of every one who accepts the Saviour of the world as their own personal Saviour. The reality is the life that is wrought within us because of the atonement and the fact that the Redeemer lives and works in our behalf from His seat in the heavens.

The nature within us that blossoms into song needs to feed upon such song sentiment that is built upon eternal truths. These truths are the grand relationships which the soul needs to have toward the Creator. As long as such relationship is found the songs that express them will be living songs in the hearts of those who hear or sing them. We need to give more earnest attention to the things that are enduring and make them the sentiments expressed in our worship and devotion.

Our Young People's Meetings

Souls have been blessed in the past in the work of the Young People's Meeting. Souls are being blessed today in the same field of work. Are you realizing a blessing in this field also? If not, why not?

The above question is the earnest concern of those who have the preparation of the Young People's Bible Meeting topics and helps. As we seek to open up the topics and suggest ways of treating them and of learning more concerning them, we feel a dependence on Him who has given us this field of service. And our prayer goes out that the youth of the church may be able to center their interests in the themes vital to their welfare as they meet the issues of our times. We trust that many of the workers will use the suggestions given in the Doctrinal Studies by Bro. Nelson Kauffman. The purpose is to lead our young people to see that there are ways of approaching the lessons that will increase our interest in them. The vital thing is that in our activity we receive the real kernel of truth and make that truth a part of our life. The Editor will be glad to have a number of our workers respond and also to report to Bro. Nelson Kauffman as to what your experience has been.

An earnest effort to interest yourself in the topics by whatever method the meetings are conducted will surely be fruitful. We are ever ready to encourage originality in your plans for the study of the topics as well as the expression of what you have learned in the meeting for that purpose. There is no method of conducting the meeting alone that will give permanent interest of itself. In fact every method will grow monotonous unless the individual puts his earnest, prayerful effort into it and allows the Lord to open up the thought that may be found in it.

God bless you all in your endeavors to secure the interest of all the young people and to lead them into the paths of His blessing.

WHERE DID MAN ORIGINATE?—Gen. 1:26-28; 2:4-24

Topic for April 11

MOTTO

"Thou madest him a little lower than the angels."

MEDITATIONS ON THE TOPIC

I. The Story of Man's Origin.—When we speak of man we speak of all the races of men upon the earth as being of one blood. Any so-called scientific investigations attempting to work out a theory of the races having any different origin than that of Adam, have always failed to have a ground in real facts. The story given in the Bible is the most reasonable and will stand the test of time. When Paul stated on Mars' Hill that God had "made of one blood all nations of men for to dwell on all the face of the earth," he stated a fact that has never been refuted. In spite of the prej-

udices that exist between the races of varied color and physical variation, the main characteristics of all are such that they are able to amalgamate, are subject to similar diseases, and have all fallen heir to the depravity that came down to us in the fall of Adam and Eve, they are alike responsive to the message of the Gospel when given a fair opportunity. In such response the transformation of character is alike marked.

Thus we may go to the Bible account of the origin of man in which the dual nature is expressed in the words, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). The history of Adam and Eve and their descendants to the time of the Flood is the most reliable and reasonable of any. And, that by the descendants of Noah "was the whole earth overspread" (Gen. 9:19), is found, by the most scrutinizing research, to be the only statement that will bear the tests of all the facts. We are glad to find in this same Bible

that God has all along been planning in His overruling hand to get all men to seek Him and find Him. Acts 17:26, 27.

II. The Text.—Gen. 1:26-28.—This passage records God's purpose to make man in His image and to give him dominion over all the living creatures on the earth. God carried out His purpose and gave to man the dominion which He had planned.

III. Suggestions for Junior Programs.—The boys and girls may well be prepared to tell the story of the first man and woman in the world in their home in the Garden of Eden. They should be well aware of the distinction between man and the animals and recognize the responsibility that man has to the Creator in fulfilling his place in the world. The story of the Fall of man may well be introduced here since it is so near to the beginning of man's career and will help to solve much of the mystery of man's present state of depravity, and to account for the false theories which the invention of man has thought out to try to get rid of his responsibility toward God as his Creator and Redeemer. It is well to recognize the new start which God caused man to take in the sons of Noah by whom the whole earth and all its nations have been inhabited, and in whom we are all made kin because of our common ancestry, through the people saved from the Flood, composed of four women and four men. We are not told whose daughter Noah's wife was, nor whose daughters his sons' wives were. But we are reasonably sure that they were the daughters of people who were worshipers of God. We conclude this from the reading of Gen. 6:1-12 in which the cause for the Flood was the corruption in marriage. Of Noah it was said that he was "a just man and perfect in his generations" (v. 9), while "all flesh had corrupted his way upon the earth" (v. 12).

OUTLINE STUDY

I. The First Man and Woman.

1. Adam.—Gen. 2:5-7, 8, 15.
2. Eve.—Gen. 2:18-23; 3:20.
3. Made in the image of God.—Gen. 1:26, 27; Gen. 5:1, 2.
4. Formed of the dust of the ground.—Gen. 2:7.
5. A living soul by the breath of God.—Gen. 2:7; I Cor. 15:45.
6. The ancestors of all living people.—Gen. 3:20; Mal. 2:10; Acts 17:26.

II. The Present People of Earth.

1. Descended from Adam in Noah.—Gen. 5; Gen. 9:19, 32.
2. Inherit the consequence of the fall.—Rom. 5:12-19; Rom. 3:9-19.
3. Are included in redemption's plan.—Rom. 3:23-26; Jno. 3:16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Man."
2. The Story of Man.
 - a. His likeness to God.
 - b. Naming the creatures.
 - c. His first home.
 - d. The first woman.
 - e. The forbidden fruit and the disobedience.
 - f. God's judgments upon sinners.
 - g. God's mercy to those who heed His plan.

For Seniors.

1. The Bible Record of Man's Origin.
2. The Futility of Other Theories.

PERSONAL THOUGHT

God has made man for a purpose that is wise and good. I want to bring glory to my Creator and use all my opportunities to fulfill His purpose for my life in the earth.

SEED THOUGHTS

In man, the world over, we find the same grand physical characteristics: the same number of teeth and bones and muscles; the same system of respiration and circulation, digestion, secretion; nerves, veins, and arteries are arranged on the same type. Man is ever capable of living on all kinds of food, in any climate; liable to the same diseases; grows to maturity slowly, and lives to the same average age.—A. T. Pierson, in *Many Infallible Proofs*.

Four great truths which have their bearing on every part of revelation, come to us from the earliest Scripture narrative, like four rivers which sprung in the garden of Eden. The first of these truths is—the creation of all things by the word of God's power; the second, the descent of all men from our common parents, Adam and Eve; the third, our connection with Adam as the head of the human race, through which all mankind were involved in his sin and fall; and the fourth, that One descended from Adam, yet without sin, should by suffering free us from the consequences of the Fall, and as the second Adam become the author of eternal salvation to all who trust in Him.—Edersheim.

MEN OF FAITH—ABRAHAM (Jr.) Gen. 12:1-9; Heb. 11:8-19

Topic for April 18

MOTTO

"Abraham believed God."

MEDITATIONS ON THE TOPIC

I. Abraham.—The ancestry goes back to Shem, the son of Noah. Upon Shem was the prophecy that he should be the pre-eminent one of the descendants of Noah, as a shelter to Japheth and a master over Ham. Gen. 9:27. In Abraham God found a chosen family and people to fulfill His plan and to whom the "oracles of God" were committed. Rom. 3:1, 2. This made them the instrument of salvation to the whole world. Jno. 4:22. When God called Abraham to leave his native land and people to become a great nation separated from other nations, Abraham had faith that God would do as He had revealed and acted upon his faith by full obedience. God tested Abraham's faith in various ways so that in every way Abraham proved worthy before God to be called the father of the children of faith. Of Abraham it is said, "Abraham believed God, and it was accounted to him for righteousness." His righteousness was secured in the same manner that we obtain ours today, through faith in God's plan of salvation through Christ. Gal. 3:4-9. A real faith is known of God before it is proved by works. He who has a genuine and living faith will show it by works whenever the opportunity comes to do so. Abraham in this way proved before men that he was a true believer. God was pleased to have Abraham show that he would obey God at any cost and trust God to fulfill His Word. So the Lord could say, "Now I know that thou fearest God" (Gen. 2:12). God knew before, yet now He could say for the benefit of Abraham and of men, that He knew by a demonstration of Abraham's action.

II. The Text.—Gen. 12:1-9.—This passage tells of God's call of Abraham and of the promise that was made to him, and how Abraham obeyed God without seeing beforehand either the land or the evidence of the fulfilled promise except by the Word of God.

Heb. 11:8-19.—This passage gives Abraham as an illustration of what true faith will cause a man to do.

III. Suggestions for Junior Programs.—The suggested stories will be found in the account of Abraham's life in Genesis. These should illustrate the faith of Abraham and show how that faith made him possessor of justification before God. Let the boys and girls tell the stories of Abraham, and then let some one able to bring out the lessons which the faith of Abraham teaches us today, make the applications which the stories reveal.

OUTLINE STUDY

I. Who Was Abraham?

1. His father was Terah.—Gen. 11:26, 27.
2. His wife was Sarah.—Gen. 11:29.
3. His home had been in Ur.—Gen. 11:31.
4. He moved to Haran and to Canaan.—Gen. 11:31.
5. He obeyed God's call.—Gen. 12:1-5.

II. How He Proved His Faith.

1. By going to a place unknown.—Heb. 11:8.
2. By living and waiting God's time.—Heb. 11:9, 10.
3. By offering up his son of promise.—Heb. 11:17-19.
4. By believing the promises before he had a son.—Gen. 15:1-6.

III. What Abraham's Faith Brought to Him.

1. The friendship of God.—Jas. 2:23.
2. An imputed righteousness.—Gal. 3:6.
3. New assurances of blessing.—Gen. 22:15-18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Abraham."
2. The Stories of Abraham's Faith.
 - a. His going to a strange country.
 - b. His obedience when offering Isaac.
 - c. When he viewed the stars.
 - d. His life as a stranger in the land.
 - e. His taking of second choice after Lot (Gen. 13).
3. Blessings for Us in Taking God at His Word.
4. Trials That May Try Our Faith.

For Seniors.

1. Faith That Pleases God.
2. Evidences of Faith.
3. Blessings through Faith.

PERSONAL THOUGHT

Let us take God at His Word and obey His Word whatever the test.

SEED THOUGHTS

We need abounding faith that will cut all the "t's" off all the "cant's" and make them into "cans."—Sel.

Faith is the venture which I make of myself in response to the appeal and influence upon me of Jesus Christ.—J. A. Hutton.

He who is small in faith will never be great in anything but failure.—Sel.

Faith is the vision of the heart. It sees God in the dark, as in the day.—Sel.

Faith makes the discords of the present the harmonies of the future.—Robt. Collyer.

The great believers have been the unwearied waiters.—Sel.

The truly religious man does everything as if everything depended upon himself, and then leaves everything as if everything depended on God.—Joseph Parker.

"NOW IS CHRIST RISEN."—I Cor. 15:1-58

Topic for April 25

MOTTO

"Behold I am alive forevermore."

MEDITATIONS ON THE TOPIC

I. The Fact of Christ's Resurrection has never been successfully refuted, though unwilling men have sought to overthrow it in the minds of men. Upon the fact of the resurrection rests the value of the preaching of the Gospel. Without that fact there is no hope for pardon of sin, and those who die have no hope beyond the grave. The fact of the blessed change that is wrought in those who accept the Gospel is evidence that there is a living Lord who is at the right hand of God and is working out the plan of salvation which He has purchased with His own blood.

The fact of the resurrection gives us a hope for our own resurrection with the glorious heritage in store for the redeemed in eternal glory. I Cor. 15:21-28.

The fact of the resurrection is fully attested for any honest soul who is willing to consider the proofs of its reality. The witnesses recorded in the New Testament are of a character that are proved to be unbiased in their conclusions and experiences. They were rather on the doubtful side until the unmistakable facts convinced them of the folly of doubt. Even the enemies of Christ had to bear witness against their will. Matt. 28:11-15.

The historical facts have great value that should convince any man who honestly investigates; but the strongest evidence of the resurrection of Christ is the spiritual forces that His resurrection has released. Peter earnestly used his opportunity when the Holy Spirit was poured out on the day of Pentecost, to set forth the reason of the demonstration of power to be the fact that the crucified Jesus was seated on the right hand of power. These declarations were followed by the works of power which none could gainsay.

II. The Text.—I Cor. 15:1-53.—This is a masterpiece on the doctrine of the resurrection and the hope of the Christian through it. Give it a thorough study and absorb the points set forth by the apostle Paul.

III. Suggestions for Junior Programs.—The story of the resurrection is one that the children should be able to tell with the simple straightforward spirit that knows no questioning or doubt of reality. The Gospel story was told without any designed attempt to meet the criticisms of a doubting world, in such simplicity as a genuine witness who tells what he has seen and heard might tell and whose testimony would carry farther in court than a witness who was keenly alert to make striking points to convince his hearers. It is this kind of knowledge of the story of Jesus with the saving results that such a fact carries with it that we need to emphasize with our boys and girls and people generally. The assignments are given for the juniors in this spirit with the hope that this important doctrine may be impressed upon their consciousness as it is given in the meetings by those who relate it in its different phases.

OUTLINE STUDY

I. The Prophecy of the Resurrection of Jesus.

1. By David.—Ps. 16:9, 10.
2. By Isaiah.—Isa. 26:19.
3. By Jesus.—Mark 10:34.

II. The Testimony of Angels That He Rose.

1. To the women at the tomb.—Mark 16:5, 6, 7.
2. To Mary Magdalene.—Jno. 20:12, 13.

III. The Testimony of Disciples.

1. Mary Magdalene.—Jno. 20:14-18.
2. Thomas.—Jno. 20:28.
3. Peter.—Acts 2:32, 33; 3:26.
4. The apostles.—Acts 4:33.

5. Paul.—I Cor. 15:8.
- IV. **The Witness of the Spirit.**
 1. At Pentecost.—Acts 2:33.
 2. In every believer.—Acts 5:32; Eph. 1:13, 14.
 3. In works of power.—Acts 4:10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Resurrection."
2. Our Living Jesus.
 - a. The surprised disciples.
 - b. The alarmed soldiers.
 - c. The rage of the enemies of Jesus.
 - d. He saves us.
 - e. He knows our needs.
 - f. He pleads for us when we seek God.
 - g. He shall never die again.
 - h. He will come again to receive us.

For Seniors.

1. He Is Alive. What Does it Mean to Men?
2. Evidences of His Resurrection.
3. Relation of the Living Lord to the Work of the Church.

PERSONAL THOUGHT

Jesus is my Lord and my God, occupying a position of great power as He lives and occupies a seat at the right hand of the Father in glory.

SEED THOUGHTS

God is always simple, even amid the most complex mystery. It is man who "darkens counsel by words without knowledge," who cumburs his words with affectation of learning and logic, and his works with pompous pretension. Only the grandest of men learn the divine art of artlessness—of perfect naturalness and simplicity.—Pierson.

The Lord is risen indeed,
Loud let His praises ring!
From death's dominion freed,
Ascends the conquering King.
At God's right hand to take His place
And reign supreme through everlasting days.

The Lord is risen indeed,
Risen to die no more;
And now in heaven doth plead
For those whose sins He bore
In dreadful anguish on the tree,
From sin and death to set men free.
—Wilson T. Hogue.

It was the resurrection of Christ that brought to the early church, and which brings to us, the glorious ASSURANCE that Christ's death actually accomplished what He said it would, and that Christ is a living Saviour, through whom we may have eternal life. It gives us confidence concerning the future—yea, a firm confidence which is as an anchor of the soul holding us steady amidst the temptations and trials of life.—Arnold's Com.

Some sweet day when life is o'er,
We shall meet above;
We shall greet those gone before
In that home of love.

Bright the dawning of that morn,
Night returned to day;
Parted friends no farewells know,
Tears be wiped away.

—S. H. Chord.

HYMNS THAT LIVE.—Rev. 5:9-14

Topic for May 2

MOTTO

"Singing with grace in your hearts."

MEDITATIONS ON THE TOPIC

- I. A Hymn that Lives is one that meets the needs of the human heart in all genera-

tions. To have such a hymn there must be such sentiments bound up in its words which have the message which the Creator has given to satisfy the deepest longings and meet failures with that remedial service which the Gospel of Jesus Christ alone is able to meet.

In the selections found in the Outline Study we have chosen hymns that have considerable age on purpose to illustrate that they have lived over a number of generations and still have in them the elements that appeal to the hearts of the believing souls today. If we would analyze these hymns we would note certain elements in them that might be said to make them live as they have. We shall note a few of these elements and leave it to the earnest searcher to add to the list.

I. Qualities in the Creator that Awaken Worship:

- Holiness, Mercy, Grace, Love, Power, etc.
2. Qualities in the Saviour:
Sacrifice, Love, Compassion, etc.
3. Christian Fellowship:
Christian Love, Unity, Peace, Joy, etc.
4. Christian Duty:
Christian Service, Soul-winning, Worship, etc.
5. The Comfort of the Holy Spirit:
Empowering, Comforting, Filling, etc.

II. **The Text.—Rev. 5:9-14.**—This passage, while it contains a "New Song" has, after all, the Old, Old Story in it which has inspired the faith of the children of God. It is only new because it is the time of realization.

III. **Suggestions for Junior Programs.**—This will be an opportunity to develop in the boys and girls thoughtful consideration of the songs that they sing. There may be a number who are given their choice of a select hymn in which the three points under Suggestive Assignments a, b, c, may be executed. Either a number of individuals may select, or the leader of the juniors may make a sufficient number of selections to occupy the time of the meeting profitably and together fill out the three points a, b, c, in the Suggestive Assignments for juniors. If the latter is done the songs should be ready at the time of assignment and all the boys and girls who have no other assignments should come prepared to fill out and to tell what they have on these three points.

OUTLINE STUDY

I. Some Old Hymns that Stay with the People (See Church Hymnal).

1. "Holy, Holy, Holy" (Reginald Heber, 1783-1826), No. 28.
2. "There's a Wideness in God's Mercy" (Frederick Faber, 1814-63), No. 42.
3. "Oh, for a Thousand Tongues" (Chas. Wesley, 1739), No. 60.
4. "Blest Be the Tie That Binds" (Jno. Fawcett, 1772), No. 607.
5. "Hark! Ten Thousand Harps and Voices" (Thos. Kelly, 1804), No. 61.
6. "Come Thou Fount of Every Blessing" (Robt. Robinson, 1758), No. 64.
7. "Oh, Worship the King" (R. H. Grant, 1833), No. 70.
8. "A Charge to Keep I Have" (C. Wesley, 1762), No. 488.
9. "Rock of Ages" (A. M. Toplady, 1776), No. 387.
10. "Jesus, Lover of My Soul" (C. Wesley, 1740), No. 373.
11. "Oh, Could I Speak the Matchless Worth" (Sam'l Medley, 1789), No. 75.
12. "When I Survey the Wondrous Cross" (I. Watts, 1707), No. 123.
13. "Am I a Soldier of the Cross" (I. Watts, 1720), No. 416.
14. "Love Divine" (C. Wesley, 1741), No. 84.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Live."
2. Select a Hymn for Study.

- a. Find Scripture references supporting the words.
- b. What thoughts for the soul are given?
- c. What do you enjoy in this song?

For Seniors.

1. What Makes a Song Live for Generations?
2. Make an Illustrative Selection and Show How It Satisfies Man's Spiritual Needs.

PERSONAL THOUGHT

Have I entered in to the things of life that really live in the hearts and lives of the best people of earth who have received the things which God has provided and which will endure from generation to generation? Do living songs appeal to me?

SEED THOUGHTS

Songs that become suddenly popular and run like wild fire through the country are not necessarily songs that live. Time usually consigns the song to the scrap heap that has run its course of popularity, and it is never resurrected unless it is of sufficient universal experience to run another course of popularity when the thing has been forgotten.

If our souls are in harmony with the spiritual elements which God has designed we will find ourselves in affinity with hymns that have the living and wearing qualities that serve men from generation to generation.

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever.—Isa. 40:6-8.

The stars shall fade away, the sun himself
Grow dim with age, and Nature sink in
years,
But Thou shalt flourish in immortal youth,
Unhurt amid the war of elements,
The wreck of matter, and the crash of worlds.
—J. Addison.

And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.—Heb. 1:10-12.

WHY NOT BE FRIENDLY

Life is too short to be wasted in saying mean things about other people. Did you ever try to go a whole week without speaking unkindly to anybody? It isn't easy. It's astonishing the number of harsh things we say without actually meaning to make others uncomfortable.

Most of us are too critical in our attitude toward others. We criticize others for doing certain things, when half the time, were we in their place, we would do exactly the same or worse. You can never tell what you would do.

Try to take a generous view of other people's actions; even if you can't bring yourself to think kindly, at least control your tongue. It is nearly all a matter of habit. You get in the way of making spiteful remarks without realizing how much harm it does you.

Just try the scheme of refraining from unkind criticism. Try it for a week, anyway. It can't hurt you, and it may do you a world of good.—Unknown.

ALTERNATE TYPE OF PROGRAM FOR THE TOPIC OF APRIL 11

Helps for the Young People's Bible Meeting Leader

The doctrinal topic for this month "Where Did Man Originate?" is specifically stated and seems to me too limited in itself. Therefore we have taken up the matter of "How" as well as "Where." In the use of the study sheet this month, it will be possible to stimulate a live discussion in most audiences of young people. One whole item in division two is given for that purpose. You should be well prepared to teach this lesson, having the facts in the case clearly in mind. You should prepare questions that will stimulate an enlightening discussion. In this type of meeting you should exercise care that a few in the audience do not do all the talking: Give every one an opportunity to express himself.

Urge those who will attend to bring their Bibles and a pencil, so that everyone may participate. The success of this meeting depends largely upon you and your ability to lead the audience in thinking and expression. This is a live subject, and a variety of opinions may be expressed. You should not permit an argument between several persons in the audience.

The number of suggestive topics given for a following program is large enough to admit of selection to meet local needs. Do not assign the more difficult topics to those who will be unhappy about preparing to speak on them.

If you find this type of program is not satisfactory and you have ideas for a program that you think would be, please inform the undersigned of your convictions. Any helpful criticisms will always be appreciated.

Nelson E. Kauffman, Sec'y of Y.P.B.M.,
1417 Broadway, Hannibal, Mo.

WHERE DID MAN ORIGINATE?

I. In the Creative Act of God.

1. "And God said, Let us _____ man in our own _____ after our _____"—Gen. 1:26. Explain "image" and "likeness."
2. "So God _____ man in his own _____"—Gen. 1:27.
3. "The Lord God _____ man out of the _____"—Gen. 2:7. Explain "made," "created," "formed."
4. "And _____ into his nostrils the _____; and man became a living soul."—Gen. 2:7.
5. "And the _____ which the Lord God had taken from _____, _____ he a _____"—Gen. 2:22.
6. "The _____ of God hath _____ me, and the _____ of the almighty hath given me _____"—Job. 33:4.
7. "_____ things were made by _____"—John 1:3.
8. He "hath made of one _____ all _____ of _____"—Acts 17:26.

II. In a Fatherhood Act of God.

1. "Adam, which was the _____"—Luke 3:38.
2. "Have we not all one _____? hath not one _____?"—Mal. 2:10.
3. "For we are also his _____"—Acts 17:28, 29.
4. "Shall we not much rather be in _____ to the _____ of spirits and live?"—Heb. 12:9.
5. Show the truth and the error of "The Fatherhood of God and the Brotherhood of Man."
6. Evidences of God's concern for all man.
 - a. He is the _____ of all.—Gen. 1:27.
 - b. He gives _____ to all.—Acts 17:25.
 - c. He gives _____ to all.—Matt. 5:45.
 - d. He _____ all.—John 3:16.
 - e. He _____ of everything.—Psa. 145:15, 16.
7. Evidences that God is the Father only of those who are born again.
 - a. They have _____ to become _____ of _____.—Jno. 1:12.
 - b. Those led by the _____ are _____—Rom. 8:14.
 - c. They have _____ the spirit of _____ and so cry "_____"—Rom. 8:15.
 - d. They are "all _____ through _____ in Christ Jesus."—Gal. 3:26.
 - e. He _____ of everything.—Psa. 145:15, 16.

Topics for Expression

1. Explain, "I am fearfully and wonderfully made."
2. Evidences I have Observed of the Unity of the Race (all men descended from Adam and Eve).
3. Striking Evidences of the Trinity in the Origin of Man.
4. Problems of the Genesis Account of Man's Creation and How I Solve Them for Myself.
5. What it Means to Me that My Body was Formed of Dust.
6. What My Being a Living Soul Means to Me.
7. Why Evolution Is an Inadequate Explanation of My Origin.
8. Should We Ask the Unsaved to Pray the "Lord's Prayer"?

COST OF BEING A BLESSING

We must live deeply ourselves if we would be able to bless others. We must resist sin even unto blood, if we would teach others how to be victorious in temptation. We must bear trials and endure sorrows with patience, with submission, and with faith, so as to be victorious, if we would become comforters

and helpers of others in their trials. You must learn before you can teach, and the learning costs. At no small price can we become true helpers of others in this world. That which has cost us nothing in the getting will not be any great blessing to any other person in the giving. It is only when we lose our life and sacrifice to God, that we become deeply and truly useful.—Elim Evangel.

MYRTLE LEONARD FINDS PEACE

(Continued from page 98)

The girl by the bedside glimpsed anew the anguish of a soul without Christ. How she longed to lead this suffering one to the great Sin-bearer. So resuming her seat by the bed she said, "Mrs. Leonard, I would so much like to help you. What can I do for you?"

"I guess just keep on praying," replied the sin-sick woman brokenly. "But, oh, this load of sin! I don't know how I can stand it."

"You don't have to, for Jesus died on the cross so we won't have to carry the burden of sin. He says, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' Can you believe that?"

"Oh, I want to, but it seems Satan is standing right here telling me I can't get right lying here in bed." And big drops of sweat stood on her pale face.

"You remember how Jesus saved a man who was hanging on the cross. It doesn't make any difference where we are, it all depends on whether we allow Him to come into our lives. Jesus says, 'Him that cometh to me I will in no wise cast out.'"

Then brokenly and contritely Mrs. Leonard poured out the burden of her heart to the One who was very near to comfort and forgive, and to cleanse her heart so darkly stained with sin. Long and severe was the struggle before faith could unconditionally lay hold of the Crucified One and the plea for forgiveness could be changed to a triumphant prayer of praise.

Mrs. Leonard lay on her pillow spent and weary, but a gleam of holy peace spread over her wan features, and in heaven the angels were rejoicing because Christ had conquered. Suddenly across that face there passed a momentary cloud as the soul newly cleansed and made whole yearned for those who were nearest to her.

"O God," she prayed, "save my family—bring every one of them to Thyself."

Twilight was deepening into darkness when Mrs. Leonard again found herself alone. No longer did she dread being alone with her thoughts, for they were thoughts of peace. The burden that had crushed her was gone and in its place was joy and assurance. The only thing that marred her newborn joy was the burden for her husband and children. How she regretted the years in which she sowed to the flesh, when she might have been leading and directing her sons and daughters to Christ!

Time still drags slowly on for Myrtle Leonard. There are days when the trials seem greater than she can bear, but she now leans hard on the Burden-bearer. There are times when regrets for her wasted past almost overwhelm her and the concern for her family almost crushes her, but her faith trusts them to the care and keeping of the all-wise Father. And when the nights are long and shot through with pain she has One on whom she can meditate, and her thoughts no longer terrify and weary her, for He is her peace.

Meadville, Pa.

"There are some answers everyone must give for themselves."

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE LATE ROWLAND VICTOR BINGHAM

Go ye therefore into all the world.

Preach the gospel to every creature.

—The Lord Jesus Christ.

In the passing of R. V. Bingham, the Founder and General Director of the SUDAN INTERIOR MISSION, the missionary forces of the world have lost a staunch veteran. He was also Editor-in-Chief of the EVANGELICAL CHRISTIAN, a widely read Christian monthly. He wielded a vigorous pen. His editorials were virile, literary productions and deeply spiritual. With pained heart we pen this editorial of a personal friend and widely respected and much beloved missionary champion.

He was born in the little town of Grinstead, Sussex, England, December, 1872, just seven years before the China Inland Mission had its birth. He spent his school days at Headcorn, in Kent. He began school at three, was a pupil-teacher at thirteen. Just before his thirteenth birthday occurred a tragedy which changed his whole life.

Rowland Victor was informed by the headmaster to return to his home quickly. On arrival, his father was near death's door. He spoke of his departure, his blessed assurance of salvation, then asked the children one by one to meet him in heaven. This they promised **without knowing the way**. For some time Rowland floundered in the swamps of religion, seeking to be a "good boy," the gist of his Sunday-school teaching. But being religious, going to church, saying his prayers, reading his Bible did not satisfy the inner man. Many an hour he spent over the passage, "Ye must be born again," but the light failed to dawn upon his soul.

Presently, there was great excitement in Tunbridge, where his mother had moved to, about a new organization, called the "Salvation Army." They were always telling the story about a Saviour who really saved, who took away from them the fear of death. And they were radiantly happy. He admitted his religion had but made him miserable. But still no peace, no satisfaction blessed his soul.

Ultimately, he made his way to some of their meetings, which attracted large crowds out of curiosity. The speaker was a converted Jew. Here Dr. Bingham confessed his Saviour, went to the "penitent form." Kneeling beside him was this same Jew, who spoke of exercising faith in the Lord Jesus Christ as Saviour. Dr. Bingham, many times in after years would say this: "There without a spark of feeling, no tears, no emotions, I appropriated, for all my past sins and for all my future needs, the living and Almighty Saviour." To him it was a real transaction of "faith." He was saved with a great salvation. With this new experience came an intense desire to witness and render service.

Quite young he journeyed from the homeland to Canada. Here for some time he labored in the ministry as a Salvation Army officer. Later he severed this connection for a more established church.

Then came the divine call to evangelize the millions in heathen darkness in the Central Sudan section of Africa. Just before his home call he finished the book entitled: "Seven Sevens of Years and a Jubilee." This

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

book will shortly leave the press. (The Publishing House will be glad to fill your orders for this informing book.)

One of his favorite projects was the "Evangelical Christian," a widely read religious and missionary magazine. This venture grew from the struggling "Missionary Witness" to the well-supported larger edition of today. It has been a medium for the building up of the body of Christ, ministering to hungry souls, and kindling the fires of missionary passion in many thousands of hearts.

Another responsible task, which was largely upon his shoulders was "Evangelical Publishers." From 1912 this company has been the purveyor of much good Christian literature all over Canada, and in many other parts of the world. He maintained a steady Gospel testimony, and in spite of setbacks, trials, and the encroaching menace of modernism he carried on unflinchingly until the end.

No review of his life would be complete without the mention of "Canadian Keswick," pronounced "Kessick." This conference he founded and was its guiding genius for some eighteen years.

The "Canadian Keswick Bible Conference" is located in the beautiful retreats of Muskoka, about a hundred and thirty-five miles north of Toronto. This place outside Ferndale, Ontario, was near to his heart. This was his "Mecca" for the summertime. The wide expanse of quiet waters, the wooded islands, the lapping waters, the invigorating fresh air, and the gorgeous sunsets, all add their own contribution to the retreat.

Here, summer after summer, came distinguished ministers and humble laymen; missionaries from the ends of the earth and obscure workers from the homeland, rich and poor, old and young. Men and women from the bulk of the evangelical churches of the nation, traveled to this spot for rest, spiritual refreshment, and the fellowship of other Christians. This conference has grown out of the parent Conference, the English Keswick, begun nearly three quarters of a century ago. The Canadian Conference took root about 1924. Under Dr. Bingham's tactful and spiritual leadership it has grown greatly.

F. J. Miles, the English Bible expositor, whose travels are world-wide, said this of Dr. Bingham: "In over a half a century of association with Christian leaders in a world-wide ministry, I have never been privileged to associate with a greater missionary statesman than R. V. Bingham." Although the Sudan Interior Mission was his own responsibility, he would allow speakers to introduce missionary projects of their own to his Keswick audiences constantly. He would even urge them to do so. Comments of appreciation concerning his life, his work, his interests, have come from all parts of the world.

His last words were penned to the workers on the Sudan Interior Mission. Here they are: "As we enter next month into our Jubilee year as a Mission, ask that the spirit

of joy may characterize the year, as that in itself is the true spirit of revival. . . .

"We expect this will be the greatest year in soul-winning work and in the supply of every need. We wish all your prayer helpers a very happy season this Christmastide. And then—

"JUBILEE!

"Heartily yours in Him in Africa,
"R. V. Bingham."

Scarcely was the ink dry on this, his last letter written by his own hand at his desk in his Toronto home, when he suffered a stroke and slipped into unconsciousness. Four days later he left earthly scenes, earthly tasks, arduous labors when the Lord took him. He had expected to make one last trip to Africa by plane. But he went up higher, to a richer fellowship and we trust to a wider service.

THE MENACE OF THE COMIC MAGAZINES

Abstain from all appearance of evil.—Paul.

Youth is impressionable. Comics are impressive. They are becoming a national menace and scandal as well. They usually fly under false colors. Altogether, too often, they propose to inform the child, when actually they are deforming the personality and warping the character. They are colorful, thus they appeal to the eye. They are written simply, in terse style; consequently, the child and youth can readily grasp their contents. They are purposely made cheaply, so as to come within the range of the purse of the child and young person.

The factor that should have the most earnest consideration is that the child is gradually weaned from the more beneficial and noble reading matter; rendered impotent to enjoy more solid and wholesome reading. This is possibly its most destructive effect.

The following graphic research in condensed form, from the pen of Hazel Tunstead, should have wide reading:

"I want to go with you! Take me with you, or I'll do something bad."

Thus a twelve-year-old boy threatened his parents. They did not take him as he wished, and when they returned from their evening's entertainment they found their home burned down and their son dead by his own hand. Investigation revealed that the boy had been a "comic" magazine addict, and had often acted the parts of the heroes and villains as he played about the farm.

Another little boy astonished his father when he asked: "Daddy, is it better to kill a man with a gun, a dagger, a blackjack, or a big dose of poison?"

Upon inquiring as to where the child had become familiar with the modern terms of the underworld, the father found the child had been reading comic magazines. His childish mind was confused as to the best method of getting rid of his friend—for some magazines seemed to use one method more than the others, yet all were successful.

These stories can undoubtedly be reproduced again and again in the lives of many American boys and girls whose minds are being crammed full of murder, kidnaping, torture, raw melodrama, tales of extravagant exploits in strange lands and upon other planets.

The rise of the misnamed "comic" magazine has been one of the most amazing phenomena of the present age. Within the space of a few

short years, one or two magazines of this type have been multiplied into 108 different publications; the circulation has increased from a few thousand to 12,000,000 copies a month. Figuring on an average of four readers to one copy (most children exchange their copies among their playmates), there is an aggregate reader circulation of approximately 48,000,000 each month!

Sold at ten cents a copy, these magazines may be procured from any newsstand, candy store, drug store, magazine and novelty shop. Some might tend to minimize the harmfulness of this type of "literature," but let us be open minded and examine the facts. Buy a few copies and examine them yourself; ask yourself, "Should I permit my child to fill his mind with this trash,"

Out of a pile of these papers, we shall select a copy at random. Here is a serial strip. Let's follow the sequence.

A federal judge, because he does not receive an appointment which he desires, turns traitor to his country and smuggles aliens across the border. A young F.B.I. agent is put on his trail. After a series of breath-taking events and narrow escapes from almost certain death in a most horrifying manner, our hero lands the renegade judge in the penitentiary.

Well, you say, what's so harmful about that? Right and justice win out, the hero hands the villain his just deserts—what more could you ask? This is no worse than the hair-raising dime novels I read when a child, you insist. Ah, but you have overlooked something. While the forces of right and justice are overcoming the forces of evil, what has been going on in the meantime? A re-examination of this particular strip tells us that the child has been shown how to use a blackjack, how to hop a ride on a fast-moving automobile, how to rob and plunder, how to handle an automatic and a submachine gun. Moreover, it has told him his own judges, policemen, and jailers are not trustworthy, and that they can be "bought."

A great many of these yellow journalistic efforts are now turning to the portrayal of soldier life in Europe, going into great detail to describe the horrible atrocities of the Germans to the heroes and heroines. They picture demoralized, perverted soldiers in filthy clothes with unshaven faces and lustful expressions as typical German soldiers, and usually have them torturing or pursuing a beautiful American or English woman.

By far the most popular type of comic magazine is the "superman" type. There are multitudes of such heroes who can fly and display superhuman strength.

The men are dressed in freakish clothes, usually consisting of a fantastic mask and cape. Their strength is drawn from various sources—drinking liquid sun, following a druggist's prescription, taking special pills, secret formulas, the use of wonder belts, or just from nature!

While some of the syndicated comic strips appearing in the magazines are also reproduced in newspapers, most of the material used is so crude that a self-respecting newspaper would refuse to publish it. It is, in brief, an appeal to the moronic mind, and is in the same category with the adventure and detective story magazines read by men and cheap love-story periodicals avidly devoured by low-minded women.

This morbid literature produces within the child's mind a peculiar and unnatural reaction to the realistic things of life. These tales, wildly absurd as we see them, nevertheless become real in the child's mind. Subconsciously, he himself acts out the parts and falls into the same situations as the heroes and heroines pictured so vividly on the page before his eyes. When an interruption brings him back to his natural life, his real or imagined weaknesses are magnified, and an intense disappointment ensues as he realizes how far short he is of his superman ideal. Lack of personal confidence and introvert tendencies logically result. To compensate for this, the child turns more and

more from reality to the dream-world which these comics create for him. Finally, it becomes almost impossible for the child to differentiate between the real and the imaginary. As he walks the streets he "sees" spies, man-made monsters, gangsters, and wicked scientists on every corner, behind every hedge, down every dark alley, and sinister secret agents inhabit every old dilapidated house.

How can we expect to instill spiritual truths in a mind that is full of this rubbish? How can we lead a soul to the Saviour, when he prefers to live in a world of fantastic make-believe? How can we train a child to lead a consistent Christian life when his heart is set on having a "tommy-gun"?

Sterling North writes in the *Chicago Daily News*: "Virtually every child in America is reading color 'comic' magazines—a poisonous mushroom growth of the last two years.

"Frankly we were not perturbed when we first heard about the rise of the action comics. A careful examination of the 108 periodicals now on the stands shocked us into activity. At least 70 per cent of the total were of a nature no respectable newspaper would think of accepting.

"We found that the bulk of these lurid publications depend for their appeal upon mayhem, murder, torture and abduction—often with a child as the victim. Superman-heroics, voluptuous females in scanty attire, blazing machine guns, hooded "justice," and cheap political propaganda were to be found on almost every page.

"Badly drawn, badly written, and badly printed—a strain on young eyes and young nervous systems—the effect of these pulp-paper nightmares is that of a violent stimulant. Their crude blacks and reds spoil the child's natural sense of color; their hypodermic injection of sex and murder makes the child impatient with better, though quieter, stories. Unless we want a coming generation even more ferocious than the present one, parents and teachers throughout America must band together to break the comic magazine.

"The shame lies largely with the parents who don't know and don't care what their children are reading, and, of course, it lies with the completely immoral publishers of the comics—guilty of a cultural slaughter of the innocents.

"But the antidote to the comic poison can be found in any library or good bookstore. The parent who does not acquire that antidote for his child is guilty of criminal negligence."

THE PRINCE OF PEACE

Dark war clouds hover over earth's great nations,

Opposing armies test each other's might;
They cast their lot upon the hope of victory,

We leave to God to judge which cause is right.

'Tis sin and sin alone that brings this anguish,

'Tis hate that crushes hope in stricken lands;

And yet above the haze and curse of battle
The Man of Galilee holds out His hands.

He pleads with men to turn their eyes to heaven,

For every problem finds solution there;
The wealth of God is boundless and sufficient,

He has enough for all men, and to spare.
Let nations seek the Lord and His salvation,

And wars and pestilence soon would cease;

The swords and spears be beaten into plowshares,

Oh, may they turn to Christ, the Prince of Peace.

—Selected.

CLEARING THE HISTORICAL MISTS

Prove all things; hold fast to that which is good.—Paul.

Any reputable magazine or newspaper does not close its columns to a different viewpoint, when this viewpoint is not contrary to Biblical teaching. Especially, when the question at stake has to be considered historically through the mists of the years. We take pleasure in allowing our good friend and interested reader J. C. Meyer, Professor at Western University, Cleveland, Ohio, to present another side of a question. The issue at stake has to do with both the British and American Governments in their inter-relationships and settlement of political and economic factors after the Revolutionary War. Undoubtedly, so close up to that day when the spirit of ill will reigned altogether too largely much was done on both sides, which we in these times would prefer to have had done otherwise. The following illuminating observations are worthy of close reading: Dear Brother:

The matter in hand takes us to the Treaty of 1783. No doubt you know it was first made in 1782 and signed by Richard Oswald for Britain. The next year it was made over again almost exactly as in 1782 but signed by D. Hartley, Oswald having passed away in the meantime. When Parliament debated it the fact that there was no guarantee in it caused alarm. Because of that and other reasons the ministry that made it (i. e. the Shelburne ministry) fell, and a new cabinet was brought in. In spite of the fact that they used the treaty to defeat Shelburne's ministry the new cabinet accepted the treaty. Such are the ways of politicians.

I suppose I have half a dozen books in the study here with the treaty of 1783 and at least one with that of 1782, but time does not permit my copying all of the evidence. Furthermore one should be able to get the treaty in full in any library in your city worthy of the name library. It is not a rare document.

Article V

"It is agreed that the Congress shall earnestly recommend it to the legislatures of the respective States, to provide for the restitution of all estates, rights and properties which have been confiscated, . . ." etc.

Now neither of us is so innocent as to think that the British negotiator thought this was a guarantee. Nor did the members of Parliament who voted to accept the treaty think so. The negotiator tried his best to have it changed but he could not get the American negotiators (Franklin, John Adams, Jay and Henry Laurens) to budge on that point. One reason was that while the war was in progress the British destroyed much American property, illegally (i. e. contrary to the rules of international law) and carried away other property, including Franklin's library. So Franklin had a personal interest in the matter. Moreover the British carried away many slaves. On that point the treaty reads: (Art. VII)

"All prisoners on both sides shall be set at liberty, and His Britannic Majesty shall, with all convenient speed, and without causing any destruction, or carrying away any negroes or other property of the American inhabitants, withdraw all his armies, garrisons and fleets from the said United States, and from every post, place and harbor within the same; . . ." etc.

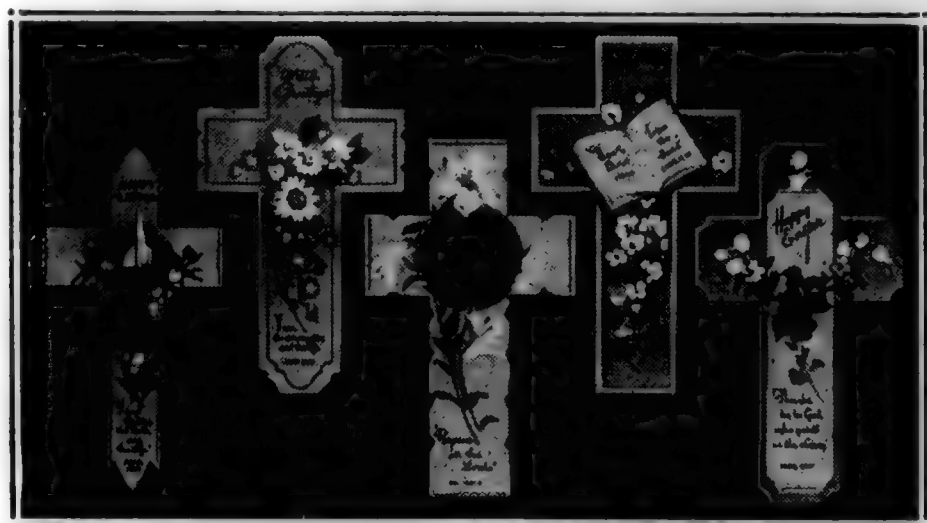
I think you will find the Americans offered to pay for the Tory property if Britain paid for the illegal damages which some authorities think would have been a bigger bill. On that point I have not the documentary evidence. I doubt if it is available for since there was no point in appraising losses which were never to be paid anyway. So the British accepted a treaty without a guarantee and knew they were doing so at the time.

It is interesting to know that there are

X Easter Supplies

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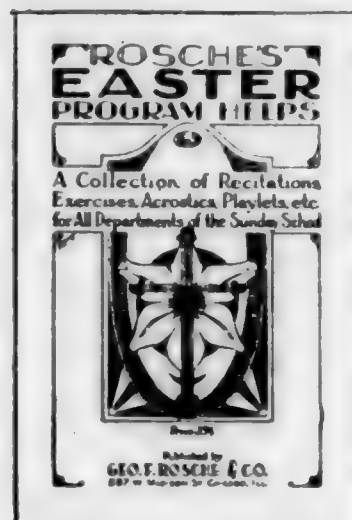
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Mennonite Publishing House, Scottdale, Pa.

Christian Monitor, April, 1943

books and magazines and newspaper articles that may contradict the stipulations of the treaty. Especially to know that some are, as you suggest "widely accepted." As a keen observer you no doubt are aware that there are many things "widely accepted" that are not or even near, truths. The historian is constantly faced with such supposed facts.

But I must close. It is not a debatable question with me as to the guarantee. It has not been for many years. But if you have some books in Canada that say or even imply that there was a guarantee I am interested in that fact. Especially if they are still widely read there. Sometime I may make a list of the widely circulated errors in American books.

Fraternally yours,
J. C. Meyer.

P. S. It might be of interest to you to know that the negroes were never returned nor were they paid for. That part of the treaty was not carried out by Britain! In the original letter I think I referred to the British breach of the treaty on the day before it was proclaimed. My information in these cases is based on official documentary evidence. The historian can not afford to base his case on hearsay or reporters. That is about the first thing one is taught in a college course in history. Where there are no documents there can be no history! Was it Paul who warned Timothy about tales and fables? He had probably learned that at the feet of Gamaliel.—M.

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SCOTSDALE, PA.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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Memories of Mother

Life's fondest memories,
Though far and wide we roam,
Are like ivy-tendrils, clinging
'Bout our childhood's happy home.

I can hear the merry voices
Ringing out in childish glee,
Or hushed in tender reverence,
While we prayed at Mother's knee.

I can hear the school-bell ringing
With its old, familiar chime,
And Mother's admonition,
"Be sure you're there on time."

In fancy I can see her,
The mother of our youth,
As with precept and with practice,
She led us into the truth.

Bible stories I remember,
A precept of each day a part;
"Love thy neighbor as thyself,
And God with all thine heart."

Sacred memories of life the best,
Though far and wide we roam,
Are those enfolding childhood days,
Father, Mother, and Home.

—Louise Burns.

"WHAT SHALL IT PROFIT A MAN?"

BY MARTHA M. HESKELL



HE neat little bungalow of Allen Robinson and his wife, Betty, set back from the busy thoroughfare, bespoke of peace, quietness and contentment. Gay flowers and a large closely clipped lawn provided a lovely setting for the little home.

Just two blocks away was the trim filling station of which Allen Robinson was proprietor. It stood invitingly at the intersection of two state highways, and because of the efficient, cheerful service and the neatness of its appearance, many motorists stopped regularly at the "Robin's Nest Service Station."

Within a half-mile of the Robin's Nest, a beautiful white church stood. Each Sunday morning and evening people would travel to the Rock Hill Church to worship the Lord. Somehow this little white church with worshipers disturbed Allen Robinson. It did not foster happy thoughts, nor give him a peaceful feeling.

His beloved wife, Betty, was an active member of Rock Hill, and each Sunday morning she would wave to him when she turned on to the road leading toward the church. Sometimes he could put away the disturbing thoughts by priding himself that Betty didn't have to want for nice clothes and a good car to drive. Their home was cozy, and comfortable, too. They had a substantial bank account—although Allen wished to treble it in a few years. Then he could begin to make his plans to retire from active business.

Allen was not a Christian. He would tell anyone very frankly that he was not. He tried to live a good moral life, and he never hindered Betty in following her convictions. But he had one reason for not surrendering his life to Christ. It was the "Robin's Nest."

The young minister of Rock Hill had often talked with Allen, but his answer was always the same. "If I become a Christian, Mr. Sanderson, I would feel it were wrong to sell gas and oil on Sunday. I can't afford to lose my trade right now. Later, when I have more money saved, I'll listen to you."

No matter what Mr. Sanderson would say, Allen remained unmoved. He was a husky, sturdy man of forty, and he would live for thirty years more, perhaps. There seemed to be no immediate danger of his death.

Whenever Christ's claims upon his life and service were presented, he dismissed them by saying, "I give freely to the church; Betty always gives, and she teaches a Sunday-school class. I'm doing as much now as I could if I were a member."

His unregenerate heart could not perceive that he was committing the awful sin of rejecting Christ. He was a moral man, and he thought that was sufficient for the present.

But the Spirit of God was patient, and Betty's prayers were going to be answered. She rejoiced in this assurance, and daily lived a sweet, consistent Christian life before Allen. Gradually an unrest took possession of his heart. Every Sunday when he opened his station he felt uneasy and restless. This feeling would increase when the people began to gather at Rock Hill for worship. Often after he waved to Betty, he would feel a strange desire to go with her. Somehow she seemed to have a peace and joy he so sorely missed.

fall, and since the trade had decreased in accordance with the waning summer days—Allen had dismissed the boys who worked for him on Sundays. "I can handle the trade myself—and I'll let you have your Sundays free—with the same pay. You are good workers, and you deserve it," he told them. Within his heart he had felt he shouldn't deprive these young men of the opportunity to attend church and Sunday school. They were young and not so well established in life habits as he. But he neglected to realize that his own testimony and daily disregard of Christ was more of a hindrance to them than could be compensated by his generosity.

As winter came on, the Sunday trade decreased, but this year it seemed to decrease alarmingly. Oftentimes Allen would serve only five or six customers in the morning, and probably only fifteen in the afternoon and evening. Gradually he became more and more dissatisfied.

Finally he decided he would compromise. Since there was little business during the evening he closed the station, and began going to church with his wife. There the seed was sown which was to ripen in due time.

The stirring evangelistic messages only increased Allen's distress. But Satan fought hard and long for his soul. The love of money and his sense of duty loomed up before him, whenever he came to think seriously about accepting Christ.

One Sunday evening Pastor Sanderson had as a guest speaker a blind friend of his. Rev. Dustin was a consecrated Christian, and he gave his experience that night. He had been a solo trumpeter in an internationally famous orchestra, and had

made thousands of dollars. He had a college education, plenty of money, and was traveling around the world, playing in all the large cities in each country. Life seemed rosy. However he began to be distressed, dissatisfied. He heard the Gospel message, and he saw it was the only thing which could satisfy his soul's hunger.

Within his heart he resolved that he would play with the orchestra until they returned to New York, then give up his worldly vocation.

While in England a tragic thing happened. He was hunting, and by accident he fell and his gun discharged, causing the loss of both his eyes. Then followed months of suffering and suspense. Desperately he clung to life. He underwent twenty-two operations, and suffered untold agony. His nervous system was seriously affected and he could be considered nothing but a blind wreck of a person, who formerly had been so strong and healthy.

After his release from the hospital he re-

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But the devil would not give up so easily. His satanic majesty would combat this sense of conviction with one of his best weapons—a sense of duty.

"I have to provide for Betty—and my filling station is my only means of livelihood. If I would close on Sundays I'd lose a lot of money. Some days I would lose as much as forty dollars—and that would be clear profit, too. Surely I could not be expected to do that. And I'm living just as clean a life as anyone in this town." He would justify himself, then go about his work—not fully satisfied, but forcing himself to believe he was doing right.

Just as a dollar bill placed over a small Testament can hide from view many precious promises and wonderful truths concerning our blessed Lord, so the love of money obscured the blessings of the Christian life from the view of Allen Robinson.

God, in His infinite mercy and love, continued to deal with Allen. It was now early

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No. 5

"BUT A CHILD LEFT TO HIMSELF"

BY L. CAROLINE PLANK



WITH a twist that only one who is skilled in the culinary art can give, Freda laid the last piece of lattice-work on a miniature cherry tart. There were nine more just like this one ready for the oven, and as they were scrutinized once more, a sigh of relief and satisfaction escaped the lips of this immaculate housekeeper.

"If only Dick would go to get that ice cream so I can get it out of sight before Carl gets up from his nap," she mused to herself. Then she scanned the menu for the fifth time in the last quarter of an hour. Carl was only two, but not too young to know that what he wanted was his for a tantrum. The same had been true of Richard Junior, Sara, and Laura, but now that they were older their tactics had changed slightly. Just at this minute Sara came storming into the kitchen.

"Mother!" she fairly shouted.

"Sh-h-h-h!" interrupted Mrs. Jackson. "You'll waken the baby."

"I don't care if I do; it's not my turn to watch him, and I tell you we've got to have another wagon. I can't wait until Junior is finished hauling wood to take my dolls for a ride."

"Where is your doll carriage?"

"I don't know, but it's not big enough anyway for my four big dolls and all of Laura's too."

"It's just too bad you can't play with all the nice toys you do have. When I was a little girl I had one doll, and that one I earned picking potatoes for Uncle Isaac. You can't be satisfied with five times the amount we children had."

Sara wasn't listening, for what did she care about dolls of thirty-five years ago? How should she be expected to appreciate or value things that were just handed to her? She knew nothing of a hard-earned toy. Everything came too easy, and she was annoyed to hear her mother tell of how well she had cared for her toys. What difference did it make if she did break or lose her things, when she knew that if she begged hard enough there would be a replacement? Sara didn't wait to hear what else her mother would say, but ran to tell her father that mother had said she was to have a new wagon. Though she was very selfish, she forgot herself for the moment and looked intently at her father.

"Why do you look so sad? Don't you want me to have a wagon?"

"Oh, yes, yes, of course; I'll see about it the next time I go to town," he said without

lifting his eyes or changing his expression.

Quickly the little girl ran away, leaving her father to his thoughts. Why should so simple a request to a man of means be so piercing a sorrow? Although he was too great a man ever to admit it, deep in Richard Jackson's heart was a disappointment that seemed to deepen as time went on. He had looked at Freda, his wife, to be the kind of mother who would have in her tongue the law of kindness. This repeated problem of how to manage the children without dissension weighed upon his mind, yet he knew he dare not try the way he knew was best. Day after day brought him face to face with the fact that kindness without firmness was a complete failure. He had tried to tell his wife that yearning was really a necessity for a well-developed personality of a child; that a price must be paid or some sacrifice made if a worth-while appreciation was to be expected. To give the children what they wanted just for the asking was depriving them of a virtue, to his way of reasoning. That was years ago when John, their first-born, was living. Johnny had been such an affectionate lad. He seemed never to tire of his father's companionship. However, the constant demands of Freda for more modern household equipment, and her nagging at Richard to earn every cent he could while money was easy to make, kept father and son apart too much. One day Johnny had a bright idea. He and his father would build a little shed by the side of the grape arbor where he could keep his tools. He could hardly wait to tell his father when he came home that night, but when his father suggested that he would have a carpenter make one for him, Johnny felt as though the whole plan was simply no good.

"O no, father, we will make it. Don't you see? You and I together."

Here Mr. Jackson dried a tear that coursed

its way down his cheek.

The boy was starving for the comradeship of his father.

"All right, my son, we'll make it together," came the hearty assurance.

However, the next week was a very busy one and likewise the next. But then something else happened—Johnny became seriously ill. Even his mother had to omit cleaning the silverware that week to go to the hospital to see him. The little lad lingered but three days. As he lay dying he looked up into his father's face and in a tone of unsatisfied longing said, "Father, we didn't get to build our little house, did we?"

That was the last he had ever spoken.

Richard's whole, strong frame shook with sobs at the memory of this vivid scene that came before him so often. How the boy's mother could forget it was a mystery to his soul.

He was roughly shaken from his meditations by Junior's insistence that, "Mother wants the ice cream right now, because the Wades will be here in less than an hour."

The Wades were intimate friends of the Jacksons, but they were by no means of the same financial status. Mrs. Wade and Mrs. Jackson had been friends ever since school days, and nothing delighted the latter more than to have Emily Wade praise her cooking and housekeeping in general.

From the declaration on the part of the girls not to wear aprons, no matter if they did have on good dresses, to Carl's insistence upon ice cream for the first, last and every course, the Jackson children ruled the evening. The contrast with the behavior of that of the Wade children was astonishing. Quietly Mr. and Mrs. Wade assisted their children to eat of everything before them, while the little Jacksons protested against anything that they didn't want and threatened to leave the table. The sharp, jerky, handling on the part of Mrs. Jackson made the children's behavior worse. They were continually nervous because they had been allowed to make decisions that they were not capable of making. Where the Wade children knew and took for granted that their parents knew which food was best for them, which clothes they should wear, or when they could be excused from the table, the Jackson children tried to decide for themselves and then make the parents abide by their decisions.

As the two mothers washed the dishes, Mrs. Jackson mentioned not being able to get to church on time on Sunday mornings. To this her friend replied, "Yes, we used to have trouble too, until we changed our Sunday morning family altar hour to just before we leave for church. That way we have no



last minute rush to get ready, and I find that we are all in a more worshipful attitude for church then too."

Freda was almost shocked! To think of getting ready for church early in order to have family worship first sounded like fiction to her. Many other things that she learned from Emily Wade shocked her too. Just think of the family agreeing to do without dessert if mother would take the time to walk in the woods and teach the children about nature. Why, her children wouldn't think of enduring a walk in the woods, unless it was for a picnic. Could it be possible that Jimmy Wade, who was her Junior's age, would help with the dishes every evening so that the family could spend more time in Bible study together? The idea of leaving the washing until another day in order to go fishing with the boys because their father wasn't able was absurd! With Freda Jackson her family came first. She saw to it that there was plenty to eat, that the house was spotless, and the clothing well taken care of. It was no enigma to Freda why Emily would be making over used clothing for her children if that was how she spent her time. Freda was even too busy living for her family to read Bible stories to them on Sunday afternoons. Consequently they amused themselves.

At school there was a tremendous struggle for each little Jackson as he found his method of home living did not equip him to live with others in peace. Utter unpreparedness for any circumstances that "rounded corners" made these poor children victims of ridicule and laughter.

"It's unfair. It's unjust to any child to spoil him and think you are doing him a favor," one teacher said to the other while watching Junior Jackson learning a lesson on fairness in a game of tag.

Several years later a white-haired minister was pleading in prayer for God to touch the heart of a lad who seemed so bent on having his own way, a lad who wanted to be a member in the church with God's people, but yet wanted to do as he pleased. He had been a problem to his Sunday-school teacher too, and when he finally confessed Christ as his Saviour and united with the church, his teacher and fatherly bishop thought that the worst was in the past. But, now it loomed up as a dreadful thing of the future. Brother Fulton was a wise minister, and as he prayed for this lamb of his flock he also prayed that God might bless his parents with wisdom to train the other children of the family in the fear of the Lord. As he thought of the sorrows of the Jackson family, the truth of God's Word pierced his heart. "But a child left to himself will bring his mother to shame" (Prov. 29:15).

Oley, Pa.

LAMPS

Lamps do not talk, but they shine. A light-house sounds no drum, it beats no gong; and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct.—C. H. Spurgeon.

TREES THAT TURN TO STONE

BY HENRY H. GRAHAM

Of all the world's natural wonders few if any are more interesting than the fossil forests found in various places. Although scientists have studied these queer specimens for years they are forever learning new facts about them.

What are fossil forests? In brief they are tree stumps and logs, that for countless centuries either have been preserved from decay by a coating of lava or by the silica found in hot springs located near them. These processes will be explained in detail later in this article.

Petrified or fossilized trees are as hard as rock and, if they are ever destroyed by weather conditions, many years will be required to finish the job because Nature wears away stony substances very slowly. They are wind and rain-resisting.

Fossil forests are found in many parts of the world. Some are located near Cairo, Egypt, others in the Napa valley of California in the vicinity of Calistoga. Apache County, Arizona, has some of these freak specimens. However, the finest thing of this kind is to be seen in Yellowstone National Park, Wyoming, where the fossilized trees still stand in an upright position, much in the same manner as when they were alive and green. Even today, centuries after fossilization, it is often difficult to distinguish these rock-like projections from living pines, so close is the resemblance, except from near by.

A spot called Specimen Ridge in Yellowstone National Park, offers geologists a splendid opportunity to study buried forests. Here the different beds of trees and rocks, covering centuries of time readily can be seen for a distance of two thousand feet. One buried forest lies on top of another because as fast as the flow from erupting volcanoes covered one growth of timber new trees would start to grow. Then another volcanic outburst would occur and so on until the present day. It has been many years, however, since the park has been the scene of any



THIS IS A HOME

This place where people live—and love—and grow—

This place where joyous merriment of children chime in symphonies of praise:

This place where boys and girls grow strong and straight—in body, mind and soul:

Where youths and maidens, unafraid, set out to seek their goal.

This is a Home—

This place where gentleness and love abide—

This place where happiness holds sway—but where, as sudden sorrow welds the bonds

Of close communion, Faith holds strong and true.

This place where heads are bowed in gratitude and praise—

THIS IS A HOME!

—A. M. R.

volcanic activity and the vast region, which presents such varied scenic wonders, has trees hundreds of years old.

In the days when red hot, smoking lava poured in sweeping sheets over the woodland its first result was to kill the trees. Then it covered them deeply with dark or light colored lava, surrounding them with a layer that hardened when cold and prevented the wood from rotting. We all know how paint protects the surface of anything to which it is applied. And lava, being harder and thicker, does the same thing to trees. In liquid form it seeps through pines and cedars, not only coating the exterior but turning the inside into stone. Naturally, these petrified specimens are extremely heavy and hard to dislodge. Geologists have repeatedly examined the cells of fossilized remains with the aid of microscopes. Unless the wood had rotted too greatly before petrification set in the cells and structures were found still intact, forming an interesting study.

Well-buried petrified trees are usually laid bare by the wearing away of the softer surrounding formations. Limestone and dirt, for instance, soon give way to flood waters and snowslides, exposing the flint-like fossils of plant life in their stony shells. Occasionally, petrified hollow trunks are found in perfect state of preservation. One of the largest "stone trees" yet found in Yellowstone Park measures ten feet in diameter, including a portion of the bark. It rises more than six feet in the air.

Hollow petrified logs and trunks are ever of interest to men of scientific mind because in these cavities are sometimes discovered the most exquisitely beautiful amethyst crystals. In fact, one peak is known as Amethyst mountain on account of the great number of these precious stones found on its slopes. Before the practice was forbidden, tourists chipped into these formations to carry away the amethysts as souvenirs. Long ago this procedure was stopped by law and now anyone may enjoy the unspoiled beauty of the region.

Probably the finest single example of petrified wood to be seen anywhere stands on the crest of a slope on the northwest terminal of Specimen Ridge. It was discovered in 1887 by Mrs. E. C. Anderson of Bozeman, Montana. This trunk, which is that of a huge redwood, measures more than twenty-six feet in circumference and is in a splendid state of preservation, protruding twelve feet into the air. Even the roots are as big as the trunk of an ordinary tree. They are firmly embedded in stone. It has been estimated that at one time this redwood towered at least two hundred feet high.

Petrified trees take all manner of weird shapes. These are determined by the shape and dimensions of the tree, the amount of weather erosion and other factors. If a tree has knobby growths, holes or sunken places, these imperfections may often be seen as the flowing lava does not always coat objects evenly. Fossilized sticks are occasionally

mistaken for kindling wood, unless from close range, for they look like strippings from a living pine.

Fossilization of trees in Yellowstone Park is believed to be somewhat different from that taking place elsewhere. At any rate, the process differs, according to scientists, most of whom admit that they do not understand everything about fossilization.

In the park, hot springs containing a substance known as silica are present in great abundance. One such spring is known as the "Handkerchief Pool," because when a piece of cloth is dropped into it the object is drawn far beneath the surface only to appear some minutes later all nicely washed. Scientists credit these silica waters with bringing about fossilization in the following manner: The water seeps through the ground until it reaches the trunks of trees growing near by. Trees, as you know, have capillaries that serve the same purpose as those of the human body. After the trees are killed by the hot water the latter soaks into the trunks, being drawn up by capillary action. In time the water evaporates, leaving the solid silica, which fills all cavities and becomes increasingly harder. This process continues until the trunk is like stone, the silica deposit extending throughout the wood. Often a hot spring appears in the midst of a growth of timber and, of course, the first thing it does is destroy all vegetable life. This is its first step toward fossilization. The rest is merely a matter of time, with the silica deposit replacing the wood structure of the trees. Long periods are required to complete the process and, as decay comes more rapidly than silication, petrified trees commonly lose all semblance to their original form and structure, being actually devoured and swallowed by the absorbed mineral deposits.

Not only such beautiful trees as the oak, pine, bay, sycamore, buck-thorn and red-wood have been observed in a state of petrification, but millions of plants likewise fall victim to this strange phenomenon of Nature. Stony formations reveal the presence of roots, stalks, leaves and even petals of tender plants like the Magnolia flower. In Yellowstone Park alone specimens of more than one hundred and fifty different types of fossilized plants have been seen. Leaf impressions have been found in soft volcanic ashes and mud. Among the most beautiful of these things are the ferns and thin grasses. Bay berries, walnuts, laurels and hazel nuts can be seen petrified in museums. Fossilized remains of plants and shrubs now thriving only in the tropics, but dug up in the colder temperate zones, indicate that the climate of North America has changed greatly since the dawn of history. Experts who study skeleton life in any of its many forms have unearthed much of value to science.

The age of fossils has long fascinated those who like to delve into the strange and mysterious. Upon one thing all are agreed—petrification processes took place many years ago. This can be told by examination of the different layers of forest land and by the length of time required to bring about the hardening changes in buried vegetable formations.

The climate of Yellowstone Park about the time that trees turned to stone was quite similar to that of Virginia, in sharp contrast to the bleakness of today. This fact is proved by the presence of figs, breadfruit, cinnamon and so forth. These plants are native to warm, tropical areas. It is certain that the fierce blasts of winter and deep snow now prevalent in the Park would quickly kill any and all of those varieties of vegetation.

Pieces of petrified trees occasionally tumble into rivers and are carried along for many miles. Tourists have found broken pieces washed as smooth and round as pebbles by the twisting currents. Indian arrow and spear heads made from splinters of wood fossils are in the hands of collectors. To all appearances they are as strong and useful as those made from genuine stone.

To Dr. William H. Holmes goes the credit

for attracting attention of the scientific world to fossil forests. His discovery was made on the north side of Amethyst mountain at Soda Butte Creek near Camp Roosevelt. His graphic story of their wonders lured others to the scene, and so sincere was he in his admiration that he found himself devoting a great deal of time to a study of them.

Holmes likened the petrified trunks, standing naked and forlorn on the hillside, to the broken columns of an ancient ruined temple such as may be seen today in Greece and other parts of Europe. He was profoundly impressed.

Truly, an examination of fossilized forests is well worth a few hours of anyone's time. One need not be versed in science to appreciate such a spectacle and the memory of it will linger always as one of Nature's oldest oddities.—The Watchword.

WHY COUNT SHEEP? WHY NOT BLESSINGS?

BY VIDA GROUP

"Whether I'm tired or not depends mostly on what my mind has been running on—"

It was only a scrap of conversation I caught—but a significant scrap.

"Yes, I'm somewhat wakeful," the lady was saying, "but it doesn't bother me much if my thoughts are pleasant ones, and I can just lie quietly and rest. If I can do that, then I get up in the morning feeling all right; but if I've had a bad dream, or if I lie in bed and worry and worry about something, then I'm all tired out when I get up. Oh, I've counted millions of sheep trying to go to sleep."

These thoughts we think upon our beds—can we not in large measure choose and direct them if we will? And if they do react so powerfully upon our general well-being, should we not control them—choose them as we would our food, clothing, or material living conditions?

We are told that a certain man under threat of blindness learned to read Braille, and after his malady was cured, and he regained his normal sight, he was glad that his fingers were thus skilled, because he might by that means read at any hour of the night without turning on a light and disturbing others.



WHAT IS LIFE? Luke 12:15

What is my life that I should boast
Of many things to own?
Do earth's vain glories charm me most,
Her grandeur to be shown?

Are all my efforts to be wrought
And nothing good effect?
While Jesus stands alone, unsought,
Because of my neglect?

Ah, life is more than garnered grain,
And more than mansion fair;
For it consisteth not in gain
But more in what we share.

—Mark B. Spacht.

But still better than mastery of Braille is a well-stored memory, for only certain books and poems may be available in Braille, and those books may not be at hand, while the gems stored in the mind are always available, and the store may be increased at will.

Even if nothing has been memorized for a long time, bits of poetry or passages of Scripture can most probably be recalled. Instead of counting sheep to induce sleep, it is so much more meaningful to repeat the twenty-third Psalm, for instance, taking time to visualize each picture; to dwell on each word and phrase until the meaning grows.

Most of us would not find it too difficult to charge the mind with a few words of fine form and meaning each day. The Beatitudes are brief—but they grow as they are held in thought. Lines from songs sometimes sing themselves in the mind.

Silent singing is in fact an excellent thing for those wakeful moments into which tumultuous thoughts are seeking to pour. The words of favorite hymns can perhaps be called. Singing them silently in the mind will test the memory and emphasize the beauty of the fine lines. Music—even silently recalled music—is soothing and uplifting.

But if memorizing results in nervousness, even then there is something more profitable than the mere counting of sheep—and that is the counting of fine experiences; count your blessings, as the loved hymn suggests. If the happiest year known can be recalled, the happiest month, the happiest day, the happiest hour, the happiest moment—even if sleep continues to tarry, the moments are going to be pleasant ones.

Another interesting thing is to look back and call to mind the five finest people known; the five finest things we ever knew any person to do; the five most beautiful places ever visited—there are so many fine things with which to fill one's mind that there need never be any sleepless time given to the mere counting of sheep.—Cleveland Gospel Herald.

CHRISTIAN MONITOR PULPIT

SPIRITUAL TRIUMPH

BY GEORGE J. LAPP

TEXTS: Now thanks be unto God, which always causeth us to triumph in Christ.—II Corinthians 2:14.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—I Corinthians 15:57.

Fear not, thou worm . . . thou shalt thresh the mountains, and beat them small, and shalt make the hills a chaff.—Isaiah 41:14, 15.

Other passages of Scripture besides these texts, suggest themselves to us as we prayerfully meditate upon spiritual triumph and the source of its possibility. We think of Jesus' quoting Isa. 42:1-3 in Matt. 12:18-21, a prophetic utterance which He Himself fulfilled in His life and ministry: "Behold my servant, whom I have chosen: my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust." In the Old Testament Scriptures we find witness to spiritual triumph, although one must admit that most of the testimonies are those of triumph over invading or exploiting enemies. In Psa. 98:1, 2 we have: "O sing unto the Lord a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen." In an outburst of praise King David gave utterance to these words, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in Thine hand it is to give strength unto all" (I Chron. 29:11, 12). We have a lovely illustration of the recognition of the Almighty God by royalty in the coronation of the King-Emperor of Great Britain who, just before the Archbishop of Canterbury pronounced the blessing of God upon him, laid aside his crown and with bared head received the divine benediction.

We also have contained in the messages to the Seven Churches of Asia in Rev. 2 and 3 the promises to the overcomers. It is worthy of note that these promises are conditional upon the churches' taking heed to the reproofs, warnings, and exhortations included in the messages.

Then there are found verses with the word "reign," which denotes "triumphing" or "triumph in continuity." I Cor. 15:25: "For he must reign, till he hath put all enemies under his feet." "Let not sin therefore reign

in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12). "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ. . . . That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:17, 21).

Nonconformist Protestantism has always held to the doctrine of the priesthood of the believer and that each follower of Christ individually has direct access to God through Him as based on such Scripture passages as I Peter 2:7, Rom. 12:1. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). "Unto you therefore which believe he is precious" (I Peter 2:7). We can triumph in Him.

The significance of spiritual triumph is emphasized for us when we remind ourselves of what we have to triumph over. We find it in Eph. 6:12, 13: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may withstand in the evil day, and having done all, to stand." Then follows the description of the armour for triumph, not for retreat, which includes truth, righteousness, the Gospel of peace, faith, the sword of the Spirit, and prayer. Then why should we fear? It is the Father's good pleasure to give us the kingdom.

Since, fundamentally the things over which we have to triumph are spiritual, things material become properly proportioned according to their values when our lives, and what we are and have, become integrated with the will of God according to His purposes and plans for us. One person misquoted the verse, "For we wrestle . . . against principalities and powers" by saying, "We wrestle . . . against personalities and powers." Actually it was a correct interpretation. The sufferings of Job were the result of the onslaughts of a personality which sought to wrest him out of the hands of God. For us the conflict is with the forces of that personality, Satan, and our defeat or triumph depends upon whether or not we accept at their full value all the promises and pronouncements of the Lord to

us. It affects our true selves, either raising them above the beggarly elements and influences that are intent on dragging them in the mire, or lowering them to the level of the spirit of the prince of this world, the power that works and connives in darkness. But the battle is not with the strong but with those who trust in the presence and power of that great living, ever-present, triumphing personality, the Son of God, who for us is the way, the truth, and the life. Triumphant is the result of having appropriated something which we inherently do not possess, nor can we come into possession of it by any effort or merit of our own.

From the Scriptures quoted, and by comparing them with others, we gather that the main factors in spiritual triumph are: spiritual anchorage, spiritual undergirding, spiritual growth, and fellowship with God.

1. **Spiritual Anchorage.** It is found in the last verse of the great love chapter: "Now abideth faith, hope, love, these three" (I Cor. 13:13). One writer has personified them with their antitheses as follows: King Faith vs. King Unbelief; King Hope vs. King Despair; King Love vs. King Hate. He followed with, "Ye cannot serve two masters." One would rather take it, however, that it is the Lord of Faith, Hope, and Love who must reign supreme in our hearts and lives or not at all. I like to think of this great imperishable triad of divine graces as unbreakable links in the chain that anchors us to the Rock of Ages and which are not to be corroded by Unbelief, Despair, or Hate. The Lord is our stay. Psa. 18:18. He furnishes us with the sense of security and certainty, conditioned, of course, but strengthened by the great Object of our faith who sought us and saved us by His grace. With this anchorage there is no such thing as hope deferred. We daily build upon the promises and their fulfillment in our lives. We do not look backward but forward and never grow too old to push the goal a little farther on. We will not yield to sloth and slumps. Our hearts are filled with series of expectations, and we shall sooner or later enjoy their full fruition in the "perfect growing years of eternity."

2. **Spiritual Undergirding.** The word "undergirding" is found once in the Bible, in Acts 27:17, when by undergirding the hull of the ship they tried to strengthen it so that it would outlive the storm. There are the storms of life. The early Christians suffered wave upon wave of persecution and also disintegration and divisions among themselves but by re-evaluating their Christian experience and belief in Christ as the Saviour of the world through the witness and the writings of the apostles, there remained in them the consciousness that they were, as a body of believers, built upon the foundation of the apostles and prophets, with Jesus Christ as

(Continued on page 149)

Editorials

Mother's Day

Each year the second Sunday in May brings to us fresh memories of and meditations on motherhood. Mother's Day has been observed as a national holiday since 1914, and during the time since then it has grown in popularity until it is recognized by most of the American people. The churches too have learned to use it to impress upon people the sacredness of motherhood and the love and respect which we should show to those who gave us birth. We believe the observance of this day has served, and is continuing to serve, a good purpose. This is not to say that it has not been abused in different ways. There is more to respecting a mother than wearing a carnation in her memory or giving her a box of candy or some flowers once a year. There is also a danger in placing motherhood on a pedestal that God never intended that she should have, for God ordained that the father should be the head of the home, and not merely a wage-earner who has performed his duty to the family after he has provided sufficient cash to run the home. He is to be honored and respected along with the mother, each in the sphere in which God has placed them. In this connection it is rather striking that Father's Day, on the third Sunday in June, has never been received with the popular acclaim of Mother's Day.

But we want to say again that we believe that if one keeps a proper balance and viewpoint the observance of Mother's Day can bring real blessing to us. To those of us whose mothers have passed on to the other world, it will be most helpful if we have some means of drawing our minds back to them, to meditate on the loving sacrifices and services which they made for us and rendered to us. To those whose mothers are living it will be a call to give more than outward tokens of love, such as we have mentioned, even though these have a legitimate place. It is a call to younger people to render loving obedience and service to their mothers, as a concrete way of showing the love that is indicated by their gifts on this day. A bouquet can never take the place of helping mother with the dishes or ironing or some other work in the home. Neither can it atone for other forms of neglect such as failing to write to her on the part of the wandering boy, or of breaking her heart through a disobedient and sinful life. It is a fine thing to observe Mother's Day, but let us be sure that our lives throughout the rest of the year back up what we say and do on this one day of the three hundred and sixty-five.

Mother's Day will probably take on an added significance this year, when millions of sons are away from home, many of them scattered in lands all over the world. Our hearts can only go out in sympathy to all such, both mothers and sons. We trust that the thought of mother may inspire the boys on the far-flung fronts of the world to think of the higher and nobler things of life, and that somehow God may comfort the hearts of the mothers who are enduring the pain of separation from loved ones. We live in a cruel, strife-torn world, in which we do well to love and honor and respect our mothers, who in most cases will point us to nobler and better things of life. But good as this is, we need more than a mother's love, in this tragic period of the world's history (as well as in every day and age)—we need the love of Christ and of God shed abroad in our hearts by the Holy Ghost.

Even godly mothers cannot take the place of God in our lives, but they can do much to inspire us and to help us to serve the God whom they love and serve.

"No Other Gods"

The great fundamental commandment which God gave in the Decalogue and which has never been abrogated, is, "Thou shalt have no other gods before me." It is stated in negative form, probably because this brings the truth home to us in the most practical way, for if we watch closely we will likely be able to tell when something takes precedence in our lives over the claims of God, to our love, worship, and service. And we need to guard most closely, or that is just exactly what will take place. And from all appearance it is taking place in the lives of a great many people in our present age.

It may help us to enumerate some of the things which people often allow to take the foremost place in their lives, thus according to the Scripture, making them to be gods. In Moses' time there were peoples in most of the nations of the world who had designed systems of worship which included doing homage to tangible idols, made of gold, iron, wood, or stone. There was a constant temptation for the people of God to imitate and follow them into idol worship, and hence God warned them very definitely against this sin. But the warning comes to us of today with great force also. We of America have little tendency to the type of idol worship which the heathen practice. But we have idols none the less real, even if they may not be quite as tangible. There are many people today who put wealth and earthly gain as their highest interest in life, and all who seek such things to the exclusion of God have given themselves over to idols just as truly as the Israelites who worshiped the golden calf. Coupled with heathen worship was also licentiousness and carnal pleasure. Today there are many worshipers at the altar of lust and worldly pleasure. Feasting and drinking was also part of the heathen worship and practice. How many today seem to live only to eat and drink and to satisfy their fleshly nature to the exclusion of the moral and spiritual! This also becomes a form of idolatry.

But the Bible teaching concerning these things is also positive. Moses stated it in this way: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6:5). And again, "Thou shalt fear the Lord thy God, and serve him" (Deut. 6:13). Jesus stated it in these words, "Seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you" (Matt. 6:33). Paul states it like this, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Listen how Peter puts it, "Ye . . . are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Peter 2:5). And lastly the beloved disciple states it in this way, "Truly our fellowship is with the Father, and with his son Jesus Christ" (I Jno. 1:3).

We are glad for the well-balanced teaching of the Bible. If we heed both the negative and the positive teachings with regard to the worship and service of God, we shall escape the strong tendencies to modern idolatry.

In view of the life, the teachings, the labors, and the sufferings of the blessed Jesus, there can be no admiration too profound; no love of which the human heart is capable too warm; no gratitude too deep of which He is justly the object.

—William Cullen Bryant.

CHRISTIAN LIFE

WHAT IS THE BIBLE?

BY ELSIE GOCHENAU

The Bible is the living Word of the living God. It is a complete library consisting of sixty-six books, and yet very conveniently bound into one volume. It was given "by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17). "Holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21). There were about thirty-six different writers, often with centuries between the time of their writing. One writer of Scripture takes up an earlier revelation, adds to it, lays down his pen, and in due time another man, moved by the Holy Spirit, and another, and another, through twenty centuries, adds new details until the whole is complete.

From Genesis, the Bible bears witness to one God, forms one continuous story, the story of humanity in relation to God, and has for its great theme the person and work of Christ. The first thirty-nine books, or what we term the Old Testament, were originally written in Hebrew with the exception of parts of Daniel, Ezra, and Jeremiah. The remaining twenty-seven books, or the New Testament, were written in Greek. It is interesting to know that the Bible was the first book ever printed, and that today New Testaments are printed in three hundred and fifty-three different languages. Wherever the Bible has not been translated, the people have no literature. In the fourteenth century the cost of a single copy of the Bible was nearly two hundred dollars, while in our day a copy of the New Testament can be had for one cent, and the entire Bible for twenty-five cents.

The Bible is the Book of Books. If you read any other book through several times, it is always the same, but the Bible, though the oldest book, is always new. No matter how often we read it, we will always get something we had not gotten before. A young lady once took up a novel to read, but found it dull and uninteresting. Some months later she was introduced to the author, and in due time became his wife. When she read his book again, she found it interesting, even though it was the same. The difference was that she had learned to know and love the author. Some folks say the Bible is a dull and uninteresting book, others read it as a duty, but when one reads the revelation of God's love and mercy and finds Christ the chief among ten thousand, the Bible truly is a wonderful book.

The Bible is an indestructible book. Folks have tried to destroy it, but it cannot be done. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." The Bible is the only book that promises

blessings if you read it, and blessings if you hear it and keep it, and blessings if you obey its commands. Every normal person is concerned about being successful in life; if we obey Joshua 1:8, both prosperity and good success are promised us.

The Bible is a panacea for all human ills. If you are in affliction or adversity and trials, there is a promise for you. In joy and sorrow, in health, in sickness, in poverty and in riches, in every condition of life, God has a promise stored in His Word for each one. The Bible is not only true, but it is also one hundred per cent fair and honest; it always tells both sides of the story, and a story usually has two sides. The Bible in telling of the purity of David, tells also of his being a murderer and an adulterer. In telling of Samson's great strength, it also tells how he weakened and fell. In telling of the wisdom of Solomon, it also tells of his foolishness. It tells of heaven and its streets of gold. Here we consider gold a rare and precious thing, but in heaven it will be under our feet, because there will be something far more precious than gold—our dear Saviour who redeemed us with His own precious blood to make it possible for us to be there. The Bible tells who will go there, but it also tells about hell and its awful, never-ending agony, anguish, suffering, and remorse, and it tells who will go there.

The Bible is a very complete book for it says, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18, 19). The Bible, the Word of God, is the sword of the Spirit and is a part of the Christian warrior's neces-



EVENING

**Out in my garden, where the flowers grow,
I have a secret place at eventide,
From there I watch the Sunset's fiery glow,
Out in my garden, where the flowers grow.**

**I pray alone, when tender night winds
blow,**

**And in the mystic drapes of dust I hide,
Out in my garden, where the flowers grow,
I have a secret place at eventide.**

—Adapted.

sary armour so that he may be able to stand against the wiles of the devil.

In the early days of education there were few textbooks, and the Bible was the principal one used. It very truly is a book of knowledge; it definitely teaches multiplication, addition, and subtraction. It teaches us to multiply mercy, peace and love (Jude 2), and to add to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity (II Peter 1). "And ye know He was manifested to take away [which is subtraction] our sins" (I John 3:5). The Bible also teaches advanced subjects; such as, true science, astronomy, biology, sociology, and psychology.

The Bible is a mirror; if we sincerely look into it, we will see ourselves as God sees us. Have you ever been ill? Have you gone to your physician to have him make a correct diagnosis of your case and has he taken you into a small room and stood you before a fluoroscope where you actually saw your own heart beat and saw the bones in your own body? The Bible is a perfect fluoroscope; it shows up one's real spiritual condition, and it also gives a perfect diagnosis for it says, "The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart," and "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9).

The Bible is a lamp to our feet and a light to our path. In our language we would call it a guidebook, or a road map. The first time you traveled that new route, do you remember how careful you were to be certain that you had your road map with you, and how often you stopped to consult it to be sure you were going right? If you went wrong, do you remember how you turned around and went all the way back to the very place where you had started in the wrong direction? We are taking a life journey. We are passing this way only once, and we are traveling on the King's Highway. We are anxious to keep on the straight and narrow way, and so we must consult our map, the Bible, often, every day. It would be too sad if we traveled a whole week or perhaps a month without consulting our map—and then find we have gotten off the right way. The only thing to do then, the Bible says, is to go all the way back, confess and make our wrongs right and start again, for the Bible warns of a way that seemeth right to a man, but the end thereof is the way of death.

As we travel, we appreciate the signs on the highways, showing curves and dangers ahead. We are careful to obey the stop signs too. We thank God that the Bible warns us of dangers ahead, for it says:

"Beware lest thou forget the Lord" (Deut. 6:12).

"Beware of false prophets" (Matt. 7:15).

"Beware of dogs, beware of evil workers" (Phil. 3:2).

"Beware lest any man spoil you through philosophy and vain deceit" (Col. 2:8).

"Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (II Pet. 3:17).

The Bible stop signs read:

Stand still, and "hear what the Lord will command" (Num. 9:8).

"Stand thou still a while, that I may shew thee the word of God" (I Sam. 9:27).

"Stand still, that I may reason with you" (I Sam. 12:7).

"Stand still, and consider the wondrous works of God" (Job 37:14).

"Stand in awe, and sin not" (Ps. 4:4).

"Be still, and know that I am God" (Ps. 46:10).

We are acquainted with the wait and walk signs in city traffic. They are not new at all. The Bible has had them in use for a long time. We read:

"Wait on the Lord." "Walk in newness of life."

"Wait patiently for him." "Walk not after the flesh, but after the Spirit."

"Wait for the promise of the Father." "Walk by faith, and not by sight."

"Wait for his Son from heaven." "Walk with him in white."

Yes, the Bible is truly a wonder book of knowledge. The astonishing things that are happening so rapidly these days should not surprise us at all, for if we really know our Bible, we will be expecting them. They are not just happenings, but the fulfillment of the Word of God. We learn more by listening than by talking. When we pray, we are talking to God which is very necessary, but the Bible is God talking to us. How much do we listen?

Strasburg, Pa.

MODESTY IN DRESS

SELECTED BY JOHN E. LANDIS

The following sermon, selected by Bro. Landis and given in abridged form, was preached by O. C. Rushing, Knoxville, Tenn. The author gives a strong testimony against the immodest dress which is so prevalent in our time as to tend to blind us to its evils.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:3, 4).

It is my sincere purpose at this time to give a much needed interpretation of the principles of Christian dress. It is not my purpose to lay down a hard set of rules, making no allowance for the rightful Christian tastes of each individual; but I do hope to so clearly and forcefully set forth the right principles of dress that the righteous soul will be comforted and strengthened in the right stand, and those who are careless or sinful in their attire will be instructed, warned, and rebuked for their own salvation and reformation. My desire is to effect a transformation in the Christian experience, and an outward conformity to holy standards in dress. The modern following of sinful fashions among those who profess the name of Jesus is a source of grief and concern to all His true followers. Many who were once stalwart and strong for Christ have become weak and sickly in their souls because they have conformed to the world or allowed others to do so without their firm and continuous protest. "Let everyone that nameth the name of Christ depart from evil" in every form and manner. There is no place for a halfway stand between Christ and the world. Who will deny that there is more immorality among our American people than ever before? When have we ever had such nude, immodest, tempting fashions as we have had in the last few years? Some years ago, women were arrested for appearing on the streets in costumes which would be a credit to those now worn habitually by many modern women.

They simply say by their dress, "We have no respect for ourselves, and shall be disappointed if others do." I am not directing what I am going to say to you sinners, but to you professing church members. Modern infidelity in the church had its origin in a

compromised condition of the church, which drove out real salvation and made room for worldly things. A church which keeps alive spiritually and remains separate from the world will never drift into dead formality or modernism in theology. When a church classes too many things as superficial and nonessential, and becomes broad and shallow, it is gone.

The modern customs of evolution in science, modernism in theology, lawlessness in government, dishonesty in business, immorality in society, and nudeness in dress are as destructive as they are popular. I care not how ancient or modern a fashion is, it must stand or fall on its relation to the Bible standards, its good appearance, and its effect on humanity. It is not mere fashion and design that we are opposing, but sinful, carnal, depraved, worldly fashions. You cannot be like the world and be like Christ. No doubt many of you will not agree with me, but after you come to think about it, there were but few that agreed with Christ while He was here, or even yet. Should you find the standards right, but lack the ability to live up to them, remember that if you will die to the world and live only unto God, He will remove the desire from your heart, and give you grace to overcome. You should have a desire and pray like this, "O Lord, let me die so dead that no desire shall rise to pass for good or great or wise, in any but my Saviour's eyes; till all the trifling things of earth, are now to me of little worth."

The woman certainly plays an important place in this present age. There is a place for the woman to fill, but very few women are staying in their place and performing their task that God has willed them to do. Divine providence and other forces have brought the woman of this age to a place of unsurpassing power and influence. But what will she do with this power? Will it be said in the time of crisis, as it was in the case of Queen Esther, "Thou art come to the kingdom for such a time as this"?

Will our women bring into the present

crisis their virtue and noble ideals, or will they surrender all that is worth while, and plunge into the dark, and prove an incentive to evil? Woman has gained this great freedom, but what will she do with it? Is she equal to the hour and the responsibility? God, men, angels are looking to see what she will do.

The business world, the men of the street, and even more fashionable women agree that the morals of the world are being broken to pieces by the fashions and manners of modern women. This being true, Why is it that our preachers are so tame in their condemnation of this wholesale crime against earth and high heaven?

Compromisers will say something like this, "I do not believe in treating the surface. Get the heart right, and the outside will come right." I say, if all people get a complete revelation of Christian conduct and duty when converted and need no further light, then let us all quit preaching and leave the people to be their own guides. Why do true and older Christians often say after a sermon, "I got light today," or "I never knew it was wrong until you preached it." I've heard many a person say, "If my preacher had been faithful, I would not have been in this condition." O my preacher brother, never think it too small to deal with anything the souls may struggle over, and often it is over the little things.

God does not give all the same light at the same time or in the same way. One gets more light at conversion than others, who get it later. Listen! Doctors denounce surface remedies, but who among us does not use them? I say, bring on the mustard plasters, Vap-O-Rub, liniment, or what-have-you, and save the doctor bill. None of us should treat mere symptoms, but who could disregard them, and know how and what to treat? Both the doctor and patient know the disease by its symptoms, and treat accordingly. God knows the heart, but preachers have to judge by outward appearance and preach accordingly. Inward and outward conditions harmonize, hence the Scripture, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1). He names the flesh first. The woman who has a foul nature will dress accordingly. "Ye shall know them by their fruits."

A prominent symptom of tuberculosis is that the patient resents the idea of having the disease. Why, I'd venture to say you could not find ten people in America who would admit having pride. Find the most proud, nude, fashionable woman or man in your town, and tell them of their sin, and note the effect—but you would better get ready to leave town first. Who can ignore symptoms and locate the disease? Who would quit the treatment of a disease until the symptoms disappear but to their own hurt? Many around you will never know their true condition unless you tell them. Itemize and condemn sin, then offer salvation, if you would win souls. Then I hear others say, "Get new life into the branches and the old leaves will fall off." Well, is that so? If it is, there are not many who have

new life in the branches, for not many old leaves are falling off these days. Folks can profess all that is contained in the Bible and go on with their bodies half covered, and continue to wear their cheap jewelry, and go around with their fingernails looking like they have been mashing bedbugs, and their face and lips appearing as though they had been eating nothing but poke-berries for a solid week, and their hair cut like a man, and all kinked up like a Negro, with the front, the back, and the tops out of their shoes, their transparent hose rolled down below their knees, and still they say they are Christians. Nonsense! You never saw a child of God look like that. I can remember when people used to get religion, you could tell the difference. Well, it is the same today.

How can women expect men to respect them and protect them when they do not respect and protect themselves by pure manners and dress? Dear mother, or sister, if you can expose your form in the presence of men, without a keen sense of embarrassment, you are wrong in your heart or mind. The fact of the matter is, you are not really comfortable while putting your sacred womanhood on exhibition in such a manner. If so, you are not safe and sane. How can you be comfortable and protect your health with your skirts sawed off to your knees, with only thin hose reaching down to your high-heeled pumps, with little or no sleeves in your dress, and your hair skinned off up the back of your head? Think again of all this on a cold, rainy day. No wonder the white plague, tuberculosis, is taking such a toll of our American women, despite the almost miraculous medical advance against tuberculosis. No medicine or food will take the place of warm, decent clothing. Listen! young man, if you marry a woman like this, you will have an invalid on your hands the rest of your life. I see my time is about gone, and I have just gotten started. I wish I had time to discuss the economy in dress, neatness in dress, ornament in dress, and many other phases of this subject; but I guess this will do for one time. Now, if you doubt what I am saying, I want you to get your Bible and turn to the third chapter of Isaiah, and the third chapter of I Peter, and the second chapter of I Timothy, and the eleventh chapter of I Corinthians.

Then, if you believe the Bible, you will change your mind, whether you change your heart or not.

Now, in conclusion, I want to say to you precious women—for your brother's sake, for your parents' sake, for your husband's sake, for your children's sake, and for Jesus' sake, won't you please ignore the present and future fashions of dress which themselves ignore all that is noble and pure in your life and influence? Keep a clear conscience before God. Think about your soul. Think about your future, the judgment, and your destiny.

What will it profit you if you gain the whole world, and lose your soul? Or what would you give in exchange for your soul?

I am your friend; I want to help you. My calling is to warn, and now it is up to you to walk in the light. This is a lot more serious

than many of you are taking it. May God help you to line up with the Bible standards and be an influence for God. First, get right yourself, and then you can help someone else.

Jesus is soon coming. What if He should come and find you are not ready? Let us do all we can to save a poor, fallen race, is my prayer.
Lancaster, Pa.

GOD IN PERSONAL LIFE

BY J. A. DEROME

The Book of Deuteronomy, the fifth in the Old Testament, is thus called after two Greek words, freely translated as "the repetition of the law." It contains the last three discourses of Moses to the Israelites, forty years after their departure from Egypt. They might be called historical addresses, as they sum up the records of Israelitish history, beginning with the departure from Horeb, the scene of the giving of the Law. They have also an important spiritual meaning, as they refer here and there to the personal relation of God to His people.

Toward the end of the third discourse are found these words: "The eternal God is thy dwelling-place, and underneath are the everlasting arms" (Amer. Standard Revision).

The rendering of the same passage in two more recent translations will prove interesting here:

"God eternal is your home, and underneath you are the everlasting arms" (Moffatt).

"The eternal God is a refuge,
And underneath are the everlasting arms."
(Smith-Goodspeed).

This is a most comforting thought which is lost sight of at times. There are people who dwell too much upon some stern features of the Bible, and do not care for such words. If we call these discourses the last will and testament of Moses, as the legal phrase has it, we find that his chief "legacy" to his people is a reminder of God's love, or His personal interest in themselves and in their welfare.

To Isaac came the idea of personal relations between God and man:

"I am the God of Abraham thy father: fear not, for I am with thee and will bless thee."

Yet, Abraham had not always been without fault. The person who has failed will do well to remember the kindly personal appeal as given in the words of Isaiah:

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Something bad happens to a certain party disliked by another person, and the latter will say it is a punishment from God. But if the same thing should happen to this person, the explanation of it would be quite embarrassing. Jesus Christ, whose very coming is another evidence of God's care for humanity, thus stated divine fairness to all:

"For he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust."

The relation of father and children on earth is a type of the relation of God to us. A father has to be strict at times, so much so that a child will doubt his love for him. But it is all for the best, and many adults

have admitted this later when thinking of their younger days. David tells us that, if father and mother give up their children, God will not do so:

"When my father and mother forsake me,
Then the Lord will take me up."

Instead of thinking always of the worse side of life, it is common sense to think there is a better side, though we may not see it at once. Paul wrote:

"O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out!"

In the words of William Cowper:

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm. . . .

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face."

In an eastern city, many years ago, a clergyman and three children of his were drowned in a lake accident while on a vacation. The widow was left with two children, one not in very good health. She felt she must be brave and ask God for help. The following Christmas she invited some relatives and friends to spend a few days at her home. She proved to be an ideal hostess in every way. On Christmas morning, after breakfast, she asked to be excused for a while. After she had gone, one of the relatives present said that she would do this every morning. She would go to her room and pray to God that she might be courageous, and do her full duty by all. God, to her, was a friend and a helper, and two of her favorite versions were the following:

"God is our refuge and strength,
A very present help in trouble."
"Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Then she came back, smiling, and cheerfully took part in the usual Christmas rejoicings. To her God and Jesus Christ were constant companions and helpers, the greatest comforters of all.

These lines of Frederick Abbott, author of "Boy Talks to God," apply to our theme. They are found in the book, "Some Legends and Other Verses." (N. Y.: Henry Harrison). They express a truth experienced by many who feel the need of divine help:

"The Christian, bending, burdened, 'neath his heavy-weighted load
Calls, 'Save! I fall!' and lo! God stands beside on the road. . . .

"In every clime, condition, time, through which this earth has trod,
Around and underneath have been the uplifting arms of God."

OUR HOME CIRCLE

THE MOTHER I WANT TO BE

BY A MOTHER

I wonder how many of us are the mothers we want to be and how many are the mothers that we should be. I have had only a few years of experience, but I already know that being a mother includes a great deal.

Motherhood is a profession. It may be made one of the greatest jobs on earth, and it also can be made one of the poorest. There are many tasks in this world today which bring joy and pleasure, but it is said that a woman who has brought up even one child can match thrills with anybody.

After we have met our true love counterpart, we are ready to look at the future which to most of us today, is a great experience. Experience means much to a young couple nowadays. They read books and observe many facts, but experience will broaden the mind even more.

One of the first things a young couple wish to have is a house. Is it going to remain a house, or shall it be built up to become a home? If it is to become a home, there ought to be children—not one child, but several children. They are the ones who bring fun and laughter into the house, and while with them may come dirty fingerprints on the woodwork, and scuffed places in the living room, at the same time happiness and companionship are only to be had in the houses where there are children.

What is home? A home is physically a place to live in; socially a place to have fellowship; intellectually and morally, a place to improve in. Otherwise, it may as well be moved off the street. The most obvious use for the home is to meet the needs of food and shelter. Then we must have recreation and fun for the children, or they will seek it elsewhere. Keep the children interested in the home, for here we have the opportunity to encourage good choices. Home is the ideal place for discussion, provided there is freedom and frankness. The home should be neat, but not so carefully kept as to take away freedom of action. Because of the naturalness of the life in it, it is the place in which to learn to live well.

In Proverbs we find the verse, "Every wise woman buildeth her house, but the foolish plucketh it down with her own hands." The mother is the one who remains in the house more than the others. Therefore it is her duty to keep the home fires burning.

To build our home we need a foundation. Let's make it love. The most valuable and essential thing we can give our children is that they should know, beyond the shadow of a doubt, that their parents love each other, and that for this cause they have left father and mother and made a new home together. Some people build their homes on money, but it takes more than that to keep it

standing. I know a young girl in her teens who gets everything she wants that money can buy, yet that girl is starved for love and affection from her parents. She cannot remember father or mother ever giving her a kiss. It is a tragedy that the children of good people grow up with bad habits, and bad philosophies, and the conviction that their parents do not love them.

The walls of the house are work; thus work and play should go together. Children should be taught the meaning of work at an early age. When small tots want to help we should encourage them. If we chill their enthusiasm we will probably have a set of lazy-bones, and we will wonder what is the matter with the children. Children need more play than grownups do, but there should be a time for work as well as a time for play. A little girl was called one day. "Come into the kitchen with me, Lottie; I'm going to make a cup of tea, and you are big enough to learn the right way to make tea." The lesson over and the girl pleased, her brother said, "Mother, you ought to have taught me that, too. I might have a wife, and she might have a headache, sometime, and no cook." Parents and children should co-operate and everyone should have some share in making the home comfortable and happy. Without some training a mother may work herself to death for the family without making them happy.

The roof of the house is religion. Without it, though the foundation and the walls may



A MOTHER'S PRAYER

I wash the dirt from little feet,
And as I wash I pray,
"Lord, keep them ever pure and true
To walk the narrow way."
I wash the dirt from little hands,
And earnestly I ask,
"Lord, may they ever yielded be
To do the humblest task."
I wash the dirt from little knees,
And pray, "Lord, may they be
The place where victories are won,
And orders sought from Thee."
I scrub the clothes that soil so soon,
And pray, "Lord, may her dress
Throughtout eternal ages be
Thy robe of righteousness."

Ere many hours shall pass, I know
I'll wash these hands again;
And there'll be dirt upon her dress
Before the day shall end.
But as she journeys on through life
And learns of want and pain,
Lord, keep her precious little heart
Cleansed from all sin and stain;
For soap and water cannot reach
Where Thou alone canst see.
Her hands and feet, these I can wash—
I trust her heart to Thee.

—B. Ryberg.

be good, the home may be destroyed in the storms of life. Very early children feel the deep security and peace of the home. Sunday school, church-going, giving to missions—these are what the mother makes them, a burden or a joy. Children can be taught early the art of loving, giving and sharing. This develops ingenuity, sympathy and co-operation.

The floors of the house are the daily round of tasks, the things that must be done. First, the three meals a day; then, the dish-washing which may be a social task, promoting goodwill and even gayety. Putting children to bed at night is probably the thing that mothers do best. A good motto is, "When you put a little child to bed at night, see that his head is cool, his feet warm, that he is at peace with the world, and in love with his mother."

The windows of the house are knowledge. Here there is great danger of scattering the family interests, but great reward if they can be shared. Knowledge includes books, music, pictures, schools and lessons, magazines, trips, clubs, everything that gives an outlook on life. In these, the whole family may have an interest. Encourage your family to do things together. You may have a time that everyone may gather in a circle and read good literature. Everyone enjoys music. Even a small child can join in this. The American Mother of a recent year, says, "The father or mother who laughs at the youngster's foolish ideas forgets that those ideas are not foolish to the child." The mother and father cannot retain their influence over their children if their children's life is foreign to them. It is not enough to encourage them; we must participate in their interests. Parents must work with the child and if his interest turns out to be something about which they know nothing, it is their business to educate themselves. Parents must explain to the child every action which affects him. Then the child will mature with the sense that justice has been done him.

The doors of the house are friendship. First, the children have friends. They learn as much from them as from their teachers, and while they are little folks, the mother can know all about the child's playmates. Parties can be given, and the mother can encourage the children to bring their friends home for a meal. Children's friends also provide a problem for the mother. We must teach them to be democratic and to make wise choices. If we keep our balance the children will learn to keep theirs. Let your children look for the best in everyone they come in contact with; and let them enjoy play. The wise mother is the one whose house is a house in which the children like to play.

"She never tells me anything." How often do mothers say this of their daughters? But parents should be the greatest friends. We have to earn their friendship and their confidence; parents must work for it and wait for it with all the love and patience they can muster. And then, having gained it, they should guard it like a jeweled crown. We must have the attitude of mind which promotes ease and confidence between us and our children. Children are forever asking

questions. If we expect them to be truthful we must tell the truth.

If there is to be a new brother or sister in the home, prepare your children for its coming. They can then look forward to something to be glad for and will understand when the baby gets the attentions while less time is spent with them.

Teach your children to be obedient. It is much better to ask a child to do something, instead of commanding him. See that he does what is asked of him. If he is to be punished, do it, and then let the matter rest.

We must not leave our house unfurnished. The furniture is the family habits. We have so many of them it is hard to list them all. Everyone is different and hence has different habits. There's the habit of self-control, which is like a well-made bed. The habits of courtesy, kindness, courage, cheerfulness,

sympathy, humor and neatness need to be cultivated. The habit of talking things over is like a rug on the floor; it draws the whole room together. The habit of prayer is like nothing that human hands can make; it is like a fountain by your doorstep.

A mother may look upon her child as a gardener does his flowers. Through the gardener's hard work and cultivation, he develops a sturdy stalk which sends forth the lovely blossoms that everyone might enjoy. The same is true with the child. If the mother cultivates and trains her child from childhood, then she also develops a strong character within the child, who sends forth love and kindness to those about him.

Then, if we have brought up our children to the best of our knowledge, let us not hold them, but let them go to seek a field of their own.—Selected.

TO MOTHERS

BY A DAUGHTER

"Her children arise up, and call her blessed" (Prov. 31:28).

Who is this **her**? She is every girl, every woman who has fulfilled her position of mother. Not always is the woman who gave you birth your mother. There is more meaning to mother than that. At least there are more qualities necessary to be a mother than just to be able to bear children.

I am considered just a child, but even I know a good mother. She may be my own—or another's, but the fact is evident; she is a **M O T H E R**. Boys and girls alike evaluate their mothers, subconsciously when small, but when grown their minds bring forward into the conscious those very evaluations. Therefore these form the foundation for their decisions of what a mother should be. They develop their ideals—the boys of the most wonderful woman and the girls of the most wonderful mother. They are oblivious to all this. Only in emotional crises do their feelings and findings exert themselves. It is then that you may hear some hurting criticism or accusation. You who are already mothers are responsible for the appreciation your children give you, and for their development of a truly high ideal.

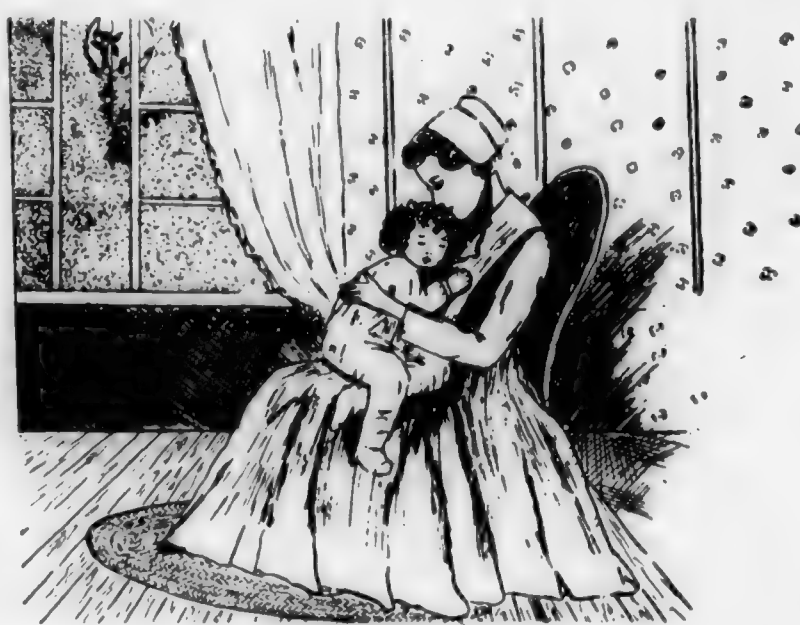
The requirements for a mother that follow are the ones that I would require of myself. I have observed and pondered and evaluated mothers' actions, and some of the following have come from appreciation and some from a comprehension of a need not filled.

A mother is the composite of all virtues which a Christian woman can acquire. It is her abandonment to service which supports all other qualities. Selfishness has no part in a mother's life. She is the most considerate, the most understanding, because she lives, not for herself, but for her family. Service is not pampering, not indulging. Service is the directing of the few lives she influences. A Christian understanding of what motivates her own life will allow her to help her children solve their problems, possibly each in a different way, but each in the best way. Clarification of questions and difficulties is es-

sential to an intelligent solution. She is the one woman counselor who does this clarification. Her part is not conspicuous, for often children do not express their most perplexing problems. They do not even at times realize the existence of a problem. They just know that something is wrong, and that there seems to be no way to the right.

From this service arise all other qualities that make a mother. Her ability to comprehend the situations of her family gives her the fortitude, the preparation for being loving, tender, efficient, energetic, and firm, as each requirement comes.

A utopia for a household can never be. All



THIS HOME

By Miriam Sieber

Of all the homes I know, this home is best—
This little space against my mother's breast.

The dearest welcome from a stranger land,
Her selfless smile, her eager, jealous hand.

The loveliest of refuges to me
The brown pride of her eyes has come to be.

Her words are gentle syllables of grace
The pain has sifted glory on her face.

And, oh, the soul of her, so clear and blest—
Of all the homes I know, this home is best.
Goshen, Ind.

things will never be perfect, because people are not gods. Constant appreciation of her own personality and equal appreciation of that of her family is necessary to the management of her home.

A mother must have ability to have other people to work and that willingly. Here is a most difficult job. The secret lies in this that most people enjoy responsibility. This job they did is their own work—all their own. Something in which to take pride. A little boy who has his own place for his own clothes will usually put them there if you can reach his pride. Maybe his friends would like to play in his room. A veiled suggestion like this may find a tidy room for Mother.

Being a friend, a companion to your children is absolutely necessary. Children need to be played with. Parents need to play. My father has said that there will always be work. And that is true. As long as there are people there will be work. To drop work is an art. Complete disknowledge of anything pertinent to be done at a moment is difficult. Oftentimes the promise of an outing, an outdoor game, or a fishing trip will send the family hurrying, each to his task, yet binding them in the spirit of jollity. Or family relaxation may be centered around Mother with her mending basket and Father with a book, but there is security and peace in that setting, and children easily feel the atmosphere of this "when day is done."

Mother is usually the center of attention at meals. She prepares them, and it is she who directs the conversation. Her family has probably all been away during the day. To find the cheerful things of each day's routine of each member of her family is her duty, and how much wholesome fun it can prove to be!

Above all things, if only for good digestion, keep the tangles and any punishments due out of the conversation. Maybe a family court could help to solve this, or a grievance day.

Mother should not be the one member of a family who sews for every other one but herself, and wears the same, same clothes. Children want to be elated over their mothers—not ashamed. A neatly dressed, well-preserved woman will be worth the trouble, the time, of any mother. There are times when mother should quit doing for her children and do for herself the things she longs to do. The mediocre business of cleaning and dusting, washing and ironing, will take on glamor when you as a mother are fresh and master of your work. You will be surprised at the gleams in your children's eyes, and at the way they delight in you.

There are two more aspects of family life in which a mother's influence is prominent.

The first and most important is religion. To learn to live a Christian life is more important than anything else. It gives life. But Christianity cannot be pushed upon children at a certain age. They must grow up with it. Christianity is a philosophy, a practical way of useful living which finds rewards in a life of peace, contentment, and joy, and cultivates in a hope of life hereafter. Parents are responsible to God and humanity to provide this in their homes. Especially is a mother

responsible; children spend more time in her presence. A firm faith in God is recognizable to children, and they quickly grasp the same. Do not fail in this. If you do, you have failed to give life to the very part of you that will live on—your children.

The second relates to pleasurable enjoyment of each other's company. Mother must be interested in each of her children's particular interests. She may find herself involved in algebra, airplanes, frogs, or French, but at least she must have a speaking intelligence of the subjects or hobbies her children revel in. Just the acknowledgment of interest in her part will bring a ready stream of information. She may have to endure tadpoles and frogs or a jumbly collection of bottle

caps, but the dividends are too great to forego the investment. To understand your children you must know them. Mothers, when you have the basic interest, the place where your child excels, and have acquainted yourself with it, you have found the door to companionship. Children need to know that their mothers are intelligent and alert, that they are individuals. To bring this realization and appreciation is a never-ending task for you, Mothers.

I have tried to show you what, through first impressions and evaluations, and later through consideration and reasoning, your children realize they would like to have in a mother or what kind of mother your daughters would like to be.

THE HOME AND CHARACTER BUILDING

BY IRA S. SASSAMAN

God is the architect of the Christian home. Christ is the Head of it and the parents of the Christian family are the builders. Love is the foundation of the home and its walls are parental responsibility, discipline, soul-winning and worship. When teaching and preaching Christ are maintained in both the home and the church, the saving Gospel reaches its maximum power and its most effective influence. The home becomes radiant with Christian truth and adorned with Christian character. More than fifty per cent of any average group of Christians testify that the most dominant influence for good came from some member or members in the family circle. Eighty per cent of our Christian youth come from Christian homes. The home has an advantage greater than evangelists, pastors, or Sunday-school teachers.

The first concern of parents must be the salvation of the children. But many homes major in minor matters of home life. Among the necessities of every home must be recognized the necessity of Christianizing the home. Spiritual power in the home is more vital than social prominence. Godliness is more important than gadgets; morals than murals; character than chairs, covers or curtains. Character is more vital than cash, ceremonies or cathedrals. Christian faith, character, example and courage are indispensable to any Christian home and enduring family life.

Babies are vastly more important than battles. While Napoleon was winning victories in Europe in 1809, Mendelssohn, Tennyson, Gladstone, Oliver Wendell Holmes and Abraham Lincoln were born. They turned the tide of the world's life. If the 2,300,000 babies born in America last year, had been born into Christian homes and would be taught to love, obey and worship our Lord Jesus Christ, a new day would be dawning not only for America but for the whole world. Religion in the home is an atmosphere for which the parents are very definitely responsible. Children and young people are sensitive and need a Christian atmosphere in which to develop a Christian way of thinking and living. Family worship, close co-operation with the work of the church, Christian literature, Godly table talk and a reverence for justice and good-will—all of these make indelible impressions for good and determine

the direction that character shall take. Good children are still the natural product of good homes. They always will be.

The bitter enemies of Christian character-building are many. Heated arguments, resentment, ill-will, envy, bickering between parents, discriminations—these are open enemies to a purposeful home. Economic stress, worldly amusements both inside and outside of the home hinder highest character building possibilities. Liquor, gambling, hasty marriage and easy divorce are relentless foes of the Christian home. Sins in the family are sins at their worst. No home can be stable without the atmosphere of true religion.—Pennsylvania Herald.

A MOTHER'S LOVE

Think you because that beautiful matronly brow is silvered with the dews of Time, that the heart is also grown old? Nay. Apathy can never lessen a mother's love! Though her gray hairs fall over a brow all wrinkled, a cheek all furrowed, there is a heart still beating with a pure and holy affection—a mother's love! Who can sound its unfathomable depths? Time has failed to do so, and eternity will bear witness to its sanctity.

Young man—love your aged mother. Her face is careworn, but her heart is ever warm. Years of trials, and of sickness, perhaps, have stolen the freshness of her life, but like the matured rose, the perfume of her love is richer than when in its first bloom.

Young woman—love the tree of your existence! Sweetness is yours—lavish it upon the aged form of your devoted mother. Affection is a lasting debt—one that can never be overpaid. Pour nectar into her fainting heart; strew her path with your most grateful smiles; and smooth the downy pillow upon which rests her palsied frame. Her dying lips will breathe a prayer for your happiness; the world will admire and cherish your devotedness; and heaven will bless you! Flowers of joy will blossom in your path; friendship will ripen your harvest; and love will crown your existence!

"In whose principles," said the dying daughter of Ethan Allen to her skeptical father—"in whose principles shall I die—yours, or those of my Christian mother?"

The stern old hero of Ticonderoga brushed a tear from his eye as he turned away, and with the same rough voice which summoned the British to surrender, now tremulous with deep emotion, said, "In your mother's, child—in your mother's!"—Selected.

THERE IS A REASON

According to J. Edgar Hoover, "more than 700,000 mothers in the United States mourn the fact that their boys and girls, all under voting age, either are or have been in jail, in reformatories, in prisons, or have met death in the electric chair or by the hangman's rope."

Nothing comes without a cause.

A few of these mothers who thus mourn have the consolation that they did their best for their children.

But most should mourn, not only because the children went bad—to crime and perhaps to an eternity without God—but because these "turned out" so with the consent of the parents.

How was this consent given?

By lack of self-control so that the parents have quarreled and perhaps produced a "broken home?"

By allowing the movie to form the ideals of the child?

By allowing the cigarette and cards and beer in the home?

By neglect of the Sabbath school and the church?

By the family breaking the Sabbath—making it a holiday instead of a holy day?

By the breakdown of the family altar?

By the failure of the parents to live strong Christian lives before their children?

It is strong talk, but let us say it, "Hell will be an awful place for any parents who by their consent have their children with them there."

In parenthood there is a responsibility.

—Selected.

WHY I TITHE

I tithe because I believe the Bible teaches this method of support. To be sure it was the plan used in Old Testament times. There it is emphatically declared that "the tithe is holy unto the Lord." Abraham, as well as his grandson Jacob, adopted this method. When Israel failed to honor God with the tithe, complaint was made against them that they were robbing God. Thus, when I tithe, I practice a method used by the grand old patriarchs and am not guilty of robbing God.

I tithe because it is a fair method. Those who have only a little give accordingly, while those who have much give in the same ratio. It means "much from some, but something for all."

I tithe because it puts a business element into my religious program. I know exactly how much I can give. It also seems to make the other nine tenths go farther and do more.

I tithe because of my gratitude to God's Church. It was through the influence of the Church that I found myself, for which I am sufficiently grateful to support the Kingdom of God with my tithe. "And of all that thou shalt give me, I will surely give the tenth unto thee."—Selected.

MISSIONS

TRAINING FOR MISSIONS

BY E. C. BENDER

This article is furnished under the auspices of the Mennonite Commission for Christian Education, of which Bro. Bender is Secretary of Missionary Education. Plan now to have a Mission Study class in your congregation some time during the present year.

Today the Mennonite Church is being challenged in a way she never was before. The greatest world conflict of all history is going on, and if we are true to our faith, we take no part in it. Our government has gone a great way with us to make this possible. Surely we must have something to give in the place of that which most people are giving but which our conscience will not allow us to give. If we do not, our religion is selfish indeed.

The One whom we are following in His teaching on nonresistance is the One whom we want to follow in all His other teachings. The climax of His teaching was the Great Commission. The test of this war ought to cause us to put forth much greater missionary efforts than ever before. This old world is sick. It needs Christ. We are responsible to bring Him and His message of salvation to it. We dare not shrink from this task, no matter how great the cost.

This brings us to our subject: "Training for Missions." Before our Saviour handed the great task of evangelizing the world over to the disciples, He spent much time and patience in carefully training them. The disciples were human, as we are today, and no doubt would have been ready to jump into the work long before they were commissioned, but that would have spelled failure. Zeal is necessary in Christian service but zeal without knowledge and tact in many cases does more harm than good.

Paul, the greatest missionary since Christ, was a trained man, having sat at the feet of Gamaliel for his religious education, besides receiving all the training that the universities of his day could offer and then having a three years' course of special training under his Lord. Certainly the Lord has not lowered His requirements for mission work today. It is true that certain mission fields require more highly specialized training than others, but some training is necessary for best results in the easiest field.

The Great Commission involves teaching as well as preaching. It is not enough that we tell people that they are lost and then point them to the Saviour. There are many things that the convert needs to learn about living the Christian life. A missionary must know his Bible, and he must also know how to teach others. It is sad to note how many mission converts never develop into robust Christians, but always remain babes. A babe is interesting and a source of joy for those about it for a certain length of time, but if it goes past the baby age and still remains a

baby it becomes a problem and causes much concern. Studying and teaching God's Word are essential to Christian growth. There has been more than one failure in the mission field either because the missionary did not have a thorough knowledge of his Bible or he did not know how to teach others.

A successful missionary must necessarily be a personal worker. Few have been successful personal workers without training in this art. Of course, the Holy Spirit can use us mightily if we allow Him to lead us. But the Holy Spirit can use through us only that which we have. He will not bring a verse of Scripture that we have never known to our lips at the right moment. A personal worker must be saturated with the Word of God and sensitive to the leading of the Spirit. He must have a passion for souls and also good judgment to know how to deal with them.

Besides having many other qualifications, a foreign missionary must know language. It is true that even our best trained missionaries must spend considerable time studying language after coming on the field, but the one who has a good foundation on foreign language before coming to the field will progress more rapidly. Before going to a foreign field, a prospective missionary should have had enough experience in the study of

"FOR HIS NAME'S SAKE"

First John 2:12

It was a glimpse of Calvary
That changed this worthless life of mine,
The love and grace of Christ my Lord
Completely altered its design,
No more for selfish aims I strive—
Lord Jesus, make me wholly Thine.

My one desire now is to serve
The One who gave His all for me,
Whose love now fills and thrills my heart—
Mine shall the joy of service be,
But His the glory and the praise
From now unto eternity.

Out on the far-flung battle line,
Or in some humble, quiet place—
Choose Thou my field of service, Lord,
Then grant me wisdom, strength, and grace
That those I meet upon life's way
Shall in my life His image trace.

Oh, use this earthen vessel, Lord,
Wherever Thou hast need of me;
"For His Name's sake" I yield my all
To be what He would have me be;
"For His Name's sake" I'll go or stay,
Content to let Him work through me.

—Winifred M. Nienhuis.

foreign languages to discover whether he is a good linguist, and if this experience has proved him to be very poor in language, he should plan for work in a field where it is not necessary to acquire a new language.

All missionaries should know about other religions so that they may be able to appreciate what it means for individuals to forsake one of these false religions and to accept Jesus Christ as their Saviour, and so that they may be able to meet intelligently any arguments that might come from false religionists. This requirement is especially essential for foreign missionaries, because practically all their converts to be are devoted to some false religion.

Doctors, nurses, and teachers are needed in the mission field, and, of course, none of these professions can be practiced without much training. As a rule doctors, nurses, and teachers never become missionaries unless they have had that purpose in mind while training. Every year there are more of our young men going into medical training. Our own Nurses' Training School is turning out a goodly number of nurses, and, besides, there are quite a few of our girls receiving training in other hospitals. There are many hundreds of Mennonite teachers, from the kindergarten on up through the university. When we begin to count how many of our people who have been trained in these professions are in any active way taking part in missionary work, we are disappointed.

Training in professions with a missionary purpose in view needs to be brought as a challenge to our young people in a way which it never was before. This requires training in the home and through every teaching agency of the church before specialized training begins. What a missionary opportunity there is for a spiritually qualified teacher to go to out-of-the-way rural communities as schoolteachers with a missionary purpose in view! Sure, he would have to deny himself many privileges he would enjoy at other places. He could hardly expect to climb very high in advancements which normally are expected in the teaching profession, but he would have tremendous opportunities to climb high in the greatest of all professions, soul winning. What has been said about the teacher might also be said about our doctors and nurses.

There is a great need for professionally trained workers in the foreign fields. We can hardly expect growing Christian congregations to come out of raw heathenism without at least some institutional work. This institutional work can not be successfully carried on without specially trained workers. We are aware of the dangers of going to extremes in institutional work in mission fields, mistaking the ministering to the minds and bodies of lost ones to take the place of ministering to their souls. But we are also not unmindful of the failures accompanying attempts of mission work among the heathen without any institutional work. Paul could go to a city and in a short time establish a congregation and then leave it, but in all these cases he had Jewish converts who knew God and the Old Testament. All they needed

was to accept the fact that Jesus truly was the Messiah of the Old Testament, and the Great Antitype of all their offerings and sacrifices, and then they became zealous missionaries and could carry on the work which Paul began.

Our laity needs to be trained for missions. The present Civilian Public Service and Relief program is bringing a much needed lesson home to many of us. We are learning that we can give much more than we ever did before and still not become any poorer. Some congregations that had been supporting one foreign missionary before the war emergency, are now coming and asking for the privilege of supporting two or more. In spite of our C.P.S. and Relief funds, our missionary contributions are increasing. Our laity needs to be trained into missionary mindedness so that when this emergency ceases, there will be no slump in giving but our giving will continue to grow and all the funds that now must

be used for Relief and C.P.S. will be applied directly to missions. After this war, there should be expansion in mission work through the Mennonite Church such as has never been known before.

Every congregation and every C.P.S. camp need Mission Study Classes. We all need more training as to the great need of the Gospel message the world over and our responsibility to bring this message. We need to be trained in Christian stewardship and the grace of giving. Just now there should be many study classes on China. The Mennonite people as a whole are not aware as to the vastness of this field. We are more familiar with India, Africa, and South America, but there is still much more that we should know about these fields. Let us pray for a missionary awakening among our people, and let us do something about it in every congregation.

Elkhart, Ind.

GLIMPSES OF A DOCTOR'S WORK IN EAST AFRICA

BY MERLE ESHLEMAN, M. D.

At this writing we are at the Nyabasi station. We came here a few days ago by car and plan to stay nearly two weeks in all. We are trying to make this period serve a two-fold purpose, and so far it is working out well. First, to help in the medical work here while the Macks are on leave and second to have it serve as a sort of rest period. However, by such rest we do not mean that it is just sitting down doing nothing. Change in itself is rest, especially here in Africa where the daily routine of mission life affords very few outside contacts. So these days Bible study, reading, writing, and language study are receiving more time than is usual when at home on the station at Shirati.

The past month has been very busy in the medical work at Shirati. There were over 1400 native treatments and a number of Indian cases also. It has become evident that we need to do something to provide more room for the medical work. To build a larger hospital now is out of the question because cement and corrugated iron cannot be obtained, or only in small quantities under special permit. So to meet the present situation the Executive Committee has approved the erection of a small two-room building back of the present building. This will have a grass roof, but it is quite likely that the government will grant a permit for purchase of sufficient cement for the floor. This new building, together with a few minor changes in the present building, will provide facilities which will help greatly in the medical work. This will likely serve us well until after the war when building can again be undertaken.

One of our missionaries has often remarked that one of the interesting things about mission work is meeting the unexpected and trying to meet new situations in such a way that the best will be done, keeping the whole mission

work in mind. And here that needs to be done without the advantage of a telephone communication or rapid post service. Today again provided such experiences to us at this station. This morning Bro. Hurst and I took the gas tank off the car for needed repair (no garage is near). I left that work to go to the hospital to examine a number of patients who were waiting. Just at that moment a lorry (truck) came in. It was from a mine some distance away and brought an Indian woman who needed treatment. They had heard that a doctor was here and came quickly, thinking that we might return to Shirati soon. In the afternoon as we were just ready to replace the gas tank a car drove in. An European brought his wife and child and literally begged that we keep them here, as she was in need of medical care, and he was called to leave the district at once to go into service in another part of the country. They wanted to leave her at Musoma, but the government doctor was away. Then they thought to bring her to Shirati, but learned from Nanak Chand in Musoma that we were at Nyabasi. They thought they might leave her with some other Europeans who live near by here so that she would be reasonably near a doctor,

but the wife was away. So they came here, and a little conference among us resulted in our taking her and the child in. It was the only Christian thing to do. These people are miners and are likely only nominal Christians. After these matters were settled the husband left at once for his trip. We finished the job on the gas tank. Then a boy who was sent off in the morning returned with word that a lorry will leave the dukas fourteen miles from here tomorrow morning. Bro. Hurst made plans to use this method for a necessary trip to Musoma and there were matters of mail, business, means of travel, etc., to be considered. When one missionary leaves a station for Musoma or some other place he notifies all the other ones on the station and then makes record of the business that each one may have. The wise missionary will carefully write those things down because if he has been here some years he knows by experience that memory cannot be trusted. It is peculiar, but it seems memory does not function nearly so well after one is in Africa a while. An older missionary of the A.I.M. says that fortunately you can always blame such things on either the sun or the quinine.

The above gives considerable detail about what might seem just ordinary things, but in a missionary's life there are lots of ordinary things. However, in all our work we want to constantly keep in mind that we want to make those uses of our energy and time that the Lord would desire. The spiritual struggles still continue and will continue as long as His children are where they should be. When Satan sees God's work prospering he will not keep quiet, but will become more energetic than ever. We may rightly have reason for alarm when the spiritual state is at the place where Satan is satisfied to keep still.

We praise the Lord for all His blessings upon us. We pray that in these trying times you in the homeland as well as we here may be drawn nearer to Him who rules over all.—From Africa News Letter No. 61.

FAITHFULNESS

The need of our churches today is members who are faithful to the duties assigned to them. It is astonishing and distressing to see how few are the church members who may be relied upon to carry on the work of the Lord.

The story is told that Henry Ward Beecher one day sent to the livery barn to hire a horse for a ride. The livery man sent him a beautiful animal, and as Mr. Beecher came out to mount he walked around the horse in admiration and asked, "Is that horse as good as he looks?" "Sir," said the man proudly, "that horse can do anything that any horse can do, and he will work wherever you put him." Mr. Beecher sighed and remarked dryly, "I wish he were a member of my church."—Selected.

Flattery is 90 per cent soap and soap is 90 per cent lye.—Clipped.



Church and School at Shirati, East Africa

EDUCATIONAL

SOME VALUES IN FICTION

BY J. BOYD CRESSMAN

Bro. Cressman in this informative article gives us a view of the values of fiction that we may not have been accustomed to taking into consideration. We are glad that he makes a distinction between that which has moral and cultural value and that which is trash or worse.

Generally speaking, Mennonites have not attached much importance to fiction. Possibly this is because we are mainly an agricultural people, too busy with daily tasks for general reading, and convinced that fiction is too impractical for practical people. Frequently the writer has heard some one express the opinion: "It's only a story; it never happened; it isn't true." And the implication is that since it never happened and therefore (presumably) isn't true, that it isn't worth the reading. Such people want facts, and it seems to be true that as a group Mennonites are factually minded. This is borne out by the tests given to freshmen here at Goshen College over a three-year period. In the more factual studies such as History, Science, and Mathematics, our freshmen in 1942 were 2% above the national median. In English, however, the story is somewhat different. In only one branch, namely mechanics of composition, were our students above the national median (1.3%). In reading effectiveness and vocabulary they were from 2% to 3% lower. The year 1942, it might be added, showed the best record of the three years. In 1940 our freshmen were as much as 2.9% below the national median in mathematics, and 1.9% in the social studies. During this same year the English levels were correspondingly lower, being from 3.4% to 7.5% below the national median. Thus it will be seen that the level of proficiency of our students in the literary studies is consistently lower than in the factual studies.

What significance attaches to this? We are assuming that our freshmen represent a fair cross section of our young people at this age. Certainly they would scarcely be less literary minded than those who have not come on to college. And so, without drawing too many conclusions from an investigation relatively narrow in application, even if relatively wide in scope, we may feel that the statement made above that Mennonites as a group are inclined to be factually minded has considerable basis in truth. What the reasons for this are does not come within the scope of this paper. Let our sociologists answer that. But it does come within the scope of our purpose to discuss here some phases of the relative merits of fact and fiction, and to point out some values of the latter.

First of all a word to those who are intent on fact. While it is true that facts are exact and incontrovertible (when you have them) it is also true that they are frequently hard to get. Mathematics is the most exact of all the sciences, although calculus does include the

study of certain variables. $2 \times 2 = 4$. That is correct. But these are only symbols, and when we begin to raise the question: "Two times WHAT equals four?" we are in an entirely different realm. The real things, to which our mathematical symbols are attached, must be equal if the result is to be correct. Two times two apples times two potatoes makes WHAT? And the retort is: "What nonsense!" Precisely so. And yet we are all guilty, at some time or other, of such reasoning. The other week the reader saw a diagram in a leading magazine comparing the war efforts of the United States and Great Britain. The comparison was in terms of dollars, marked in two parallel columns. The billions spent by this country formed a considerably higher column than the billions spent by Britain. In spite of the fact that this country has now in all likelihood outstripped Britain in war production, the method of comparison was fallacious. Nor does the fallacy lie in the differing standards of currency. Undoubtedly the writer allowed for that. The fallacy lies in the totally different economic standards and conditions of the two countries. Wages are considerably lower in Britain than here, and other production costs differ accordingly. To build a ship or a plane of the same capacity and service value involves a higher cost in this country than Great Britain. It is real goods that count. Currency standards are only symbols. Two times WHAT, times two times WHAT makes four? Facts. They are hard to get and not easy to interpret when we have them. Although science is based on fact in a way that the literary studies are not, scientific theory is constantly changing as new facts are discovered and old ones are reinterpreted. In political history the interpretation of facts is as important as the facts themselves. If we examine the textbooks used in the schools of two different countries we note the totally different conclusions drawn on the battles and outcome of the same war, even when the facts are the same, as frequently they are not, for one country stresses one set of facts and the other country ignores these in favor of another set of facts. Nor is it necessary to leave this country for an example of this. The South has an entirely different conception of the Civil War than has the North. It is one of the less pleasant episodes in our history. Or again, we pick up a famous history of the economic causes of World War I by a distinguished historian. One man considers it an eminently impartial analysis. Another says the book is too favorable to Ger-

many. Facts. Facts. Facts. Nor is it simply a case of, "Figures don't lie, but liars figure." It is the whole background of individual experience and personality that is involved. Out of this emerge the varied interpretations.

With these points in mind let us discuss some of the values and purposes of fiction. Quite obviously fiction does not deal with literal circumstantial fact, except incidentally. There is another realm of truth with which fiction deals and that is psychological truth, or, more simply, the truth of human experience. Any thoughtful person will agree that this is as valid a field as any. What the novelist seeks to do is to recreate human experience as it was lived by real people. For this purpose it is not necessary that his characters should have lived in person. They need not be actual historical personages. All that is required is that their lives and actions should conform to the truth of human experience. We do not ask of the characters of fiction: "Have these people lived?" But we do ask: "Could such people have lived?" And so we are in the realm, not of historical fact, but of psychological possibility and probability. By this we do not mean the laws of psychology as an abstract science. We are in the realm of human conduct. The more skilled the novelist, the sounder are his characterizations and the more real are his persons. We sometimes speak of the characters of a great novel as the creations of the author's imagination. This is only a part truth. These characters are actually the creations of his experience and his insight into human nature and character. Possibly the author has no keener insight into human nature than others who have no talent for writing fiction. But the novelist has the imagination to put himself in the place of his characters and to feel and to think as they may be presumed to have done in similar circumstances. This is the legitimate function of the imagination in the art of writing fiction; and when to this gift is added that of expression so that the author can make his characters talk and act like real people, we have the necessary combination for a novelist. Historically speaking he is writing what we are pleased to call fiction. But psychologically speaking he is writing truth, for he is dealing with the facts of human experience. Of course as readers we are dependent on the skill of the novelist, on the keenness of his insight, and the accuracy of his observations, and the honesty of his interpretations. But these hold true of other branches of learning. If there is less accuracy in fiction it is simply because human nature, in all its varied aspects, is infinitely more difficult to interpret than the colder facts of the more exact sciences. Of course the good novelist narrows the scope of each work, and the great novelists, judged within the range of their undertakings, have written with a fidelity comparable to any field of endeavor. Obviously, few writers achieve universality, that is, the ability to portray all types with equal success. Consequently some novels are richer in the analysis of thought and emotion, and we call these psychological novels. Such a one is "Crime and Punishment," by Feodor Dostoevski. Others have strong historical backgrounds with even a use of certain historical

personages. "Kenilworth," by Sir Walter Scott, is a good example. Still others are full of the details of social, community, and family life of a given period, and we call these sociological novels. Some of these have great value in recreating for a reader a certain period. Even novelists have been known to be keen students, and many of them have brought rich knowledge to the writing of such works. The fact that they are novelists has merely meant that they have brought their knowledge to their readers in a human rather than an academic way. Thus "Quo Vadis," by Henryk Sienkiewicz portrays life and customs in the early years of the Christian era. A few novels are so filled with intellectual discussion that we call them philosophical novels. Of this type we may note "The Magic Mountain," by Thomas Mann. Although there are these types there are two methods commonly employed by novelists, the romantic and the realistic. The former are tales of adventure which emphasize the happier aspects of life. The latter may be equally adventurous but deal with the unhappier side of life. Many novels combine the two methods.

To summarize now our leading points, it is obvious that we do not go to a work of fiction for a mass of facts on history, sociology, psychology, or philosophy. But neither do we go to the formal works on these topics for the human values. The two are and should be correlated. We go to the former, for analysis and to the latter for synthesis. We go to the formal works for abstract truth. We go to fiction for concrete truth. From the standpoint of history a novel is fiction. From the viewpoint of human values it is truth. In both cases we must make allowance for the bias of the writer although possibly the novelist has some advantage in that he must make his characters speak for themselves.

Apart from the values already noted there are those of language. To read good literature brings a knowledge of vocabulary and diction. The person who reads widely of the literary masters attains command of a language. It is not the only way. To hear good speakers is another. But it seems certain that our levels of reading and language proficiency here at Goshen College will rise as students avail themselves of the opportunity to read more widely of good literature, including fiction.

We must note before closing that not all fiction has equally high value. In fact, much of it is trash. And it is possible to develop the habit of reading story upon story without end merely to pass the time. Such reading has no more value than idle tea drinking. It results from the habit of reading inferior material, and this is harmful both intellectually and spiritually, to say nothing of language proficiency. What makes fiction inferior? some one asks. It can be inferior from two viewpoints: artistically and morally. Artistically a novel is inferior if the characters are not real people, or to put it another way, if the characters are inadequate to the types which the author intends to portray. And a novel is also artistically inferior if the language is on a low literary level. Morally, a novel is sound if the human experience described is legitimate, or, more clearly, if legitimate and honest human experience is held

up as an example to follow. Of course illegitimate human experience has some negative value, just as stories of sin in the Old Testament are there as warnings. But sin and evil must not triumph in good fiction anymore than they do in the Old Testament. In judging a work of fiction we must estimate whether the purpose of the author leads toward goodness or not. To be sound morally it must lead toward the good and the true. Fortunately there is available a large body of fiction which leads this way. We are better men and women for having read "Les Miserables"

by Victor Hugo, or, "A Tale of Two Cities," by Charles Dickens.

And now a word in conclusion. Certainly in our reading we should read not only fiction. We must keep our reading balanced. Factual reading has its place, as well as biography and travel. But I have been concerned in this paper with the values of fiction, because I believe that Mennonites as a group could profit much by reading more fiction of the sort I have tried to describe. For here is a reservoir rich in the truth of human experience.

Goshen, Ind.

PSYCHOLOGISTS' FINDINGS ON THE MOVIE

By BYRDENA HEPKER

I have never entered a theater to see a motion picture. My parents did not allow movie attendance, and now that I am old enough to make my own decisions I have found that many leading child psychologists share the views of my parents. In fact, I found only one dissenting voice, and his work had been sponsored by a motion picture company.

In our nation, children from five to eight attend the movies on an average of once every two weeks; those from eight to nineteen, once a week. When we consider that a sizable group never attends, we know that many must see two or three pictures every week.

We would not lament these facts if the content of the pictures were of high quality, even though sitting motionless in a darkened room replaces two hours or more of out-of-door play or the same amount of healthful sleep. But we do realize that two thirds to three fourths of all pictures flashed upon the screen of a child's mind deal with crime, love, sex, or mystery, and usually with a combination of these subjects. Murders and homicides are attempted in half of all pictures, with hold-ups and kidnappings sprinkled in freely. The heroes are frequently outlaws who spread terror, but are held in respect by their followers for their courage, cleverness, and "glamor." Many times they go entirely unpunished, and if they do meet their deserts they have many young sympathizers. There is a great deal of extravagant love, but very little marriage. The heroes and heroines usually are wealthy, but seldom have a legal occupation, leaving children with the idea that easy wealth and the accompanying luxuries are a part of their constitutional rights.

If parents ever think that they are allowing their children to be subjected to ideas which they would be horrified to attempt to iterate to them in cold words, they dismiss the thought with a shrug of, "Oh, they don't understand." But these ideas do not pass over the children's heads; they learn very soon, and begin to absorb. Even young children retain seventy per cent as much as an adult from a movie, and usually the child will remember longer than the adult. Small wonder that the young minds are strongly impressed when the lessons are brought to them through their eyes, ears, and emotions.

It is a natural result that as a child walks home from the theater he is afraid of the dark; that he is unable to sleep after he has gone to

bed; that he will move and toss more often throughout the night than he ordinarily does. If the picture has portrayed great danger or other excitement, these conditions may continue for two to five nights. This has been proved by scientific methods of investigation. The small child is most upset by danger scenes; the adolescent by love and erotic scenes. Dr. Frederick Peterson, a noted neurologist, says that in scenes of horror and excitement in extreme, a condition similar to shellshock is brought about in the child. This stimulation repeated is cumulative, and in the end amounts to a nervous disorder. Could this be one reason why psychologists have found that one tenth of our nation's population are neurasthenics?

A very capable nurse who had studied medicine with her doctor husband accepted a position in a theater where she cared for children under eleven years; the youngest child left in her care was seven days old. She said that young children would become so aroused as to scream, become hysterical, and sometimes vomit. She had as many as three in her arms at once, attempting to quiet them, which would take as long as an hour. When they were soothed, they would play by re-enacting the scenes of robberies and hold-ups seen in the pictures. In one particular picture, the nurse told of eleven adult faintings in a single day. Four of these were men. A child becomes hysterical rather than fainting.

When emotions were tested scientifically at the showing of an ordinary picture, the adolescents became twice as excited as the adults; young children three times. In a danger picture the emotional pitch of the children was eight times that of the adult. The pulse beat of the children had been known to rise as high as 190 from a norm of 75 or 80. Commonly the beat rises to 154.

High-school and college students have confessed that they grew chill at the thought of "Frankenstein" at night, and avoided dark places; that they could not sleep for several nights after seeing the picture, and that they would wake up screaming with fright. Is this a part of our program for building strong minds and bodies?

Now how do pictures affect the attitudes of children? Very often they become rebellious because of parental authority. They feel that they are entitled to all of the privileges, money, pretty clothes, and luxuries that are

presented as easily attainable on the screen. Girls get the idea that the loud "fast" type are more attractive than those who are more quiet. Of five hundred autobiographies written by high school students, one third openly admitted imitating the movies in ways of love-making, when almost half were too shy even to mention the subject. Some said that they acquired their technique from pictures of love to which children were not allowed. The confessions of some in criminal institutions point directly to the movies as imparting the ideas for their initial waywardness.

The desire to carry a gun is very often aroused in children by seeing "western" movies. Perhaps this is why the game "cops and robbers" is so popular. A public school superintendent of my acquaintance noticed one week that the great majority of the children in the school were bringing toy guns for their play periods. When one boy brought a very real and loaded revolver to make the play more realistic, the superintendent forbade the practice and started an investigation. He found that three of the recent showings at the small theater had been western pictures in which a cowboy had shot simultaneously with a gun in each hand.

After seeing a crime picture, one boy went home and beat up his young nephew, another beat up a little newsboy and stole his money. Still another went home and stole a quarter from his father to see the same picture again the next afternoon when he should have been at school. There are numerous instances of such petty crimes carried out to show that they are smart enough to "pull things," too. It appears so easy at the theater.

This type of picture is most devastating to children, especially to the poor. Often a group or "gang" of them see the crime pictures together, scarcely noticing the plot or story, but concentrating upon the clever and different techniques of "getting by." Often such a group will see one picture two or three times and become completely obsessed with the actor who is their idol and pattern. There could be no other "handbook to crime" half so successful or devastating in its effect. In this way boys learn to accomplish "perfect" crimes by leaving no evidence. They are taught to wear gloves to avoid leaving finger prints, to tape a window before it is broken so it will not fall with a loud noise, to find the combination on a safe lock by the feel of it, to cut burglar alarms before they stage a raid, etc. No small suggestion is lost; and all are put into practice immediately. One of the greatest incentives to crime is the desire for big cars, good clothes, and plenty of spending money for the evenings with their girl friends, just as their actor-idols have. For them, it takes too long to earn the desired sums by lawful methods.

To anyone who has studied the problem, it is unbelievable that the people of our nation deliberately will allow this other educational system to counteract and even destroy the ideals for which we labor and give extensively of our finances to cultivate. How can we teach children not to lie when

they see a person, very real to them, whom they admire and try to imitate, lying consistently again and again? Why should we tell them to be ambitious and work hard if they would succeed, and then let them find for their heroes those who never work? If parents could be aroused to see the actual conditions, surely we could unite to break the power of this force which is pushing the present generation of youth farther and farther from honesty, morality, and righteousness.

Let us tell our children that they need not

feel a little ashamed or old-fashioned because they are not theater-mongers. When a large number of teachers were asked to rate the children in their classes, the summary of the May-Shuttleworth investigation revealed that movie children had lower deportment records, did poorer work in school, were rated lower in reputation by their teachers, were less co-operative and less self-controlled, and were slightly more deceptive and somewhat less stable emotionally than those who do not attend the theater.—Free Methodist.

THE TESTIMONY OF ARCHAEOLOGY

*A Series of Articles on Existing Evidence Left by Ancient Peoples
Proving that the Bible is Historically True*

IX. The Twilight of Jewish Nationalism

BY FLOYD A. SHANK

Judah Troubled by Assyria.—Before Samaria fell, the kingdom of Israel at the north served as a buffer state to ward off the attacks of the Assyrians against the southern kingdom of Judah. Even then, Judah had purchased peace with Assyria by giving the awful price of the gold of Solomon's Temple and by subjecting herself to Assyrian domination. II Kings 16:7, 8, 17, 18. Now that Israel was out of the way, the greedy Assyrian kings were bent on annexing also the small remaining Hebrew kingdom which had the historic fortress city of Jerusalem for its capital.

Six years before Samaria fell, the devout and talented Jewish king, Hezekiah, began to reign over Judah. Besides removing the idols from his realm, he rebelled against the king of Assyria. II Kings 18:7. Following this rebellion the Assyrian king Sennacherib, led a great army against Palestine. After destroying the city of Lachish in western Judah, he evidently established temporary military headquarters at that place. "Sennacherib . . . was before Lachish, and all his power with him" (II Chron. 32:9 R. V.). "And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear" (II Kings 18:14).

When Sennacherib's palace was uncovered at Nineveh, on the walls was found a sculptured relief of the encampment at Lachish, bearing this inscription: "Sennacherib, king of the world, king of Assyria, sat upon his throne of state, and caused the spoil of Lachish to pass before him."¹ When the Wellcome Archaeological Expedition was recently excavating the mound of Lachish, a layer of ashes was found dating about 700 B. C., Sennacherib's time. This evidence showing that Lachish was destroyed by Sennacherib is in full agreement with both the Bible and the records in stone at Nineveh.

"Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I hear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of

gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house" (II Kings 18:14, 15).

With this compare Sennacherib's record: "The fear of my majesty overwhelmed Hezekiah. He sent tribute: 30 talents of gold, 800 talents of silver, precious stones, rouge, ivory, the women of his palace, musicians, and all sorts of gifts."² It is easily possible that in order to fully persuade Sennacherib to cease his campaign against the Judean cities, Hezekiah gave a larger gift than that demanded of him. The Biblical account emphasizes the abundance of silver which Hezekiah gave, probably more than 300 talents.

"In the fourteenth year of king Hezekiah did Sennacherib, king of Assyria, come up against all the fenced cities of Judah, and took them" (II Kings 18:13). Through his messengers which he sent up to Jerusalem, he blasphemed the name of Jehovah and threatened the city with destruction. God supernaturally slew a great part of Sennacherib's army, whereupon he returned, shame-faced, to Nineveh without taking Jerusalem. II Kings 18, 19; Isa. 36, 37.

Sennacherib's account of the invasion has been found on a clay prism which has been brought to this country and can now be seen in the Oriental Institute Museum in Chicago. It says, "As for Hezekiah, king of Judah, who had not submitted to my yoke, 46 of his fortified cities, and smaller cities without number, with my battering rams, engines, mines, breaches, and axes, I besieged and captured. 200,150 people small and great, male and female, and horses, mules, asses, camels, oxen, sheep, without number, I took as booty. Hezekiah himself I shut up like a caged bird in Jerusalem, his royal city. I built a line of forts against him, and turned back every one who came forth out of his city gate. His cities which I captured I gave to the king of Ashdod, king of Ekron, and king of Gaza, and diminished his land."³

Sennacherib claims to have made a big raid on the cities of Judah. With this II Kings 18:13, as quoted above, is in agreement. The Assyrian's claim to have besieged Jerusalem,

the royal city of Hezekiah, is also in accord with the Scripture: "The king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army" (Isa. 36:2). The very fact that Sennacherib in his detailed, boastful account does not say that he captured Jerusalem, though he took the time to say that he besieged it, is good evidence that something supernatural intervened which stopped this world conquering king from taking the little Jewish capital and turned him back to Nineveh with his dreams unfulfilled.

"Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. . . . His sons smote him with the sword . . . and Esar-haddon his son reigned in his stead" (II Kings 19:36, 37; Isa. 37:37, 38). An Assyrian inscription states, "On the 20th day of Tebet, Sennacherib was killed by his sons in revolt. On the 18th day of Sivan, Esar-haddon, his son, ascended the throne."⁴

Hezekiah's Tunnel.—"Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David" (II Chron. 32:30). "He made a pool, and a conduit, and brought water into the city" (II Kings 20:20).

This tunnel (or conduit) has been found cut through the rock under Jerusalem. One of the main sources of water for Jerusalem was the Gihon Spring, located at the foot of Ophel Hill, just outside the east wall of the city. From this spring Hezekiah's workmen tunneled in a southwestern direction through the bed rock of the mountain supporting Jerusalem to the lower end of the Tyropoeon Valley where the Pool of Siloam had been newly built, at which point the conduit ran out of the ground and ended. This tunnel has an average height of about six feet, an average width of two and a half feet, a length of 1700 feet, and a fall of seven feet. Since the Pool of Siloam was within the southern wall of Jerusalem, this engineering feat of Hezekiah brought a never-failing water supply inside the city's fortifications. With the spring walled over and concealed to the outside, Jerusalem was prepared to endure a long siege.

As early as 1880 there was found inside the tunnel, nineteen feet from the southern opening, carved on the right wall, an inscription telling of its construction. Although no person's name appears on this inscription it is still of great interest. It reads, "The tunnel is completed. And this is the story of the tunnel. While the stonecutters were lifting up the pick, each toward his neighbor (from opposite ends), and while they were yet three cubits apart, there was heard a voice of one calling to another; and after that pick struck against pick; and the waters flowed from the Spring to the Pool, 1200 cubits, and 100 cubits was the height of the rock above."⁵

The Spreading Hand of Babylon.—For these periods of secular history there is an abundance of ancient records. We cannot take the space to mention the wars which took place in the period from 700 to 600 B. C. involving Egypt, Assyria, Babylon, Media, and a number of smaller countries, though the records concerned give some additional confirmations of the Bible. During this century the nationalism of Judah was mostly a

shadow. She was usually under the tribute of Assyria, Egypt or Babylon. As great armies swayed back and forth over Asia, Assyria gradually weakened and lost its territory. At the end of the century Babylon was the strongest world power. In 604 Nebuchadnezzar, then a prince of Babylon, defeated and drove back a large invading Egyptian army which was pressing toward the Euphrates. Due to the death of Nabopolassar, his father, he was called back from pursuing the Egyptians and crowned king over the Babylonian empire. There is evidence that Nabopolassar was a Chaldean, hence the name, Chaldean empire.

Nebuchadnezzar said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty" (Dan. 4:30)?

This Scripture is in full accord with what has been unearthed from the ruins of ancient Babylon. Nebuchadnezzar was probably the greatest builder that Babylon had ever seen. His own records of building temples and enormous walls about the city have been found.⁶ Thousands of bricks inscribed with his name can be seen yet today. "He brought Babylon to the zenith of its glory, and made it the wonder city of the world. His palace was the most magnificent ever erected in the Euphrates Valley."⁷ Ancient historians describe Babylon as having walls 60 miles around, 15 miles on each side, 300 feet high, 80 feet thick, extending 35 feet below the ground so that attacking armies could not tunnel under them.

"Nebuchadnezzar king of Babylon came, he, and all his host against Jerusalem . . . and the city was broken up. . . . The Chaldees . . . put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon" (II Kings 25:1, 4, 7).

In Nebuchadnezzar's own records we have an account of his expedition to distant, mountainous countries near the Mediterranean Sea where he captured the enemies, destroyed the disobedient, and separated the bad and evil (persons) from the people.⁸ Nebuchadnezzar's inscription indicates that his expedition was to put down rebellion. That Judah was already under Babylonian domination and had rebelled before the time of this expedition is confirmed by II Kings 24:1.

"Nebuchadnezzar . . . fought against Jerusalem, and against all the cities thereof" (Jer. 34:1). "Came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: and he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem. . . . So Judah was carried away out of their land" (II Kings 25:8, 9, 21). Since this attack on Judah was nationwide, we can judge that her lesser cities did not escape burning.

Archaeologists have discovered through excavating in the buried ruins of ancient Palestine that many of the cities have a great layer of ashes dating about 600 B. C. indicating that they were burned during Nebuchadnezzar's time. The cities in which such evidence has been found are: Lachish, Bethel, Debir, Beth-shemesh, Kiriath-sepher. It should be understood here that the city of Jerusalem itself, held sacred by the people of

three religions, has never undergone extensive excavation by archaeologists. If all the information buried beneath the present city were brought to light, Biblical archaeology would no doubt have many more chapters to write. We shall content ourselves with other sites in Palestine where important discoveries are still being made.

In the ashes left by Nebuchadnezzar's fire at Kiriath-sepher, there were found, in 1928, two jar handles, stamped, "Belonging to Eliakim steward of Jehoiachin." In 1930 a similar impression was found at Beth-shemesh.⁹ Jehoiachin was a king of Judah who lived at the time of Nebuchadnezzar and was carried captive by him to Babylon. II Kings 24:8, 15.

"When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained [at that stage of the battle] of the cities of Judah" (Jer. 34:7).

The Wellcome Archaeological Expedition, in 1935, found at Lachish eighteen letters written from an outpost of Lachish to the captain of the guard who was in charge of the defense of the entire city during Nebuchadnezzar's siege. They were found in a deposit of ashes on the floor of the guard room where the defenders of the city made their last stand.

In one of these letters the outpost informs his commander that he was "watching for the signals from Lachish," and that "he could see no signals from Azekah" (probably already fallen)¹⁰ These letters mention the names of persons whose names also appear in the Biblical narrative, "Gemariah," an officer of king Zedekiah (Jer. 29:3); "Jaazaniah," a military captain of Nebuchadnezzar (II Kings 25:23); "Mattaniah," original name of king Zedekiah (II Kings 24:17); "Neria," father of Baruch, Jeremiah's scribe (Jer. 43:3).¹¹

With the exception of the Siloam inscription, these letters are the oldest original documents in classical Hebrew. The reason these letters are in existence today is the fact that they were written on broken pieces of pottery—probably the only thing available at the time of the siege. One of the letters states that some earlier instructions had been written on a "sheet," evidently papyrus, a kind of paper widely used at that time. The Hebrews' use of such perishable writing materials as papyrus and animal skins explains why we do not find well-preserved records in stone or clay in the ruins of Palestine as are found in the Euphrates and Nile valleys. But here is an exception in the use of writing material. These letters are a mighty testimony to the truth of the Scriptures, a testimony which cannot be overlooked.

The inscription of Nebuchadnezzar of his subduing the people near the Mediterranean (already referred to) and the long inscription of king Cyrus of his returning of different captive peoples to their native countries give us the main archaeological evidence for the Jews' Babylonian captivity.

Belshazzar, who, according to the Book of Daniel, came into power shortly after the death of Nebuchadnezzar, is not a mythical

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BIBLE STUDY

CHRISTIAN DOCTRINE

XLV. Man and Sin

BY THE BIBLE STUDY EDITOR

The subject of sin could be considered under a heading of its own, as distinct in doctrine, for there is a Scriptural doctrine concerning sin. But since it is so particularly associated with man, and must be considered in its relationship with man it is thus classified for present discussion.

According to the Scriptures, sin had its beginning in the disobedience and rebellion of Satan and his angels. There were angels "that kept not their first estate" (Jude 6). In fact, the angels that kept not their first estate were like Satan, of whom it is said, he "sinneth from the beginning" (I Jno. 3:8). But sin was not in the "beginning with God," as was the Word. Cf. John 1:1. It is evident that sin came through a rebellion against the will and purpose of God, as angels, did **not keep their first estate**, and Satan, who once was Lucifer, did not give due honor to God, but exalted himself to be equal with, or even above, God. II Thes. 2:4. This is the spirit which does not submit to, nor honor, the Word and will of God. That Spirit was not the one which was eternally with God. It sprang from one of the creatures of God, existing among those that were called angels, but not affecting all of God's angelic hosts.

The Word was eternally with God, and that same Word will be eternally with God. He will suffer no humiliation, even though He subjects Himself to obey God in all things, even to the obedience unto death, the death of the cross. For after such a humiliation it is said, "Wherefore God hath highly exalted him" (Phil. 2:9). Contrary to the idea that obedience implies inferiority, it rather suggests by implication honor and equality. Rebellion against God is a challenge against the authority, honor, and power of the Almighty, which ends in defeat and humiliation and eternal dishonor.

Sin has not only its origin and nature in the person of Satan, but will have its destiny with him. Those who sin are of the devil (I Jno. 3:8) and shall have their destiny with those who began sin, for they shall be cast into the "everlasting fire prepared for the devil and his angels."

Sin Defined

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (I John 3:4). Rom. 5:19 sets forth the principle of sin. "By one man's disobedience many were made sinners." But the Word nowhere says that only disobedience is responsible for the sin that now rests upon all mankind. It is possible, and it is also

true, that every man is included under sin, and is subject to the consequences of sin, whether or not he has knowingly transgressed a commandment of God.

Sin is related to the commandment of God. Paul stated that he had not known sin until the commandment came. Rom. 7. He did not know lust until the commandment said, "Thou shalt not covet." "When the commandment came, sin revived, and I died" (Rom. 7:9). But these presentations of the sin question Paul set forth in order to show how the consciousness of sin came to him, and to show how sin is revealed to all men through the law of God. But there is sin in man existing in his nature, which only the law of God does reveal, and it makes sin to appear "exceeding sinful." The law does not make man a sinner. He is a sinner and is sinful in his nature, whether or not he knows the law. The law does not change that nature. It "makes nothing perfect." It only reveals the presence of sin in man.

The act of transgressing the law is sinning. The transgressions of the law are sins, for there are many. But the nature which inclines one to transgress the law, is **sin**. Sinning must be an act of the will, whether that act is recognized as right or wrong, for every voluntary act of man is the result of the decision of the mind. What impels men to do an act contrary to the sense of right? That impulse to do a thing that is known to be opposed to reason or to the right, to do that which injures another or is an injustice, or is not in accord with known principles of life or conduct or standards of equity, is found in all men, everywhere, regardless of social, intellectual, moral, or civilized cultures; it is simply and universally known as human nature. It does not seem to exist in any other kind of creature. It is usually the case that the acts of the dumb creatures are consistently uniform, and we call that nature of their lives intuition, a knowledge imparted to them by nature, and consistent with the life of their ancestry.

But humankind, while having some characteristics of life and habit that are uniform, have more which are not uniform; man has a nature that is perverse and independable. It is also an inherited nature. It is that nature which is described in Genesis 6:5, "Every imagination of the thoughts of his heart was only evil." Under such impulses, every kind of sin would result. It was from such a nature that the murder of Abel was devised, and the deception was offered to God. The presumptuous act of Adam and Eve, influenced

by deceptive suggestions of the serpent, was the beginning of that nature transmitted by inheritance to every child of Adam, and the similarity of human character is proof of a common ancestry. "By one man sin entered into the world, and death by sin" (Rom. 5:12).

Sin is the transgression of the law, whether that law is known or unknown. No child inherits a code of morals at birth. It acts according to human nature, and reveals traits of evil, without the knowledge of good or evil. It has but one nature, that of a human child. Its life must be controlled in order that it may even appreciate the laws of the goodness and equity of its environment. Sin is the transgression of the law of God, and those who sin are responsible to God, the only author of the law.

SPIRITUAL RELATIONSHIPS

Under Sin

God has not rejected His obligations to men because of their having departed from Him through sin. The presence of God in the Garden after the first transgression is an evidence of His interest in and love for those who were fallen from their estate of righteousness. His coming to Cain after the murder of Abel is a token of the fact that He is concerned for the spiritual welfare of those who have done evil. In the case of Adam and God there was a reconciliation to God through the confession of sin and an appropriate offering of blood and the exercise of a faith in the promised redemption through the coming Son and Lamb of God. To Cain there was given an opportunity to confess his sin and an appropriate offering was pointed out. "Sin lieth at the door," or, "A sin offering [as the same word is translated] lieth at the door." Neither of these opportunities was accepted by Cain. He accepted the judgment which he said, "Is greater than I can bear," rather than to accept God and the peace of restoration which was offered to him.

In the instance of the sin, Adam and Eve both obeyed the suggestion of the serpent, but repented and turned to God. Cain followed the instigation of Satan, both in the destruction of life and in the impenitence of his heart. Of Cain it is said, he "was of that wicked one" (I Jno. 3:12). This relationship of evil men with Satan is supported by the Lord, who set it forth distinctly in the parable of the sower. Matt. 13. He first said that the "wicked one" catcheth away the good seed that was sown in the heart. V. 19. Concerning the tares sown in the field, He said, "The tares are the children of the wicked one" (v. 38). In the text it is said, "while men slept, his enemy came and sowed tares among the wheat." The Greek suggests, "a man that was an enemy." But Jesus shows clearly that the enemy was not a man. In the explanation, (vs. 36-43) He said, "The tares are the children of the wicked one;

the enemy that sowed them is the devil." The expression, the wicked one, is frequently used in the New Testament and always refers to Satan.

Spiritual Relationships

The spiritual relation then, of those who are wicked and persist in doing evil is a very direct one. Cain was of that wicked one. We should have some difficulty in defining that relationship were it not for the direct statements of the Lord. See John 8. There are three relationships suggested in the discussion of Jesus with the Pharisees. "I am from above; ye are of this world; I am not of this world" (v. 23). The **beneath** in this verse undoubtedly refers to the world. But later Jesus pointed a third relationship of a spiritual character. The Pharisees desired to relate themselves with Abraham. This Jesus proved to be untrue in its spiritual import. vs. 37-40. They desired to claim their relationship with God, and this also Jesus showed to be inconsistent. vs. 41, 42.

Jesus said, "I proceeded forth and came from God; neither came I of myself, but he sent me" (v. 42). "Ye are of your father the devil, and the lusts of your father ye do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it" (v. 44). This fact calls for an explanation of whom and how one may become a child of Satan. Jesus called the Pharisees a "generation of vipers," for they had spoken blasphemy out of their hearts. Matt. 12:31-37; cf. Matt. 23:33. John the Baptist also called the self-righteous who came to his baptism the same thing. Matt. 3:7. This title was not ascribed to children, hence it does not refer to the natural birth. Jesus said of little children, "Of such is the kingdom of God" (Mark 10:14; Luke 18:16). A child is born of human flesh with human nature, but is not a child of the devil because of that relationship. It is **of the earth and from beneath**, but can not be called a child of the devil and also belong to the kingdom of God. Paul called one, Barjesus, a "child of the devil" (Acts 13:10). He could not have been such as a little child.

There seems to be a time in life when one chooses "whom he will serve." In the case of Judas, it is said, "Satan entered into him." But Jesus had said, "One of you is a devil." Paul said, "His servants ye are to whom ye obey" (Rom. 6:16). Jesus told Nicodemus, "Ye must be born again," or "Ye must be born from above."

The spiritual relationship of every man is determined by his own choice. He becomes a child of God by the act of faith through which he accepts Jesus Christ as Saviour. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (Jno. 1:12). This same idea is restated by Jesus in His discourse with Nicodemus. Belief in Jesus Christ and regeneration are the same thing. It is also a receiving of the Holy Spirit by which men are renewed in spiritual life, or born again.

There may be, and is, a similar relationship with the kingdom of darkness, or of the devil.

While Paul speaks of us all being "by nature the children of wrath," he does not attribute it to our birth, but to the manner of our life. "Ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2). According to this same authority, one may become changed in spiritual relationships, changed from being a child of the devil to become a child of God. Neglect of and disobedience to God will make one a child of the devil. A repentance from sin, and faith in God through Jesus Christ, enables one to become a child of God.

(To be continued next month)

SPIRITUAL TRIUMPH

(Continued from page 134)

the chief cornerstone, and that they had become an habitation of God in the Spirit. Eph. 2:14-22.

Our King will not die, nor will His kingdom rock in ruin. There is no gathering twilight for the child of God, but there will be the bursting forth of morning light when we shall see Him as He is and know as we are known. How thankful will we then be for that spiritual undergirding which contributed to our spiritual triumph! His Word we hide in our hearts that we might not sin against Him. It is, indeed, a lamp to our feet and a light to our path.

3. **Spiritual Growth.** The Apostle Paul was keenly aware that he had not attained to the full stature of a man in Christ Jesus, but that he was progressing in his attainment. He was growing and kept on growing in the old Mamertine Prison in Rome until departure from this life. He pressed toward the mark for the prize of the high calling in Christ Jesus. He laid aside every weight and the sin which so easily beset him and ran with patience the race that was set before him. He pinned His faith to Him who is eternal, whose laws of reward and retribution are immutable.

Our growth is determined by the purpose and motive of our living and doing. We live to the honor and glory of God. We do to fulfill His will and purposes in the name of Jesus Christ. I Cor. 6:20; Col. 3:17. Our growth is also determined by our loyalty to Christian duty. It is determined by living in the will of God. Joseph Parker has written, "We soon tire by taking the wrong road. One soon wants to take down the arm that is lifted against the sun. I tired when I walked my own way. But now I can do all things through Christ who strengtheneth me, and I grow in His strength each day. As I walk according to His appointments I never tire."

4. **Fellowship with God.** It is the soul's converse with its Maker. We remember the words of the men with whom Jesus walked on the way to Emmaus, "Did not our heart burn within us as he talked with us by the way?" "God is faithful, by whom ye were called in the fellowship of his Son Jesus Christ our Lord" (I Cor. 1:9). F. B. Meyer has well written, "It is wonderful how soon we become like what we love and pursue. Fish resemble the bottom on which they lie. The

Arctic hare changes with the color of its world. Lives take on the complexion of people and circumstances that predominate in their daily experiences. As we think of Him, imitate Him, ask Him continually what He would wish, and live His wishes, there develops a growing resemblance between us and Him." We are changed into the same image through constant fellowship with Him. It contributes to our spiritual triumph.

It is the longing of every Christ-loving soul to descend into the world each morning as a sunbeam from the Fount of Day bearing something of the beauty of that world of spiritual fellowship from which we have come; shedding blessedness to dark hearts; living lives of helpfulness to those in dire need and distress. God has exposed for us the hollowness of the world and its speedy passing away. The stronghold of Satan will be cast down, and there will be an ultimate total triumph of the forces of righteousness. We shall be swept into the current of this triumph and the joy of it will be ours throughout all eternity. Let us maintain the spirit of spiritual triumph and keep looking up, for our redemption draweth nigh.

Jamgaon via Drug, C.P., India.

LIQUID BREAD

I remember seeing over a public-house door in Liverpool this inscription: "Good ale is liquid bread." I went in and said to the publican, "Give me a quart of liquid bread." He said, "A first-rate sign, isn't it?" "Yes," said I, "if it's true." I got a bottle of this liquid bread, and took it to Dr. Samuelson, an analytical chemist, and said, "Tell me how much bread there is in that bottle." He smelled it, and said, "It's beer." "No," said I, "it's liquid bread." "Come again in a week's time," he said, "and I'll tell you about it." I went again at the end of that week, and this is how he described it: "Water, ninety-three per cent." "It's liquid anyhow," I said. "Alcohol, five per cent." "What is alcohol?" I asked. "A powerful narcotic poison." Then he gave me a number of small percentages of curious things, and about a quarter of a thimble full of dirty-looking powders. "That's the bread," he said, "less than two per cent." This is the simple scientific truth with regard to beer and spirits.—W. S. Caine, in National Voice.

TRIAL

A man rocked a boat to see if it would tip. It did.

A laborer stepped on a nail to see if it would go through his shoe. It did.

A man looked into a gun to see if it was loaded. It was.

A woman looked into a patent medicine booklet to see if she was sick. She was.

Last June a helper smelled escaping gas and lit a piece of oil waste to find the leak. He found it.

A young girl kept late hours to see if it really would injure her office work. And it did.

A young man tried drinking to see if it would make him behave like a fool. It did.

—Selected.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

The Second Sunday of May is observed in many quarters as **Mother's Day**. We therefore have chosen a Scriptural theme to bring the thoughts of divine revelation to bear upon this season. We have not limited the thought to Mother alone but have included what the Lord includes when He said, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." The welfare of every nation depends upon the keeping of this commandment. In fact the ones in a nation who honor their fathers and mothers are the support and strength of the nation, while those who do not are the means of its downfall. But in our meditation on how to honor we may well stop and consider whether a very fine and costly present given on a chosen day will atone for all the sinful indulgence and disobedience children have exercised in disobedience to the instruction of their parents. None of us are so poor but that we can honor our father and mother in the way which God has meant. If the thoughts of this seasonal topic will accomplish this true loyalty to a God-given principle of life, may God bless the service of this day.

Sometimes the most deadly thing appears to be harmless. A child thus deceived reached out his hand and seized a wasp thinking it was "a pretty little horse." But immediately the pain of a sting caused him to cry out. The charms of sin have often had a similar deceptiveness which lead men and women into its indulgence only to find themselves painfully reaping the death that they have sown by such indulgence, for "the wages of sin is death." Then it behooves us to take a closer look at what sin really is, that we may know it when we see it, and may know the consequence of having it in our lives, and that we may seek the remedy which alone will heal its deadly effects.

The lives of men and women who show their faith by their works are often the means that God uses to reveal to us the real meaning of faith. In our study of the character of Isaac as a man of faith, we have an opportunity to receive an impression through his life work of the way that faith wrought in him and made him a man of favor with God.

God calls by His Spirit to the children of men. He calls His workers through the Spirit into the many needy fields. But often the Spirit uses the field itself as a vision with such an aspect that it speaks to our inner consciousness and bids us to feel emotions that stir us to actions in obedience to the voice of God through His Spirit. It is this that our study of the Argentine field should accomplish through the work of the Holy Spirit. May each one of us see and sympathize and gather what the Spirit is saying to us as an individual to do about what we have seen.

The first church was the **Church at Pentecost**. God has always had a chosen people. We think of the Christians as a church since the resurrection of Christ. Laying aside all preconceived ideas of a church, it is well to go back to the first church at the time of the outpouring of the Spirit and see how God wrought in that church and what were the outstanding qualities that made it a church under the blessing of God. Many churches have drifted far, but we still have access to the fountain and source for the furnishing of teaching and power to make the church of today a church with similar power and blessing to that first church. What can we do about it in our church?

What God could not accomplish through the people that were fully grown in Israel to fit them for the Promised Land, He undertook and accomplished through the training of their children. May the youth of this generation be very attentive to the lessons God is teaching if they would be the ones God will use in the coming years. Is that what the youth of today is doing through the activities of the Young People's Bible Meetings?

HONORING OUR PARENTS.—Eph. 6:1-3; Ex. 12:20

Topic for May 9

MOTTO

"Honour thy father and thy mother."

MEDITATIONS ON THE TOPIC

I. **The Topic of the Season.**—We have chosen this topic because this day has been chosen by many as "Mother's Day." We recognize that the Scripture usually links father and mother together and enjoins upon children to reverence them in their position as parents. The facts are that God has placed responsibilities upon parents jointly with their children. There is a particular relation of the mother that differs from that of the father, but those relations are so joined that it is becoming the child to render love and respect to both. What honors the mother honors the father, and what honors the father honors the mother.

The father is the natural head of the home. He is the husband (house-bond). Upon him the responsibility of support and protection naturally falls. But the two (husband and wife) are one flesh. The true mother recog-

nizes the headship of the husband and father and leads her children to respect him as such. Where there is a division and partiality of affection and respect for one above the other, there is a sad lack in the home, and the child has lost a great principle for the foundation of godly joys in its home relationships. If the child cannot respect the father as a father, he cannot have the highest respect for the mother as a mother neither can he honor God as God who has placed the child in this relationship and who asks the child to reverence the parents.

Love toward parents and the natural accompaniments of love in a dutiful life toward our parents is the highest honor we can bestow. As our natural teachers we should give heed to their instruction in the Lord. As our natural protectors and sustainers, we should express our gratitude in supporting them in their labors in the home.

There comes a time when the abilities of parents decay while the ability of the child increases. The highest respect that a child can show for the protection and care and instruction given by the parents in its infancy is to lead the parents gently down the decline of life and protect them and nourish them to the end of their days. The modern tendency to hand parents over to the state is against the fundamental law of God for children. The

duties that the state pays to its poor cannot compensate for the duties of honor which children owe to their parents.

II. **The Text.**—Eph. 6:1, 2.—The law of God established in the Ten Commandments (Ex. 20:12) is expressed again in the law of the Christian life. Children are children of their parents, not only while children are small, but as long as they live. The parents who instruct us "in the Lord" have a part of God's own service to render, and it is our duty to heed these instructions as long as we live, long after father and mother are dead.

III. **Suggestions for Junior Programs.**—It is a beautiful thing to plan some nice present for father and mother to give expression to our love and esteem. But it is still more beautiful to be obedient to their commandments and to fulfill their deepest longings in the Lord for their children. The Suggestive Assignments for the Juniors will suggest the points that may be developed. Seek to make these points practical by living examples, as well as by pointed scriptures that will set forth the practical things we can do by our words and deeds.

OUTLINE STUDY

I. The Foundation of the Law of Honor to Parents.

1. God is the author of the law.—Ex. 20:12.
2. Parents are responsible to God to care for the child.
 - a. As an entrustment from God.—Ps. 127:3; Gen. 33:5.
 - b. To be instructed in the things of God.—Prov. 22:6; Deut. 31:12, 13.
 - c. To be nourished till of age.—Eph. 6:4; Luke 11:11, 12; I Tim. 5:8.
 - d. To have them in subjection.—I Tim. 3:4; Prov. 29:15, 17.

II. How Children Honor Their Parents.

1. Obey their commands.—Prov. 23:22; Eph. 6:1; Col. 3:20.
2. Hear their instruction.—Prov. 4:1, 2; 13:1.
3. Show love to them.—Gen. 46:29.
4. To requite them.—I Tim. 5:4; Gen. 47:12; Mark 7:10-13.
5. By faithfulness to God.—Prov. 28:7.
6. By reverence to them in chastening.—Heb. 12:9.
7. By cherishing their memory.—Prov. 17:6; 31:28; Gen. 48:15, 16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Honour."
2. Honoring Parents.
 - a. By obedience.
 - b. By living a worthy life.
 - c. By loving them.
 - d. By caring for them when they are old.
 - e. By speaking respectfully about them.

For Seniors.

1. Parents, our God-appointed Nourishers.
2. How to Honor Parents in God's Way.

PERSONAL THOUGHT

It is never too late to make good by living a nobler life, though it may be too late to do over the mistakes of the past. If we have not honored our parents in the past, let us begin today to honor them by doing the truth they have taught us.

SEED THOUGHTS

My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck.—Prov. 1: 8, 9.

Self-denial, manifested on the part of children in seeking to please their parents, is one of the most positive evidences of filial love.—J. S. S.

A dutiful son is an honor to his father and mother, a valuable asset to the community in which he lives, a helpful factor in society, and will prove a blessing to the world.—J. S. S.

Faithful children will honor their father and mother, not only while their parents live, but as long as they themselves live.—J. S. S.

The children that speak every thought, every hope, every ambition, every plan, every pleasure in the ear of their parents will live surely.—Miller.

Hear O my son, and receive my sayings and the years of thy life shall be many.—Solomon.

WHAT IS SIN?—Isa. 1:2-20

Topic for May 16

MOTTO

"All unrighteousness is sin."

MEDITATIONS ON THE TOPIC

I. Sin ought to be known because it is a fact and because we need to do what we can to remedy the evil effect and to escape the snare of it. We have the evidence of sin in our own experience, and this makes it possible for us to know what it is like when it is described by divine revelation. What is not right is wrong, and hence is sin. Such a definition would cover every kind of sin, but does not so clearly define its nature. It is possible for people in ignorance to be doing wrong and thus be in the sin of ignorance. But when light comes to reveal the truth about our deeds, a different aspect of sin is revealed if the same deeds are continued. That aspect is **the doing of what we know is wrong**. This doing of known evil becomes an act of **lawlessness or willful disobedience** and makes the deed which before was done in innocent ignorance an exceedingly sinful act.

But when the conscience becomes awake and desires to cease the acts of sin and do what is right, we discover that there is a **sinful nature** within us that has a tendency to do the evil in spite of our purpose not to do it, and keeps us from doing good in spite of our purpose to do it. This sinful nature torments our conscience and brings us into despair of ever doing right. We might give over to this despair if God had not provided a way to escape from it. Such an escape when **known and rejected** becomes one of the **most provoking forms of sin that is known**. "Men loved darkness rather than light because their deeds were evil" (Jno. 3:19). They reject the Redeemer of men and become the instrument of their own eternal doom. Jno. 3:36.

To reject the Redeemer of our souls and the rightful Master of our being is to give Satan the mastery and to continue under his wicked domain will mean the enslavement and destruction of the soul.

II. The Text.—Isa. 1:2-20.—Here sin is described as a rebellion against God who is devising ways to make the people conscious of their guilt through the consequences that come upon them in various forms of punishment and chastening. Substituting the forms of religion does not avail for the rebellion and wickedness in which people are engaged. They must come to the Lord in a sincere

desire to serve Him and by honest confession and repentance receive His means of cleansing provided for the truly penitent and prove by an obedient spirit that they truly abhor their sin against God.

III. Suggestions for Junior Programs.—The Suggestions for Junior Programs are that characters of the Bible who have sinned be used to illustrate in varied aspects the sin of man. This will give some idea as to how the meeting may be conducted. Any other characters that would make the meaning of sin more clear can be added or substituted. As these stories are related by the juniors they should be assisted in showing the nature of the sin which they committed and how the same aspect of sin can be manifested in the lives of people today.

The various aspects of sin need to be made as clear as possible so that these aspects in our own experience may be seen and properly dealt with in order that we may stand clear before God in the judgment. This dealing with sin may be taught by characters who have met the conditions of salvation, like David, and Saul of Tarsus, and Peter, and the people of Ephesus, and others.

OUTLINE STUDY

I. Aspects of Sin.

1. Law breaking.—I Jno. 3:4.
2. Not doing the good we know.—Jas. 4: 17.
3. Doing what we are doubtful of as right.—Rom. 14:23.
4. Doing what is not right.—I Jno. 5:17.
5. Wrong thoughts.—Prov. 24:9.
6. Inner corruption.—Matt. 15:18-20; Gen. 6:5.
7. Satanic dominion.—I Jno. 3:8; Jno. 8: 44.

II. Names and Descriptions of Sin.

1. The offspring of lust.—Jas. 1:15.
2. The sting of death.—I Cor. 15:56.
3. Works of darkness.—Eph. 5:11.
4. Dead works.—Heb. 9:14.
5. Speaking evil of God.—Ps. 74:18.
6. Deceitfulness.—Heb. 3:13.
7. Disgraceful.—Prov. 14:34.
8. Like dyes that cannot be removed.—Isa. 1:18.

III. Sin in God's Sight.

1. Is abominable.—Prov. 6:16-19.
2. Is provoking.—I Kings 14:22; 16:2.
3. Is not forgotten.—Rev. 18:5.
4. Is fully seen.—Jer. 16:17.
5. Will surely be punished.—Gal. 6:7, 8; Rom. 6:23.
6. May be cleansed in the penitent and believing.—I Jno. 1:7-9.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Sin."
2. Examples of Sin in the Bible.
 - a. Cain the hater.
 - b. Adam the transgressor.
 - c. The men before the flood.
 - d. The Sodomites.
 - e. Joseph's brothers.
 - f. Worshiping the golden calf.
 - g. Achan.
 - h. Ananias and Sapphira.
 - i. Herod (Acts 12:20-23).
3. Sins of Today.

For Seniors.

1. Bible Definitions of Sin.
2. Sin as God Sees It.
3. Sin as God Deals with It.

PERSONAL THOUGHT

May we come to the light that our deeds may be reprov'd and that we may receive the healing provided of the Lord for our souls.

SEED THOUGHTS

Sin is the insurrection and rebellion of the heart against God; it turns from Him, and

turns against Him; it takes up arms against God.—R. Alleine.

He that hath slight thoughts of sin, never had great thoughts of God.—Jno. Owen.

The Greek word for **wickedness** is **lawlessness**.—Selected.

There is the seed of all sins—of the vilest and worst of sins—in the best of men.—Thos. Brooks.

The essence of all wickedness is a forsaking of God.—Selected.

Sin murders the soul. Its withering, blasting curse is not exhausted in this life, but goes with us into eternity, to be perfected and perpetuated there. "The wages of sin is death"—death to all spiritual life now, and an immortality of pain and tears and despair. "The sting of death is sin;" the weeping and wailing of the judgment will be sin and sin will be the ever-gnawing worm of the quenchless fire.—Selected.

MEN OF FAITH—ISAAC (Jr.).—Heb. 11:20; Gen. 28:1-5

Topic for May 23

MOTTO

"In Isaac shall thy seed be called."

MEDITATIONS ON THE TOPIC

I. Isaac as a Man of Faith.—Isaac is recorded as a man of faith in the letter to the Hebrews. He was a child of promise, in which promise faith was exercised by his parents that he would be born to them. He was offered up to God as a sacrifice in faith, though God restored him just before the fatal knife fell. He spent years in tabernacles, together with his father Abraham, in faith that in due time the land would be a possession of his descendants. The wife provided for Isaac was directed by the faith of Abraham and his servant who sought for her by prayer. He obeyed God's direction and received God's renewal of the covenant promised to Abraham. He lived above earthly covetousness because of his vision of faith. Before he died he looked forward in faith to the future of his seed and gave blessings with prophecies concerning the future of his posterity especially upon Jacob the chosen one to the promise.

The striking lesson of Isaac's life of faith is that he lived his life in the common way without such striking events to put his faith to test. It takes as much courage and faith to live patiently the ordinary course of life and keep the vision always upward and onward to the end that God shall in due time fulfill His promises and plans for us and that He will use us as a link in the chain of progress toward the goal of His chosen people, as it does to meet the greater crises of life in triumph.

II. The Text.—Gen. 28:1-5; Heb. 11:20.—These passages center upon the great purpose of Isaac's whole life. He was a chosen patriarch to produce a seed that was to become the future people of God. He was in the height of his glory as he arose to the vision of the fact that Jacob was the chosen one to perpetuate the line of the chosen people from whom the future Redeemer should come to the world.

III. Suggestions for Junior Programs.—The story of Isaac is a beautiful story full of interest for children. It will be well to have the story fully brought out by assignment of various parts: showing that he was a child in response to the promise and the faith of parents who believed that God would do what He promised; that his father Abraham went through great tests of faith because of the purpose to obey God's voice in all things; that the same faith looked to God to direct in

providing Isaac a wife; that he could live a life in a tent all his days in a very common way, knowing that God had a great purpose that would finally come out of a life of faithfulness; that he did submit to the plans of God for the future of Jacob and Esau when he saw that Jacob was the chosen one instead of the first-born; that he could live peaceably with men of strife, even yielding lands that would in some future day be the inheritance of his children, trusting in God to bring it to pass in His own time and way. This life is a figure of our common walk on earth where we have "no continuing city but seek one to come" and where we need not contend for our rights, knowing that God will take care of us and of the future of our children if we lead them in the faith of God.

OUTLINE STUDY

I. A Historical Outline of Isaac's Life.

1. His promised birth.—Gen. 17:15-17; 18:9-15; 21:1-8; Heb. 11:11, 12.
2. Offered in sacrifice by Abraham.—Gen. 22:1-19; Heb. 11:17; Jas. 2:21.
3. Is divinely provided with a wife.—Gen. 24; 25:20.
4. Receives the Abrahamic covenant.—Gen. 26:2-5.
5. Buries Abraham in company with Ishmael.—Gen. 25:9.
6. His wife bears twin sons.—Josh. 24:4.
7. The Philistines envy his prosperity.—Gen. 26:12-16, 17-23.
8. The Philistines seek peace.—Gen. 26:26-31.
9. Isaac blesses Jacob and Esau.—Gen. 27:27-29, 38-40; 28:1-4.
10. Death and burial.—Gen. 35:27-29.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Isaac."
2. The Story of Isaac.
 - a. A son of promise from God.
 - b. Faith of Abraham and Sarah concerning their son.
 - c. Abraham's faith tried in offering Isaac.
 - d. Faith in providing Isaac a wife.
 - e. Faith in foretelling the future of Jacob and Esau.
 - f. Faith in walking peaceably with his neighbors.

For Seniors.

1. Isaac as the Son of Promise.
2. Isaac's Life, an Expression of Faith.

PERSONAL THOUGHT

Lord, give us the vision of faith that can live the common life in godliness and honesty with unshaken faith.

SEED THOUGHTS

Give me the wings of faith to rise,
Within the veil, and see
The saints above, how great their joys,
How bright their glories be.

Once they were mourners here below,
And poured out cries and tears;
They wrestled hard, as we do now,
With sins, and doubts, and fears.

I asked them whence their victory came:
They with united breath,
Ascribe their conquest to the Lamb,
Their triumph to His death.

Many are the friends who are waiting today,
Happy on the golden strand,
Many are the voices calling us away,
To join their glorious band.
Calling us away,
Calling us away,
Calling to the better land.

—I. Watts.

All the way my Saviour leads me;

What have I to ask beside?
Can I doubt His tender mercy,
Who through life has been my guide?
Heav'nly peace, divinest comfort,
Here by faith in Him to dwell!
For I know whate'er befall me,
Jesus doeth all things well;
For I know whate'er befall me,
Jesus doeth all things well.

—F. J. Crosby.

THE CALL FROM ARGENTINA.—Acts 10:34-48

Topic for May 30

MOTTO

"Whosoever will, let him take the water of life freely."

MEDITATIONS ON THE TOPIC

I. **Argentina**, as a political division of the country of South America, includes many peoples of various nationalities. We think of them as human souls whom God has looked upon as candidates for salvation. It is in this sense that we are thinking of Argentina as a country from which a call is coming to those who have the Gospel.

We see the religion of South America holding people in ignorance and giving them but the forms of a **perverted invention of men**—so-called Christianity. The unsatisfied souls in such a religion constitute a call to men who know the grace and power of Jesus Christ to save, to bring the light of life to enslaved souls.

We see the ignorant and poverty-stricken classes oppressed by the wealthy, and kept in the position of slavery and misery without the light and the joy that comes from the salvation which delivers from sin. This is a call to us to go and bring in the poor and the lame and the blind and set them down to the Gospel feast.

Have we found the light and the hope and the power and salvation in accepting the Lord Jesus? If we have, we can not keep back the good news from souls who are living in bondage and ignorance and misery without it.

After twenty-five years of work among the Spanish-speaking mixed bloods, a special effort is being made to reach the Indians of that same land who have been greatly neglected and despised. What a blessed Gospel we do have that can bring a message of hope and salvation to such a despised and downtrodden race! How gladly we should spend our lives to plant the Gospel seed in the hearts of the people of Indian blood! Eternity alone can reveal all that it will mean when we have earnestly responded to the call for the Indians, as well as the other peoples of Argentina.

II. **The Text.**—Acts 10:34-48.—The message of the Gospel which the Jews felt was especially for them, was shown to be the message which included the Gentile people as well. God is no respecter of persons but sends His Gospel to all people of all stations of life. Knowing this truth revealed to us, we ought to feel it our calling to bear the message faithfully to the people of every land.

III. **Suggestions for Junior Programs.**—What are we called to do for Argentina? This question bids us look about us to see what we have that the people of Argentina do not have. As we compare our own peace of heart through Christ and the freedom that has come into our life, we are made conscious that we have something which these people need and which we can give to them if we truly consecrate our life to the service of bringing the message to them. Let the boys and girls consider what the knowledge of Jesus has made possible for them to enjoy through Him, and enkindle a desire or thought that

will help them to desire to share the same blessing with the people of Argentina. We shall enumerate some things that we can begin to do today. We can pray for them. We can give of our means to send the Gospel to them. We can let our friends go to them and tell them. We can be ready to do whatever God gives us the power to do. There may be some of the boys and girls whom God will ask to go to Argentina, when they are a few years older, to become missionaries to the needy souls. Assign suitable topics to develop the thoughts suggested and select some stories related by the missionaries that will impress the needs and the opportunities of that field.

OUTLINE STUDY

I. Argentina Calling.

1. In the chains of the corrupt church.—Matt. 23.
2. In the chains of sin's bondage.—Jno. 8:31-36.
3. In the darkness of ignorance of salvation.—Matt. 4:16.
4. The cry of poverty and neglected childhood.—Luke 4:18.
5. The unsatisfaction of a selfish life.—Matt. 20:20-28.
6. The light of the Gospel.—Acts 26:18.
7. The power of God.—Rom. 1:16, 17.
8. The hope of the sinner.—Eph. 2:1-8.
9. The possibility of bringing relief.—I Tim. 2:3-7.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Life."
2. **Argentina's Call to Me.**
 - a. To share our blessings.
 - b. To tell them of our Jesus.
 - c. To help their needy ones.
 - d. To pray for them.
 - e. To send them missionaries.
3. Relate Some Stories of Need in Argentina.

PERSONAL THOUGHT

Am I obedient to all the calls of God that come to me? Then the calls that are of God coming from Argentina will receive my earnest attention.

SEED THOUGHTS

Pray with us for the salvation of the young folks who do not have the heritage which our own children do, but who continually live among those who are immoral in their practices and who do not know the Gospel. Pray for the children of the Sunday school today. Tomorrow they shall be the men and women of God. Pray mightily with us and for us as a missionary group that we may remain faithful to our calling.—J. L. Rutt.

Hark the voice of Jesus crying,—
"Who will go and work today?
Fields are white, and harvest waiting;
Who will bear the sheaves away?"
Loud and long the Master calleth,
Rich rewards He offers thee;
Who will answer, gladly saying,
"Here am I; send me, send me!"

—Daniel March.

Thrust in your sharpened sickle,
And gather in the grain,
The night is fast approaching,
And soon will come again;
The Master calls for reapers,
And shall He call in vain?
Shall sheaves lie there ungathered,
And waste upon the plain?

—I. B. Woodbury.

THE CHURCH AT PENTECOST.—Acts 2:1-47

Topic for June 6

MOTTO

"Of one heart and of one soul."

MEDITATIONS ON THE TOPIC

I. The Church at Pentecost.—It is instructive to consider what the Church was in its beginnings at Pentecost. This church was composed of Jews and proselytes who had gathered together at Jerusalem for worship. They spoke in every language of those times, but heard the Gospel message in their own tongue because of the miraculous power of God in the gift of the Holy Spirit. The Spirit-directed message of the Apostle Peter brought conviction to the multitudes, and many, meeting the conditions of repentance and faith, were baptized and likewise blessed with the gift of the Holy Ghost.

The church was united in the bonds of love and fellowship. They shared with one another's needs; those having possessions sold what they had and divided the proceeds among the needy. There was a daily ingathering of souls from among the unsaved. The people who were saved were devoted to the worship of the Lord. They gave fearless testimony of the salvation through Christ. They rallied about the apostles as their spiritual teachers and obeyed the word which God gave them to deliver. A deep impression of the need of purity of motive was made in the sudden death of Ananias and Sapphira, so that the outsiders who were not ready to be fully surrendered to Christ dared not join the disciples.

As the church increased and the work of the apostles became too large, the work of the church was organized to meet the growth by ordaining seven qualified men to look after the needy of the church so that the Word of God need not be neglected in being ministered by men specially fitted for it.

Though the church met severe opposition and persecution, it continued to increase in numbers and power and became, through being scattered, a means of spreading the Gospel of Jesus Christ abroad.

II. The Text.—Acts 2:1-47.—This passage describes the outpouring of the Holy Spirit upon the believers and the effect upon the multitudes that gathered together, and from which the ingathering of souls to Christ was made to form the church at Jerusalem. The devotion and the love and the power of that body of believers became manifest.

III. Suggestions for Junior Programs.—We have indicated the story of the Church at Pentecost in outline for the Suggestive Assignment for Juniors. The purpose should be to picture the conditions and the spirit of the membership as they worked together in unity and love and fellowship and sought to learn more and more of the will of God. As these conditions are made as vivid as possible the applications of the principles that were fulfilled in this church should be made to our present day. We do not have exactly the same circumstances, but we do have things to meet that can be met by the power of the same Holy Spirit and will have a similar effect of fellowship and power in the church of our time as it had in the church at Pentecost.

OUTLINE STUDY

I. The Personnel of the Church at Pentecost.

1. One hundred and twenty.—Acts 1:15.
2. Those who gladly received the Word.—Acts 2:41.
3. Added believers during the days.—Acts 4:4.
4. The apostles were in the lead.—Acts 2:14; 4:33; 6:1-7; Eph. 4:11-16.
5. Jesus Christ the Head.—Acts 2:36; Eph. 1:18-23.

II. Characteristics of the Church.

1. One accord.—Acts 1:14; 2:1, 46.
2. Spirit-filled.—Acts 2:2-4.
3. Testifying.—Acts 2:11, 14-26; 3:13-16; 4:10-12; 5:42.
4. Instructing.—Acts 2:37-40; 3:19-26.
5. Obedient.—Acts 2:41, 42.
6. Loving.—Acts 2:44, 45; 4:32, 34.

7. Worshipful.—Acts 2:46, 47; 4:31.
8. Powerful.—Acts 3:6-8, 16; 4:31, 33; 5:12-16, 19.
9. Fearless.—Acts 4:13, 31; 5:29-32.
10. Separated from sin.—Acts 5:9-14.
11. Persecuted.—Acts 5:17, 18.
12. Joyful.—Acts 2:46; 5:41.

(Continued on page 157)

ALTERNATE TYPE OF PROGRAM FOR THE TOPIC OF MAY 16

The Alternate Program and its Use

The outline given for the study of "Sin" is an adaptation of a study sheet on the subject prepared by Harrison. It may be difficult to cover all the material given in the length of time available. Although all points are not directly on the topic of what sin is, yet the result of the study will surely clarify the subject.

This outline will go nicely on an 8½x11 sheet, single spaced. We have heard but little of the use being made of these topics. We should very much like to have your reactions to this type of program. Are your young people interested in this type of program? Do they take pains to fill in all blanks? Does filling in the blanks detract from the discussion?

We are depending on leaders and committee chairmen to help in giving suggestions. It is our prayer and concern to follow the leading of the Holy Spirit in the Young People's Bible Meeting work.

Nelson E. Kauffman, Sec'y of Y.P.B.M.

1417 Broadway, Hannibal, Mo.

SIN

The subject of sin is often much misunderstood because so many people confuse the result of sin, such as immorality, murder, lying, pride, etc., with sin itself. Make the distinction between sin and sins. Sin is in our nature; sins are our actions. Sin is the root; sins are the fruit.

I. The History of Sin.

1. I John 3:8. The original sinner was _____.
2. Gen. 3:1. Satan began the fall of man by _____; Gen. 3:4, by _____; Gen. 3:5, by _____. In the story of the fall of man Satan _____ the woman _____, and man deliberately _____ the Word of God.
3. The first sin took these three forms, _____, _____, _____ Gen. 3:6; I John 2:16.

II. The Nature of Sin.

1. Sin—missing the mark, doing or going wrong. Rom. 5:12, 46 times in Romans.
2. Transgression—a falling away from God, violation, rebellion. II John 9.
3. Iniquity—turning aside from the path of God, crookedness. Rom. 6:19.
4. Sin is the free act of an intelligent, moral and responsible being, asserting himself against the will of his Maker. Rom. 1:18-23.
5. I Jno. 3:4. Sin is _____.
6. Rom. 14:23. Sin is _____.
7. Prov. 21:4. Sin is _____.
8. Prov. 24:9. Sin is _____.
9. John 16:9; 3:18. Sin is _____.
10. James 4:17. Sin is _____.
11. Psalm 14:2, 3; Rom. 3:10, 23; Gal. 3:22; Who has no sin? _____ I Jno. 1:8.

III. The Result of Sin.

1. Rom. 1:21. _____ in imaginations, _____ heart _____.
2. Eph. 2:12. Without _____, having no _____, without _____.
3. Eph. 2:1. Sinful man stands before God as one who is _____.
4. Jer. 17:9. His heart is _____.
5. Tit. 1:15. "But even their _____ and _____."
6. Jeremy Taylor describes the progress of sin in man: "First it startles him, then becomes pleasing, then easy, then delightful, then frequent, then habitual, then confirmed. Then the man is impenitent, then obstinate, and then he is damned."
7. Rom. 2:8, 9. _____.
8. Rom. 6:23. The wages of sin is _____.
9. Rev. 21:8. "... Shall have their part in _____."

IV. Conclusion.

1. I John 1:8. A man who says he has no sin is a _____.
2. How can a sinner be saved? _____.
3. Isa. 64:6. How good is the best man? _____.
4. Isa. 55:6. What advice should be given to every man? _____.
5. Why will not some other way do? Acts 4:12. _____.

Topics for Expression

1. Observations Which I Have Made Which Prove to Me That Sin Does Not Pay.
2. How the Sins of Others Affect Me.
3. The Possibility of Living Without Committing Sin.
4. Why Do Men Continue in Sin When They Know Its Consequences?
5. What I Consider the Strongest Reasons Why I Should Not Sin.
6. What the Cross Teaches Me Concerning God's Conception of Sin.
7. The Relation of Sin to Human Suffering.
8. Why Men Take the Consequences of Sin so Lightly.
9. Memorize the Scripture Definitions of Sin (Outline II-5-10).

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

PETER AND JOHN LEADERS IN THE EARLY CHURCH

Acts 2:37-41; 3:1-8; 4:13, 18-21

Lesson for May 9, 1943

Golden Text.—Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled: and they took knowledge of them, that they had been with Jesus.—Acts 4:13.

Acts 2:37-41. The words of our text are the conclusion of Peter's sermon on the day of Pentecost. The forepart of his message had been given with such cogency that the multitude were so pricked in their heart, as they realized that in their blindness and sinfulness they had taken an active part in the crucifixion of the Redeemer that they as one voice called out, "Men and brethren, what shall we do?" Peter's instant reply revealed to them how they could recover themselves not only from the effects of their blindness and sinfulness but from that blindness and sinfulness itself. The three R's of religion are Ruin, Redemption, and Regeneration. In the path of grace they are Repentance, Remission, and Reconciliation. Repentance primarily means, a change of mind. Applied to religion it means that change of mind which causes a sinner to turn from sin in sorrow to a merciful Saviour for forgiveness and salvation.

Baptism is the symbol of the washing of regeneration. Having come to the Lord for cleansing from sins, and from the vileness of the sin nature, and washing in the fountain opened for sin and uncleanness, you are now clean and fit for the habitation of God through the Spirit. And God will give it to you. Being baptized with water is my acknowledgment of the spiritual transformation within.

In the Spirit Peter declared the universality of the promises of salvation, but it took quite sometime before he and the early Christian brotherhood could fully accept this truth. The church of today has the same handicaps. Any Gospel truth that runs counter to our prejudices is slow of acceptance.

A ten-day prayer meeting ended in a 2500 per cent increase in church membership. The prayer room is the place where you turn on the switch that causes the power of God to flow. The same power can be turned off at many places. Any place where your mind and heart is turned away from the spiritual to the carnal has the off-switch, and works automatically.

Acts 3:1-8. Peter and John had been pals for years. They had been associate followers of John the Baptist. They came to the Lord together. They ran together to the empty tomb, and they went together to the house

of God at the hour of prayer. No man is poor who has a friend; and he is rich indeed who has a friend that abets him in attaining to the highest and best, in Christ. "Abets" is used mostly in the evil sense, for there are so many to drag me down and so few to help me up. Brother, be a builder, not a razer.

While this is not the first miracle that was accomplished through the early believers, it is the first miracle that is described in detail. The invalid had no strength in his feet. He had never had any. He was lame from his birth. He had been brought to church every day for years, but it is improbable that he ever was in church. The pity and help from people goes only as far as the body is concerned. The body is fed, the mind is trained; if naked, you are clothed, if sick you are cared for, but too often your soul is treated as though it were non-existent. Peter did not have the things to give to this man for which he had asked, but he had something far better. Peter was a dispenser of God's gifts of grace and love. We can only give that which we have. Only those who have the key to God's storehouse of grace can dispense God's gifts among men. Many people are like the sponge—great absorbers; but few are like the sun—great dispensers. And God gives the keys to His storehouse only to those who are willing to be dispensers. The miracle was complete, and the first thing the man did was to go with Peter and John into the house of God, where he joined with them in giving God praise.

Verses 13-21. It is easier to talk religion than to impart its benefits. The scholars at Jerusalem could talk religion, but Peter and John the unlearned could dispense its benefits. Why? Because they had it. Only that which is of God and for God glorifies God. All else, including formal religion, is, generally, antagonistic to the works that accompany true religion. James 1:27.

When the church becomes silent to avoid persecution she dies; but when she is faithful unto death in her witnessing she lives.

PETER AND JOHN PREACH TO THE SAMARITANS.—Acts 8:4-25

Lesson for May 16, 1943

Golden Text.—Lift up your eyes, and look on the fields: for they are white already to harvest.—John 4:35.

Acts 8:4-13. Persecution is a help to any cause. There is in men an innate curiosity to find out what causes others to get 'het up so.' And besides, we know so much about the "ins" that we would be happier if we didn't know, that we unconsciously take sides with the underdog. We take a kindly attitude to

the persecuted, unless we ourselves are the persecutors.

Persecution greatly helped to spread the Gospel in the beginnings of the church. The early saints were aflame with love for the risen Christ. When persecution scattered them they went everywhere preaching the Word. Among those driven from Jerusalem was Philip the deacon. In his flight he came to Samaria. The Samaritans were hated so by the Jews that they could not find anything meaner to say of the Christ than that He was a Samaritan and had a devil. The Samaritans then felt kindly towards all those who had incurred the displeasure of the Jews. And when they asked Philip about the why's and wherefore's of the persecution, he was able to tell the wonderful story of the Gospel. The Samaritans had met the Lord once and at that time professed faith in Him as the Messiah. Now most of the people of Samaria heard the Gospel and received it with joy.

In casting about for material for a book an author several years ago decided he would write one on the Superstitions in America. He collected and published 15,000 of them; and I am sure he missed some of them. A few years ago, one manufacturing firm sold 250,000 ouija boards in one year. The Samaritans were not the only people who were superstitious, nor did superstition die with them. Preachers are afraid to raise their voices in condemnation of sorcery and necromancy, etc., (today they are known by other names) lest the members be offended. But do not forget that superstition is the enemy of true faith.

It takes more than faith to make a man right with God. Simon believed, and yet he was in the gall of bitterness and the bond of iniquity. He had been baptized and received into the church, but he thought that the power of God was on the same level as the power of the necromancer. Any man who uses carnal means to accomplish advancement in the church is akin in disposition to Simon. A gift in the hand perverteth judgment. I am glad that Peter would not take Simon's money. Had he taken it he could no longer have rebuked him. What became of Simon? The opportunity for repentance was not taken from him, but Peter had his doubts as to whether he would avail himself thereof. I have my doubts too. My observation about such people is that they seldom permanently forsake those things.

Verses 14-25. Peter and John were not ordered by the church to go down to Samaria and stop Philip at his preaching because he lacked authority, but they went down to help, and help they did. And Philip did not become jealous of the apostles because they had powers that had not been bestowed upon him.

The laying on of hands in the Bible signifies the impartation of a blessing. It is not in-

dispensable to the receiving of divine blessings, but it is frequently the accompanying rite. We do not find that it was necessary for the apostles to follow Philip's work later to complete that which he had begun. But here apparently the Lord had held back the consummation of the reunion of the Samaritans with the Lord and His saints that the church might not lose its sense of unity in the Lord. The church in Samaria and in Jerusalem was ONE body.

Not race nor creed but being baptized into the Spirit of God is the source and bond of unity among the saints.

There is a time for all things. There was a time when the disciples were told not to enter into any of the cities of the Samaritans. The foundations of the church were to be laid in the Judaism of the Old Testament; but after the foundation was laid the entire world was to be the field for evangelism. If I am in the will of the Lord, you will find me working in that portion of His harvest field where I can be used most to His glory. It is not for me to choose either the field or the station, but to follow His leading. Sometimes doors are closed to us just so that we will enter the one that is open. The closed door in Jerusalem meant an open door in Samaria; the closed door among the Jews meant the open door to the Gentiles for Paul. Do not sit down when you come to a closed door; look for an open one. That is God's place for you.

BIBLE TEACHINGS ON WINE'S DECEITFULNESS

Proverbs 20:1; 23:29-35; Matthew 24:45-51

Lesson for May 23, 1943

Golden Text.—At the last it biteth like a serpent, and stingeth like an adder.—Proverbs 23:32.

Prov. 20:1. As the alcoholic content in the body increases, notable changes take place in morals, in disposition, and in judgment. Where there had been reverence and deep respect for all things decent, noble, and holy, we now hear the mocking sneer at decency and noble manhood and womanhood; and we hear the ribald and unspeakable parodies of our great Christian hymns in the songs of the drunken revellers. The peaceable citizen becomes a street and bar-room brawler, who often feels the policeman's club, and the bouncer's fists. When he awakes from his debauches he is either in the locker or in the gutter.

If reason elevates the wise above the brutes, then the drunkards are below the brutes; for drink produces a perverse degeneration of the reasoning faculty. While drunk they are insane; and during the sober periods in between the mind is in a fog.

Prov. 23:29-35. Trouble never drives a man to drink, unless drink has first driven him into trouble. Man is born to trouble, but the man who is the slave of the cup that inebriates has trouble in a superlative degree. Woes are intensified, sorrows are multiplied, and to contentions are added contention and still more contention. Always grumbling and complaining, and eyes red, sometimes with crying, and again bloodshot with rage. Whom

am I describing? Why, the man whose specialty it is to drink the tap-room dry.

Most of our troubles are of our own making. But evil is so alluring and enticing that the only safe way to keep from becoming a slave to it is to avoid looking upon it. The semi(?)-nude pictures in our papers and magazines, with similarly attired women at beach and ball, have produced such sex orgy that those who know look upon it as the No. 1 problem in morals. The papers have been ridiculing prohibition and extolling defiance of law that abridges and restrains drinking of intoxicants for twenty years and today we are reaping the harvest of a generation of drunkards. And as long as we think that it is something big and smart to be connoisseurs of liquor, the evil is bound to increase.

The people of urban America are as a rule dreadfully afraid of snakes. Seldom seeing any, even a harmless garter snake would frighten them. But they have in their midst an evil as deadly as the rattlesnake and the cobra. Again and again neighbors and even members of their own families fall under this charm to later destruction. But seen so much, we lose our horror of it, and bring it into our homes as dear pets. The deadly cobra comes an unwelcome guest into the houses of India; the no less deadly barleycorn is welcomed into ours. For your sakes and for your children's sakes clean house.

The man who saw an airship manned by a crew of varicolored snakes got that way down at Mike's Place. And that compound of profanity, obscenity, and witless language that puts the lie to the nobility of man is



THAT'S ALL I WANT

"The Lord is my shepherd; I shall not want" (Psa. 23:1).

**Each child had cited a Bible verse
In the Sunday School one day,
And each one with credit performed his part
Till at last came little May.**

**"The Lord is my shepherd"—she paused
to think,
And her heart the faster beat—
"The Lord is my shepherd, that's all I want."
And she proudly took her seat.**

**'Twas a message from a little child,
And it stirred my inmost soul;
Such a tender Shepherd is all I want
Till I reach the heavenly goal.**

**"The Lord is my shepherd, that's all I want,"
He feedeth His flock with care;
He carries the lambs in His bosom close,
And nothing can harm them there.**

**"The Lord is my shepherd, that's all I want,"
He numbers His flock each day;
He knows all the lambs of His fold by name
And watches them lest they stray.**

**"The Lord is my shepherd, that's all I want,"
And why should I covet more?
The pastures are green where He leadeth me,
And abundant is His store.—Selected.**

belching from the lips of Bill who got that way down at Dinty's Emporium.

The healthy man who tries the stunts described in verse 34 would soon have an internal condition in which the contents of the alimentary canal would be disgorged in violence. You can have the same experience by going on a drunk. When his thirst comes upon him, the drunkard would rather be dead than not have his drink. In spite of the pleadings of loved ones, in spite of fear of the consequences, he will go back to his booze. And death by chronic alcoholism will be the end. No slavery is more thralling than that. We are spending many billions to protect ourselves against possible enslavement to Hitler and his hordes of Huns; and by means political, economic, and social are encouraging the enslavement of the masses to this more cruel slavemaster.

Matthew 24:45-51. He who does not look to the end of the thing before he starts will take the wrong trail. And he who deludes himself into believing that there is plenty of time to be good in the dim future, but that now is the time to enjoy life is a superfool. The only time you are justified to do evil is when there is no more good to do, and that is never. Start doing your duty to God and man, and presently you will lose all desire to do aught else. There is no greater heresy than the belief that there is plenty of time to do good and thereby justify present evil.

PETER'S COUNSEL TO SCATTERED CHRISTIANS.—I Peter 1:1; 2:9-25

Lesson for May 30, 1943

Golden Text.—Honour all men. Love the brotherhood. Fear God. Honour the king.—I Peter 2:17.

I Peter 1:1. Peter addresses his epistle to the scattered brethren of Asia Minor. That he calls them the sojourners of the dispersion would indicate that his letter was intended for Christian Jews, but the prophetic quotation in Chap. 2:10 is definitely referring to people who from among the Gentiles had turned to the Lord. I would therefore conclude that he is writing to the scattered Christians, who by race were both Jew and Gentile, but by grace had become the "elect."

I Peter 2:9, 10. The Greek word for "generation" in this ninth verse is "genos." Our English equivalent is "genus," a subdivision or class of a species. Christians then are a distinct branch of the human family. As the Jews were of the stock (genus) of Abraham; so the Christians are of the stock (genus) of Jesus Christ. The first was the chosen generation by natural birth; the second are the chosen generation by spiritual birth. Priests are the mediators between God and man. Christians are not only priests but kingly priests. They are kings and priests unto God. A nation is a group of people bound together by mutual interests. The nations of the earth are political, but the nation to which Peter alludes is spiritual. They are of the world; but it, the church, is in the world but not of it. The Latin of the word "peculiar" has the idea of money or purchase. The Jew had been purchased by God from Egyptian slavery.

They therefore were His peculiar people. Deut. 26:18. We have been purchased from slavery of sin by the blood of the Lamb. We are therefore the peculiar people of God. And what is the work of those who have attained to this exalted standing before God? To show forth the praises of Him who has called them, Jesus Christ.

Verse 11. You are now the people of God, and living as strangers and pilgrims in a world that knows not a God. All that is in the world: the lust of the flesh, the lust of the eyes, and the pride of life, is not of God, but is the enemy of the saint. These things war against the soul. To abstain from these things requires a crucifixion of the flesh with all the affections and lusts, and a daily keeping under of the body in subjection to the Father of Spirits. Heb. 12:9. That is the life of faith.

Verse 12. Among the Jews the term "Gentiles" referred to the nations as opposed to themselves, the nation of God's people. It seems that Peter here uses the word similarly. The Christians of whatsoever racial descent are the nation of God's people as opposed to those people who know not the Lord. Christianity is made known to the world by the daily life of its professors. And do not forget that you have to live exceptional lives to overcome the prejudices of the community in which you may be sojourning. If Christianity is not liked it is because Christians are not likable. The real "overcomers" not only overcome sin in the flesh, but also overcome the innate opposition and highly colored prejudices of the ungodly so that they will seek the Lord. The worth-while life-guard saves not only his own life but the life of the man that is drowning. Be a worth-while Christian.

Verses 13-15. During prohibition days a church member told me that he wasn't particularly fond of liquor, that he never drank the stuff earlier, but that he didn't like the law and drank whenever he got a chance just to show his contempt for the law. To say the least, his reasoning was that of an ignorant and foolish man. On the high plane on which a Christian lives, he is to obey all the ordinances of the state, and then refrain from many evil things that the state permits. The law of his life is not contrary to the law of the state, but decidedly superior to it. To be a lawbreaker is criminal; to be obedient to the law is the quality of good citizenship; but the Christian lives on the much higher plane of godliness.

What is freedom? The privilege to do what you ought, but not license to do what you would. He only is free from bondage of sin who has become the bond servant of God.

Verses 17-25. It may or may not be a disgrace to be in jail. To do the criminal act that puts me behind the bars is a disgrace; but to suffer wrongfully for conscience' sake is something in which to rejoice. Nero on the throne had more reason to be ashamed than had Paul in the Mamertine prison.

The word does not say that Christ could not have sinned, but that He did not sin. It would be no credit to me not to sin if I was incapacitated therefor; but it is to my credit and to the glory of God if I do not. Christ gave me an example as to how to live. I can

do no better than yield myself fully to the Shepherd and bishop (overseer) of my soul. The path that He trod led to Calvary, but it also led to glory. If I follow in His footsteps there may also be a Calvary, but there will surely be glory.

PETER COMFORTS PERSECUTED CHRISTIANS

I Peter 3:13-17; 4:12-16; 5:6-10

Lesson for June 6, 1943

Golden Text.—For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.—I Peter 3:17.

I Peter 3:13-17. The safest people in any community are those who go about doing good. A Lutheran deaconess told me some years ago that in their work in the city they are entirely safe to go anywhere on their missions of mercy where even police would be afraid to venture. A Salvation Army lassie went into a Chicago saloon to sell War Cry's. The representative of a Milwaukee brewery was there and spoke improperly to her. The bartender told his union, and they thenceforth refused to handle the beer from a brewery that kept in their employ such a contemptible salesman. The brewery went out of business, but the lassie kept on in the service of the Lord.

Verse 14. But once in a while wickedness, usually in the form of envy, gets beyond control, and then things happen. But what the Lord permits is always for the good of His children. The angel of the Lord encampeth about them that fear him, and they need not fear the fear of men. Troubled anxiety is found only in the hearts of those who have in some way lost the sense of the Father's protecting care. But how shall I answer my abusers? In meekness and fear. "A soft answer turneth away wrath." We suffer more because of our indiscretions in speech than we do because of our righteousness. Be sure to keep a good conscience, but with it ask God daily to give you good sense. If you keep the first and use the last you may suffer persecution, but it will not be your fault, and in the end it will be your traducers who will be ashamed.

Chapter 4:12-16. God allows trials to come to His children to prove them. In this sense He even tempts men Himself. He thus tried Abraham when He demanded of him to offer up his son as a sacrifice. He thus allowed a cloudburst of afflictions to overflow Job.

Cowards evade all suffering and danger, but they gladly reap the benefits of another's bravery. David was a brave man, and he would not so much as drink a cup of cold water that had been brought to him by soldiers who had ventured into the jaws of death to secure it. What Christ underwent for me is more than tongue or pen can ever fully express. Am I so cowardly that I would reap all those benefits yet refuse to become a partaker of His sufferings so that others also might learn the truth? All men have fears, but only cowards fail the Lord because of them.

It is a very rare thing for a Christian to commit murder, as many people think that that is the worst of all crimes. It is more common for Christians to fail to respect the rights

of property and to steal. It is yet more common for Christians to fall under the spell of evil in one or more of its multitudinous forms and to fall into the snare of the devil. If we would not suffer for any of these things we must keep ourselves pure from participating in them. But may it be said to the glory of God that these are exceptions among the Christians of the world. But it is sad that so few avoid meddling in other men's matters. You don't like it when you are told to mind your own business, and few people appreciate this most-needed advice. I know otherwise very fine people who seemingly can no more resist meddling than a street dog can resist joining in a dog fight, and with equally unfortunate results. Inasmuch as in you lieth, live peaceably with all men. You meddle when you talk or when you take sides in a neighborhood fracas. The greatest peacemakers I have ever met are men who strictly minded their own business. When they were called upon as mediators they soon had the troublous problems solved, for they had the respect of all sides. And they kept their lips sealed about what they knew when it was settled.

Chapter 5:6-10. Humble people do not need to be told to humble themselves. But we all need this exhortation, for none of us has reached the plane of humility where Moses and John the Baptist lived. And they needed to heed that exhortation. Because the Christ humbled Himself above all others, the Father exalted Him higher than the angels. As the little child leaps into the arms of his father when frightened and then loses all fear, so can the child of God cast himself into the arms of the Heavenly Father.

In times of persecution Satan goes about as a roaring lion. His roar is harmless, but his bite is not. Three qualities need to be cultivated: soberness, watchfulness, steadfastness. Three results occur: perfecting, establishing, and strengthening.

WHAT SHALL IT PROFIT A MAN?

(Continued from page 130)

membered his vow to the Lord. But the Lord had a greater work for him than playing his trumpet. He wanted this blind, helpless individual in His Gospel ministry. Mr. Dustin could scarcely believe it. He felt he could never do it, but as God's Spirit wooed him, he finally surrendered. He was now penniless, sightless, and practically friendless. But God had promised to care for him, and he leaned upon His Word.

In concluding, he said, "God has so marvelously provided my every need—friends, courage, strength, and material needs. I have such a deep abiding joy that all I have suffered is as nothing, because through it I was drawn to my Saviour and Lord. He had called me when I was a child, but I had not heeded. I wanted to make a lot of money, see the world, have a good time, and then settle down to live a Christian life. But that wasn't the Lord's will, for He knew that I would trust in my own sufficiency and not in His. It has been a horrible experience—but a blessed one."

"So, friends, if there is anyone here to-night who has not been willing to surrender to the Lord because of some selfish ambition or desire, won't you surrender to Him now? The Bible asks, 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?' That is what I tried to do at first, but God in His mercy led me to Himself. He has given me peace and joy, and real happiness in serving Him—as I never had while earning my thousands and seeing with physical eyes the wonders of this world. While sightless, I have seen with spiritual eyes the glorious truths of the Word of God and known the blessings of a life fully consecrated to Him."

Allen Robinson did not yield that night, but went out of the church in great distress of heart. His was a sleepless rest—for over and over again he pondered, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" So great was his agony of spirit that he could no longer resist, and when morning dawned he had fully surrendered. And, oh, the joy that flooded his soul as he experienced sins forgiven and the abiding presence of Christ!

The Robin's Nest is no longer open on Sundays and now Allen Robinson is a deacon in the little Rock Hill Church. But more than that, he is a soul-winner. He says, "I sell gas and oil, that I might come in contact with men and women, and tell them of Christ. For 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?' " —The Missionary Worker.

THE TESTIMONY OF ARCHAEOLOGY

(Continued from page 147)

character. His name appears on a number of Babylonian inscriptions. It is probable that he ruled Babylon while his actual father, Nabuna'id, was still living, the latter being the nominal king. Neither Nabuna'id nor Belshazzar approached the ruling ability of their illustrious predecessors, Nabopolassar and Nebuchadnezzar. They were not a match for the uprising Mede and Persian nations. The fateful night came, and according to the Babylonian records, the enemy entered and took over the city "without battle." The conquerors did not destroy this magnificent city, but made it one of the capital cities of the Medo-Persian empire. Compare Daniel 5:30, 31.

King Cyrus of Babylon has left a long inscription of his returning of peoples held captive in Babylonia to their native lands.¹² He plainly says that his purpose in doing this was to appease the wrath of the foreign gods who had been angered when their people were taken captive by his predecessors. He probably wrote out a statement of release and reoccupation for each nationality. At least a special statement was written for the Jews. See Ezra 1:2-4. Cyrus in his own account of deporting the captives to their native lands shows that he was moved by religious fear. His words are in agreement with the Bible, "The Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom . . ." (Ezra 1:1).

Approaching Darkness.—Only part of the host of Jews who were exiled in Babylon returned to Palestine. These descendants of Jacob in a limited way rebuilt the cities of their reduced country. A simple temple structure was reared. During the remaining four hundred years before the coming of Christ, the Jews in Palestine bore the yoke of Persia, Greece and Rome. Between the Greek and Roman domination, a period of almost a hundred years, 142 to 63 B. C., the Jews gained and held complete national independence. After Jerusalem came under the rod of Roman rule, in 63 B. C., the Jews lost national independence and have never yet regained it. Jerusalem was destroyed by the Romans 70 A. D. Though the twilight of Jewish nationalism has faded out into night, the Jews have the promise of the dawning of a new day for national life: "Behold, the days come, saith the Lord, that the city [Jerusalem] shall be built to the Lord. . . . It shall not be plucked up, nor thrown down any more for ever" (Jer. 31:38-40).

When Babylon was in the zenith of her glory, the ruling power of the world, Jeremiah, a devout prophet of Jehovah, prophesied that Babylon would be utterly destroyed, and become a dwelling place for wild beasts and owls, "and it shall be no more inhabited for ever" (Jer. 50:39; 51:37-43). Today we see this prophecy fulfilled to the letter. For centuries Babylon has been a desolate heap of mounds, a place for the beasts of the desert; and the old site remains uninhabited by man. Since Biblical prophecies of humanly impossible things have in the past been fulfilled literally, our faith should not stagger in believing that the many prophecies concerning the rebuilding of Jerusalem and the restoration of the Jewish nation shall also be fulfilled literally in God's own time.

1, 2 and 3. H. H. Halley, *Bible Handbook*, p. 98. G. A. Barton, *Archaeology and the Bible*, p. 472.

4. Halley, *op. cit.*, p. 99.

5. Halley, *op. cit.*, p. 93. Barton, *op. cit.*, p. 476.

6. Barton, *op. cit.*, p. 478.

7. Halley, *op. cit.*, p. 99.

8. See Barton, *op. cit.*, p. 478 for translation.

9. Halley, *op. cit.*, p. 85.

10 and 11. *Ibid.*, p. 93.

12. See Barton, *op. cit.*, p. 484 for complete translation.

Goshen, Ind.

YOUNG PEOPLE'S BIBLE MEETING

(Continued from page 153)

13. Spirit-led organization.—Acts 6:1-7.

14. Unquenchable.—Acts 6:10; 8:4.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Church."

2. The Story of the Church at Pentecost.

a. The days of waiting before Pentecost.

b. The outpouring of the Spirit.

c. Peter's sermon.

d. The souls who were baptized.

e. How the believers acted.

f. The miracles of the apostles.

g. Meeting persecution.

h. Sifting out the hypocrites.

i. Preaching Jesus everywhere.

For Seniors.

1. The Leadership of the Holy Ghost.
2. The Characteristics of the Membership.
3. The Place of the Word and Prayer.

PERSONAL THOUGHT

We may be so fully in the hand of God and under the power of His Spirit that our work will manifest forth His grace and power.

SEED THOUGHTS

The most important result of the reception of the Holy Spirit seems to have been a new love that expressed itself in the practical relief of those in need. The baptism of the Holy Spirit was a baptism of love. Have you desired the gift of the Holy Spirit because you have thought it would enable you to serve God in some conspicuous way, or because you desired your daily life to be increasingly characterized by unselfish love?

Holy Ghost, with light divine,
Shine upon this heart of mine;
Chase the shades of night away,
Turn my darkness into day.

Holy Ghost, with power divine,
Cleanse this guilty heart of mine;
Long hath sin without control,
Held dominion o'er my soul.

Holy Ghost, with joy divine,
Cheer this saddened heart of mine;
Bid my many woes depart,
Heal my wounded, broken heart.

Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down every idol-throne,
Reign supreme, and reign alone.

—Andrew Reed.

POWER

Look at the locomotive. What an imposing sight as it stands before the long express train. How the metal shines! The bearings are oiled; the headlight gleams; the boiler is filled with water; the engineer and the fireman are at their posts. Now the signal is given to start,—and the mighty engine does not move. What is the matter? No fire under the boiler!

However, let the fire be kindled! Let the draft drive the flame through the heaped-up fuel, and it will not be long until there is steam. Presently the machine is in motion and soon it traverses with a sound of thunder over valley and hill, taking the passengers behind it to distant scenes.

No more than the locomotive can do without earthly fire can we do without the fire of the Holy Spirit. Only that enables us to reach the goal of our pilgrimage. Only that gives us the power to do our Christian duty. Only that keeps us from breaking down beneath life's burdens.

Redemption by the blood of Jesus is for all. Yet, though redeemed, we are not saved. Only as we enter through faith upon our Christian heritage are we saved. This we cannot do in our own power. God the Holy Spirit—He it is who makes us strong in the Lord and in the power of His might.—Fuel for the Fire.

A cottage if God be there will hold as much happiness as might stock a palace.—J. Hamilton.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

IN MEMORIAM

ELDER VERNON LOUIS STUMP
1885-1943

Precious in the sight of the Lord is the death of his saints.—Psalm 116:15.

Penning these words of information and memorial to our reading constituency is a matter of tears and heartache. The passing of relatives, friends, and fellow Christians is always painful. But in the passing of rare and very useful servants of the Lord, there is a decided agony of spirit, and a sense of loneliness. The passing of this personal friend and Christian brother is not only a loss to the Brethren in Christ denomination, but a loss to the Mennonite Church, as well as the church at large. As Editor of the Evangelical Visitor, Manager of the E. V. Book Store and Printing Plant, he had many contacts with our denomination. They purchased for many years, and still do, the Sunday-school quarterlies (with privileges of editing) from our House. Then also, much business and other contacts have been made through the years with Brother Stump.

Another experience in the life of the writer served to strengthen the tie of friendship with Bro. Stump. His father, John Stump, was also a minister, an evangelist with great spiritual powers. One night, several months after my conversion, I took a lady friend to the Brethren in Christ Church, where Bro. John Stump was preaching. During that service that young lady was graciously converted. She soon afterward united with the Mennonite Church, and later became my wife. Both the evangelist and my wife are now at home with the Lord. This experience made for a warm relationship between the Stump family and the writer. This write-up is somewhat belated, but we wanted some reactions from his many friends.

The following information will be appreciated by his friends and will also be challenging to other Christian workers.

Vernon Louis Stump passed away at his home, 558 West Centennial St., Nappanee, Ind. He had been ill for some time of heart and lung complications and seriously ill for the last week of his life. He was born Dec. 18, 1885, in Union Township, the son of John A. and Leah (Bechtel) Stump.

He was converted in 1894 and baptized on Easter Sunday of that same year. In 1908 he and his wife presented their call for Evangelism to the Church. They were accepted and ordained to the ministry. The Home Mission Board assigned them to the Chicago Mission where they spent three years. Following this term of service they were sent to Mooretown, Mich., another mission pastorate, and remained there for three years. In the following years until 1918, he was engaged in evangelistic service.

In 1917, he was made Secretary of the Home Mission Board of the Brethren in Christ Church. At the General Conference of 1918 held at the Union Grove Church, Indiana, Bro. Stump was elected to the Editorship of the EVANGELICAL VISITOR. God only knows what that call meant to him in changing the course of his life. Hereafter Evangelism would be possible primarily through the printed page. During his first years in the publication work of the Church Bro. Stump's resources of courage, vision, and faith, which had been developed through years of service, were tested to the limit. The necessity of dealing in a long-dis-

BY THE WORLD NEWS EDITOR

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

tance fashion with the publishers in Pennsylvania, made the burden heavy. However, in a short time the printing of the paper was transferred to Nappanee. Bro. Stump felt that the Church needed a plant of its own, and in 1920 this dream was realized when the Church was able to lease a building owned by the Nappanee News. Later, in 1925, largely due to his efforts, the Church erected its own building and equipped the present plant at Nappanee, which he managed.

Besides his strenuous duties in these positions, Bro. Stump served as Chairman of the Hymnal Committee and acted on numerous other committees of the Church. Also, for many years he served as pastor of the Locke Church two miles north of Nappanee.

On July 21, 1907, he was married to Charlotte Newcomer of Dayton, Ohio. He was preceded in death by his wife on February 7, 1921, and two sons Hugh and John. Surviving this union are the following children: Paul W., of Detroit, Mich.; James H., Miami, Fla.; V. Alfred, Nappanee; Mrs. William Charles, Walkerton, Ind.; M. Philip, Hutchinson, Kans.; David S., Nappanee; and Mrs. Lloyd Freed, Hershey, Pa.

On April 22, 1922, he was married to Dorothy Belle Whitehead of New Paris, Ind., who survives him along with three children, Robert, Heleyn, and Charles, all at home. One son, Theodore, born to this union, preceded him in death.

Bishop E. J. Swalm, Duntroon, Ontario, widely known in Mennonite circles, preached the funeral sermon. The task was very difficult, because they were boon companions for years—both widely used, both ditterent, but both greatly appreciated in their spheres of labor. The text used was Ecclesiastes 7:1, "A good name is better than precious ointment; and the day of death than the day of one's birth." His concluding remarks were, "The Church has lost a champion in our esteemed brother, Vernon Louis Stump."

The study of biography, the consideration of what men write as tributes of respect on the death of an individual are invaluable insights into human personality; they are challenging to all of us to do our best. All too soon the shadows of evening and sunset creep upon us. It is possible to have an untimely death, an abrupt call, an immediate summons; then too the trumpet may sound, and the Lord descend. No wonder that the wise man writes: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10).

The following glimpses into the life of our esteemed brother are inspiring. The first one is from the manager of the Mennonite Publishing House:

My acquaintance and fellowship with Bro. Stump during the past seven years has been as a fellow publisher. This relationship, of course, gave us many common interests. This made possible learning to know him in a somewhat different light than most of his friends. Naturally our contacts led us to those things in

which we were both interested. One was immediately impressed with his deep concern and driving passion for the work to which he had dedicated his life. His being a comparatively small publishing concern, it necessitated an intelligent, sympathetic grasp of the details of every phase of the work. It was always stimulating to enter into a discussion of any angle of the publishing work with him.

The fellowship we enjoyed in those visits went beyond the purely business relationship. It was even more than the congenial fellowship of those who were about their "Father's business." It was that warm friendship and fellowship enjoyed only by those who are one in Christ.

We have not only lost a warm friend. The cause of good literature has lost one of its enthusiastic supporters. We know our loss is his gain, and further, that the work is the Lord's, and He has others to carry it on.—A. J. Metzler.

A missionary writes:

In the passing of V. L. Stump the Foreign mission work of the church lost a sincere friend and whole-hearted supporter. As Editor of the Evangelical Visitor he always welcomed contributions from the overseas work of the church. We had in him a Christian with a sense of the world need. This sense enabled him to see across geographical, racial, and denominational barriers and discover good in man which could be made better by the touch of his Master's hand.

Bro. Stump usually added a personal note to his letters to the field which we much appreciated. We shall miss this personal touch. Personally I have lost a friend whose fellowship I valued.

He who has faithfully served his fellow men and God, needs no monument erected to remind succeeding generations of his worth. He lives in the lives he has brightened; in the work he has done. Bro. Stump served well. He shall thus live long and well in the coming days. We thank God for his life.—H. H. Brubaker.

A business representative writes:

We would like to take this opportunity to express our sympathy to the immediate family, the board of directors of the E. V. Publishing House, and to the entire staff and friends in the loss of Mr. V. L. Stump who passed away last week. We were shocked when the news reached us. As we look back over the period of time during which we had business relationships with Mr. Stump we realize that we have had the privilege to deal with one who was a real executive and a true friend. We have learned to appreciate Mr. Stump's willing co-operation, his kindly spirit, his true integrity and his Christian convictions. It has been a real pleasure and a real help to us to have had the privilege of making Mr. Stump's acquaintance and to have had the privilege of business associations with him. However, we are happy that "Our loss is his gain" since we know that even now he is enjoying the rich blessedness of heaven itself.—Bernard D. Zondervan, Zondervan Publishing House.

The President of Beulah College writes:

Some men there are who have no conviction and no ambition in life. Others have plenty of conviction and ambition but lack common sense. They are so strong-minded as to fail in the supreme task of guiding people. But there are a fortunate few who have the ability to believe what they believe and yet to appreciate the

other man in his viewpoint. Take this quality, charge it with the power of the Holy Ghost, and you have a man I remember as a spiritual brother and friend, Editor V. L. Stump.

In all his dealings with the Beulah College administration Bro. Stump evidenced a sincerity of Christian purpose which makes us feel that the gap is great with his going home to glory. He continually gave place in his editorial capacity to the encouragement of Christian education in the Brethren in Christ Church. "The earthly life of a spiritual man has gone but his influence lingers on."—Arthur M. Climenhaga, President, Beulah College.

The pastor of the Nappanee, Ind., Mennonite Church says:

In the passing of our esteemed brother, V. L. Stump, we feel that we have lost one who has made a definite contribution to our life. Especially is this true since the Brethren in Christ and the Mennonite church have so much in common in their faith and practice of the Word of God. For the last fifteen years it has been our privilege to make occasional contacts with Bro. Stump, and when coming into his office, the usual words to us were, "sit down," and that would mean a few minutes spent together in Christian fellowship and talking about the desires and concerns that lay upon the heart of a true minister of the Word. Out of these contacts we received a number of things we shall continue to cherish.

As a fellow pastor, we have learned to know him as sympathetic, energetic, and always willing to throw himself wholeheartedly into every work that would exalt Christ and promote the Kingdom of God. As a fellow pastor with him, we can say, "Very pleasant hast thou been unto me." In his passing we feel that our loss is his eternal gain.—Homer F. North, Pastor, North Main St., Mennonite Church.

The Publication Board writes:

In recognition of the irreparable loss sustained to the Brethren in Christ Church in general, and to its publishing interest in particular, through the sudden passing of Eld. V. L. Stump who served us as Editor of our publications and Manager of the Publishing House for almost twenty-five years:

We hereby wish to express and record our grateful appreciation for his arduous labors, unstinted service, and friendly co-operation during this long period of association.

And we ask his bereaved wife and family to accept our heartfelt sympathy in this their hour of sore trial and loss.—Brethren in Christ Publication Board, Inc.

The Associate Editor gives this tribute:

'Tis hard to take the burden up
When those who laid it down
Have brightened all the joy of life
And softened every frown.
But oh, 'tis good to think of them
When we are troubled sore!
Thanks be to God that such have been,
Although they are no more.

These words, slightly paraphrased from Chadwick, in part express my feelings as I attempt to write a personal tribute to the life and work of the late Elder Vernon L. Stump.

I am possessed with a strange sense of loneliness when I write this my first article without him, who for sixteen years led us in editorial work with the finest co-operation and Christian courtesy any staff could enjoy.

Bro. Stump had a desire for good journalism and kept that ideal before us rather than make the columns of the Visitor a medium of controversy on theological subjects which seldom edify and usually destroy.

Truly our brother gave all he had to this ministry. Perhaps his unselfish service caused him to overwork his body which was for a number of years somewhat impaired in health. His inability to say "no" to increasing demands made upon him from many avenues of activity, no doubt hastened the day of his departure.

While talking to one of the family who was telling us of his last hours and his suffering because of a weakened heart, we thought of all his generosity and we said, "If his heart would have been as strong as it was big, he would have lived a long time." In this case as in many others, we oftentimes learn the size of the load some men are carrying unostentatiously when we are forced to find a successor.

Thus it has pleased our heavenly Father, who never errs, to remove from our body the Editor of our Publications. This loss will be felt in the remotest corners of the brotherhood. Let us bow in submission to an all-wise Providence. He was not only an editor of sterling worth, but he had an attractive ministry, and was sought after, because of his care, platform ability, and passion for lost humanity. As well, he was a legislator and a useful conference executive, the responsibilities of which must now fall to new shoulders.

Farewell, dear Editor. We hope to meet you in the morning. The morning without clouds after the last page of life's volume has been written and we turn to God's library where the books will be opened.—E. J. Swalm, Associate Editor.

During these days of war, stress and strain, when the world is engulfed in the bloodiest war in the history of the world, we who are conscientious objectors to war, have come to appreciate each other all the more. This is one of the reasons for giving a little more space to the death of Bro. Vernon Stump, because he in a figure is a staunch representative of the Brethren in Christ denomination. We find in the closer fellowship of alternative service that we have many more things in common which unite us, than things in which we differ, that have kept us in separate organizations. In days of test or persecution, in the long past, and today, Christians are often welded into a closer union in the bonds of love and good will.

GERMANY AND JAPAN MAY LOSE THE WAR BUT WILL WE SAVE OURSELVES?

Righteousness exalteth a nation: but sin is a reproach to any people.—Proverbs 14:34.

The German military campaign in the Mediterranean, under the general direction of Adolph Hitler, is the first he has had to make under definitely unfavorable conditions. The natural forces of the Allies have at last caught up with the artificial strength of Germany. The natural strength of the French Empire, the British Empire, the Soviet Union and the United States were assailed before they had time enough to adjust their differences, and before they could be adequately armed for the fray. This was Hitler's grand strategy—to crush these nations before they were ready; the same with Japan. Looking at the war from the sidelines, it looks as if, had Hitler given the order to invade Britain after France fell prostrate, England would have fallen into his hands. What this might have meant for the future of the civilized world, God only knows.

What we are concerned about in this write-up is not so much who shall win the war; that is, after all, in the hands of the Lord; but whether, if peace should come to us again as a nation, we would win the peace. There are some very disturbing conditions in our midst, such as the ugly clash of labor and capital; but worst of all is the lowering of moral conditions. The following striking comments on our American moral debauchery are timely:

Roscoe F. Wilson, pastor of the First United Brethren Church of South Bend, Ind., is chairman of the Committee on Moral Reforms of the St. Joseph Conference. In his annual report some startling statistics are given. In a single year this "land of the free and home of the knave" spends for

Crime	\$15,000,000,000
Gambling	6,000,000,000
Liquor	3,654,000,000
Commercialized vice	5,000,000,000

And to this we must add, what in these days of sacrificial effort for war needs is nothing less than reckless extravagance, for

Tobacco	\$1,600,000,000
Motion pictures	1,000,000,000
Cosmetics	500,000,000
Confectionery	500,000,000
Chewing gum	100,000,000

In commenting upon these appalling expenditures, Mr. Wilson says:

"That we are living in grave days, all will admit. Notwithstanding the combined efforts of all social agencies we are meeting with dismal failure and America is fast becoming pagan."

No, Mr. Wilson is not a pessimist. Neither is he a blind and brainless optimist. Mr. Wilson seriously faces the facts and energetically does his part to remedy the dismal situation. In a stirring article on "Expanding Horizons" we learn of his success in reaching the boys and girls of South Bend. The moral integrity of our nation cannot be maintained while seven out of ten of our rising generation are growing up without any religious education. What Roscoe Wilson has done in South Bend and Clifford Hollifield in Fort Wayne must be done in every town and city if Christians rather than criminals are to determine the destiny of the nation.

Dr. Herbert Lockyer, the editor of the "Christian Digest" speaks in the same vein, though in different phraseology, in an editorial, entitled, "God Bless America."

No, neither the printer nor the writer has made a mistake in substituting **bleed** for **bless**. Recently a good friend of mine, Dr. Wm. Herschel Ford of Southside Baptist Church, Jacksonville, wrote a book called "God Bless America," the first chapter of which is a stirring appeal to the nation to get back to the spiritual values helping to make the country as great as it is. As Dr. Ford points out to us, God has blessed America and that richly. Unusually endowed with natural resources, this marvelous land is indeed "God's own country." But in the national song, about which Dr. Ford so effectively writes, there is a somewhat selfish strain. Without any reference to character, "God Bless America" seeks for a still further manifestation of God's bounty in things material. Dr. Ford, this gifted southern preacher, however, in his book which every American ought to read, makes it clear that a land so abundantly provided for will have to get back to God if her much vaunted gourd of vast resources is not to be withered up overnight.

Before God can really **bless America**, He may have to **bleed** it. The words bleed and bless, we are told, spring from the same root. Is this not suggestive? We must realize that if a nation is to be blessed, it must be bled of all that robs it of what is necessary for its highest spiritual and moral welfare. It must learn that its life consisteth not in the abundance of things that it possesseth. Dr. J. H. Jowett speaks of "the ministry of a bleeding heart." And, personally, we have to learn that we can only bless as we bleed. This truth is likewise applicable to national life. How can we truly sing "God bless America" when we realize that this land leads the nations in divorces, crime and beer-drinking? Unless there comes a time of national repentance over the evident sins of America, God may not only withhold His bounty from a land He has already blessed, but He may strip it of many of its devoted possessions.

Other countries, almost as rich as America in resources, are being bled. The source of war is rampant among them. Cruel aggressors are bleeding them white. Their peoples starve, as alien armies subsist on their necessary food. Plundered of all their land and its produce, the gaunt specter of famine overshadows them. But, we may argue, "such a condition of invasion and plunder could never happen here!"

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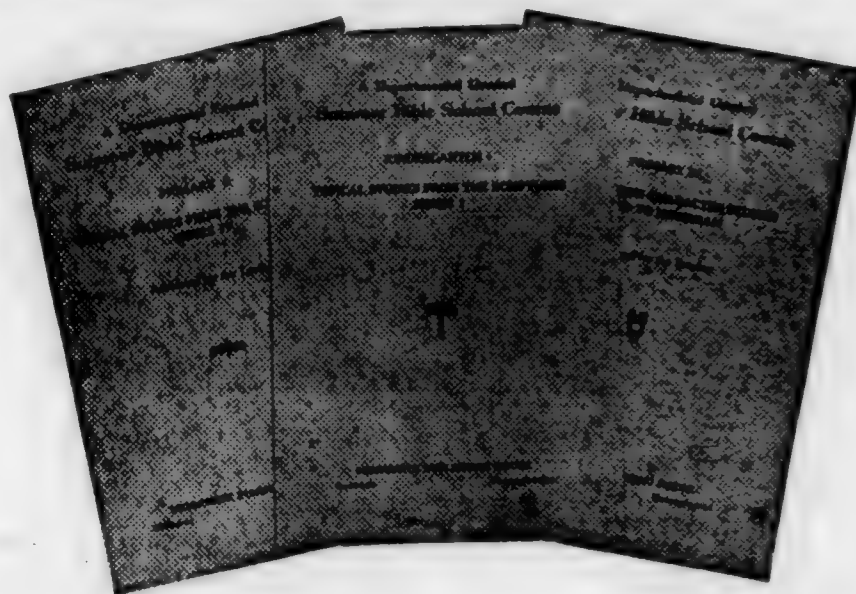
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Well, God is not limited to war in order to bleed and bankrupt a proud nation. Several years ago, Depression should have been treated as a call from heaven to repent, but it was not. And while we are not in the prophet class, we yet predict that if the present war should end within a few months, America will have one of the most disastrous economic depressions it has ever known. May the Lord raise up men who will dare to drag out into the light of His countenance the sins of the nation, and warn the millions forming this wonderful America that they must repent! When nations or individuals have the broken and contrite spirit, thus bled they are fit to be blessed, not merely with material advantages, but with a far-reaching spiritual influence. America must be humbled if she is to be further honored. Over mountain and prairie, the cry must travel, "Get right with God!"

OF INTEREST TO CONSCIENTIOUS OBJECTORS

The Editor of the Christian Conservator discusses the new court rule, which decrees that the only man who has exemption from the draft is the "religious" objector to war. Perhaps we do not agree with all he says, but we feel both the court order and these comments will be of interest to our readers.

There have been so many cases of conscientious objection so variously treated by draft boards and courts that many have become much confused in the matter. A number have been sent to prison for from one to five years, while others have seemingly readily found their way to the conscientious objector camp. But those who have been imprisoned have usually refused to register, and that was the reason for impris-

onment; perhaps a few for misrepresentation.

The basis and manner for securing the status is of course a representation to the draft board after registration and we think after classification. But what is actually regarded as a basis for conscientious objection is a somewhat different and more uncertain proposition.

However a Federal Circuit Court in the State of New York with Judge A. N. Hand on the bench, has recently somewhat clarified the matter in a recent decision handed down in an appeal. His ruling stated that a philosophical ground or a political ground were insufficient ground for classification as a conscientious objector in the light of the draft law under which classifications are now being made.

He ruled that it is necessary that the ground for conscientious objection be that of religious faith or training. A conscientious objector must regard war as wrong on the basis of religious principle involved in his faith or religious training. According to the Judge no one else has a right to be classified as a conscientious objector. Of course this ruling is based upon the conscientious objector law as related to the present draft.

Now we do not know the technicality involved in the present law, but we are inclined to think the basis designated is insufficient to cover the field of conscience; hence we feel that either the ruling is unjust or the law or regulation defining conscientious objection is not broad enough. The conscience acts upon the basis of an accepted standard of right or wrong, and we are inclined to argue that such a standard may be arrived at through philosophical considerations.

While in a Christian community generally the conscience of persons acts upon the basis of the individual's understanding of Christian standards, it by no means follows that non-Christians may not arrive at a like standard by philosophical considerations. Even Christians may hold certain standards, Christian in the generally accepted mode of thought, on the basis of philosophical considerations. It seems to us that in all justice the basis set forth in the decision is altogether too narrow or else the law is insufficient to cover the field of conscience.

Blessed are the happiness-makers. Blessed are they who know how to shine on one's gloom with their cheer.—Henry Ward Beecher.

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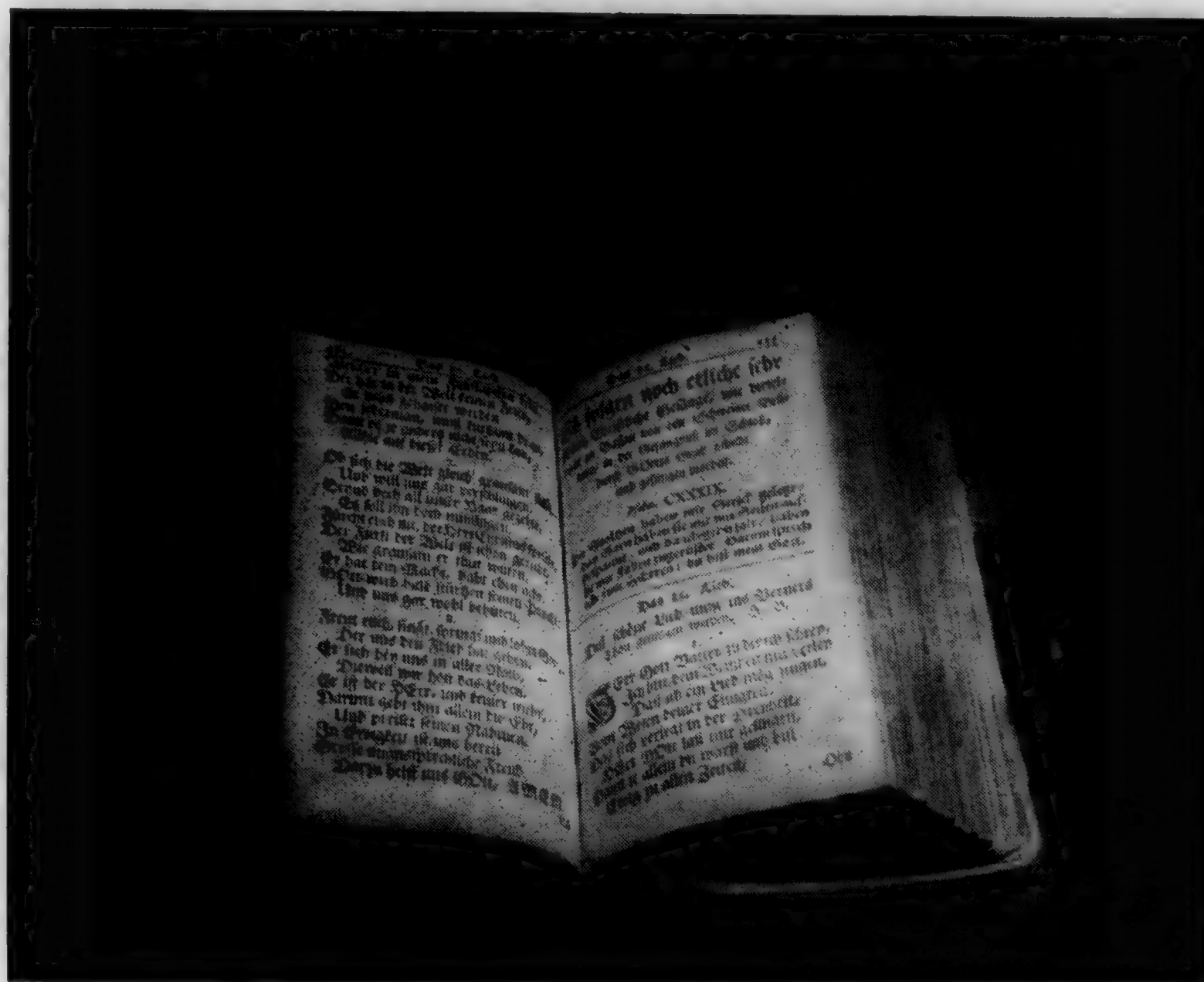
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CHRISTIAN MONITOR



A Copy of the First American Edition (1742) of the "Ausbund," the Oldest Mennonite Hymnbook. The Above is a Photograph of the Copy Formerly Owned by Barbara Sigrist, of Conestoga, Pa. See Article on Page 176.

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CARBON COPY

BY PRISCA DELPH



HE auditorium at Dean College was packed. Dale Weston, treasurer of the senior class, sat at the end of the front row of seniors on the rostrum. To the audience he was the picture of composure, a virile replica of Sir Galahad—athletic build, clean-cut, handsome features, crowned with a generous crop of auburn hair. Tonight the cowlick above the right temple, stubborn at other times, obeyed the stern hairdressing necessary to train out the unwelcome waves, giving Dale a dignified mature look.

While he looked at each speaker Dale's thoughts were elsewhere. True he was to receive his degree that night, but he had also received his notice from the draft board that day. The letter was still in his pocket; no one else knew about it, not even Glenna. He must come to a decision before speaking to her about it. They had planned to meet at their usual nook on the campus after the service.

Without moving his head his eyes found her in the crowd. There she sat, her golden curls almost forming a halo about her happy face. She looked delicate, but capable, a queen among women. And she had promised to be his wife, his to love, to cherish, and to protect! When they made the plans for the wedding he had something to offer. The promised position as head of the Department of Agriculture at Lakeview High had given hopes of deferment.

The speaker took his seat and another was introduced, but Dale continued his musing. Why, oh why, this war? Oh, yes, he was nonresistant, but! Well, he could take noncombatant service. Granddad would be disappointed. Still he would draw at least a small salary. With his education he should advance. Why he could soon have the college debt paid off, and the wedding need be postponed only a short while. If he went as a C.O. he would never be able to marry Glenna. With no salary for an indefinite period he would never get the debt paid. Oh, the future looked hopeless.

Of course in his home community the draft board was deferring men who were willing to do farm work. Farm work! Poor Mom, keeping house for Granddad, could not even come to see him graduate! "Help is so scarce," she had written. "We just started another brooder with a thousand chicks." So that was life on the farm? Too bad that Dad had not lived. But Dale was resolved to pay them back the money for his education some day. However Granddad ever stood the hard work all week and then was able to preach two sermons on Sunday he never could understand. Unconsciously Dale shook his head at the idea.

With a start he realized what he had done.

With much effort he pulled his mind together and concentrated on the speaker. Dr. Hanson was giving the commencement address. At that very moment he was addressing the seniors. Dale was conscious enough to hear him saying something about offering the Lord a carbon copy instead of the original. He was encouraging them to make a full surrender and to allow the Lord to direct the plan for their lives to His glory. "The world is passing through a crisis, and we as Christians must do our part." He went on, "We must rise to meet the emergency with every ounce of our resources."

"Carbon copy"—Dale was off to musing again. Could it be possible that he was doing just that? Could it be that the Lord had other plans for him? If he was prepared to teach agriculture why could he not practice it? But there was Glenna, beautiful and protected, brought up in President Hammer's home. She would resent his turning to work the soil. She had promised to be his wife as a professor and not as a tiller of the soil. After listening to Dr. Hanson he could never be anything but a C.O. That much was settled for tonight! If help was so scarce, Granddad would be delighted, and Mom would be glad for the company. Yes, if Glenna did not object too strongly he would soon be helping to produce food!

The rest of the evening Dale went through the service mechanically. He rose when he was expected to and shook hands when he was congratulated. But as soon after the

service as was convenient he slipped away from the crowd.

At the entrance Glenna was waiting, and together they made their way down Rainbow Trail. They spoke lightly of this and that until they reached their favorite rock and Dale had spread the blanket which he carried. Then they began to discuss more serious matters, at the same time enjoying the last evening together at their Alma Mater. The moon was shining clearly enough to be able to read large print. Dale removed the letter from his pocket. He just could not tell her.

"I'm so glad you were able to finish your education first," she said, after noting the address and date on the letterhead.

"But it looks as though it were wasted effort and money. But after hearing Dr. Hanson tonight I know that I will never be happy outside of God's will."

"We must be brave," Glenna sighed. "The world needs us so badly we must not give in to our feelings. I was thinking of the missionaries and evangelists. Their home life is often interrupted, and look at how the relief workers' homes are continually being broken up."

"I never thought of it in that way. I always took their lives for granted, since they were of their own choice."

"Yes, I too took their sacrifices for granted, but now that it is our turn and our lives are affected we must face issues as bravely as they. After all, Dale, as Christians are we not all working toward the same goal? And should we not be willing to do our part?"

As he listened a gleam of hope crossed Dale's heart. His pulse quickened. "Glenna," he asked as soon as she had finished, "Did you know that the draft board at Lakeview defers every C.O. draftee who is willing to do farm work? They consider that an adequate alternate service to our country just now."

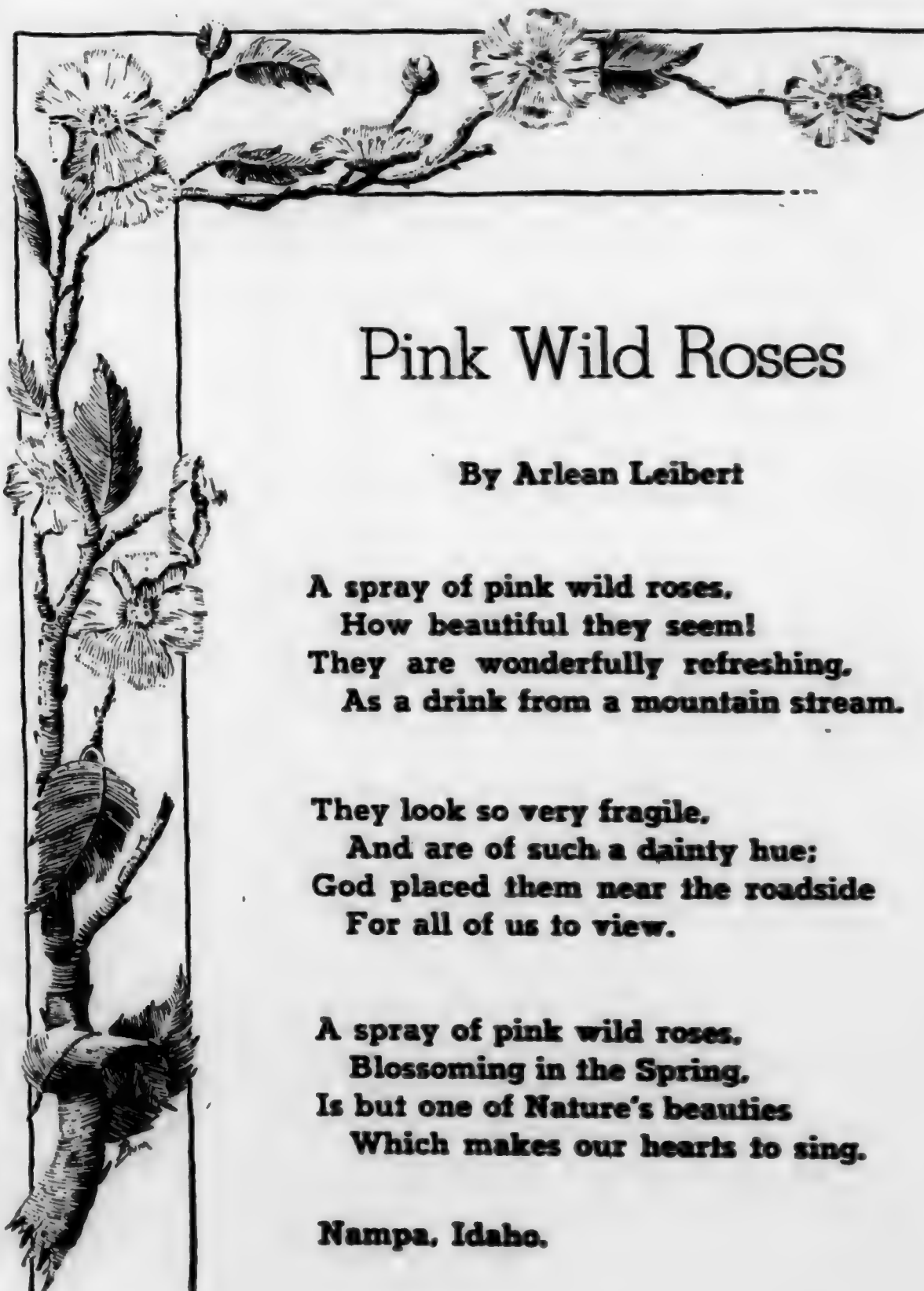
"I think that is very considerate of them."

"My mother always enjoyed farm life, but she was reared in the country." Dale played with the letter in his hand. "Glenna, I feel it is my duty to return home to my Grandfather's farm. Mother would be glad to let us have part of the house. That is, if you would even consider being a farmer's wife," he hesitated.

"Why, Dale," she looked up at him in honest surprise, "I've already promised to be yours. That included you in all the vocations the Lord saw fit to place you. Of course," she added as an afterthought, "I am not experienced in farm home life, but I could learn."

"Glenna," Dale whispered after a short silence, "I shall spend the rest of my days in thankfulness to God for leading me to you."

As the farmer and the fisherman live for mastery of the soil and sea not for surrender to them, so it is our privilege and duty not to yield to our difficulties but to overcome them.



Pink Wild Roses

By Arlean Leibert

A spray of pink wild roses,
How beautiful they seem!
They are wonderfully refreshing,
As a drink from a mountain stream.

They look so very fragile,
And are of such a dainty hue;
God placed them near the roadside
For all of us to view.

A spray of pink wild roses,
Blossoming in the Spring,
Is but one of Nature's beauties
Which makes our hearts to sing.

Nampa, Idaho.

CHRISTIAN MONITOR

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Vol. XXXV

SCOTTDALE, PA., JUNE, 1943

No. 6

THE YOUNG CRANDALLS

BY ARLEAN LEIBERT



JACK and Betty Crandall had been married three years and had been desperately unhappy. There was nothing that you could put a finger on. Jack had a fine job as special reporter on the daily newspaper, their pretty little home in the suburb was paid for, and Jack still declared that he had the finest wife in all the world.

Yet the parties that they both had enjoyed so much in the past had gone stale. In fact, the pair had grown to be such poor company that their friends were reluctant to extend them invitations anymore. The two were miserable and bored to death with each other.

One evening when Jack returned home from work, he saw two letters lying on the hall table. Hanging up his hat and coat, he picked up the one addressed to him and made his way to the big easy chair in the living room.

Katie, the maid, came in just then to say that Mrs. Crandall had gone shopping and had not returned yet. Jack answered her pleasantly and then proceeded to tear open the envelope. The letter was from his father who owned a large cattle ranch in the West, although his sister Lois had done the actual writing.

"Father is in very poor health, and the doctor says that he must not work any more. He wants you to come and take over the work for a while.

"Your loving sister,
"Lois."

Jack stared thoughtfully into the fireplace as he puffed away on his pipe. Betty entered the room waving her letter excitedly.

"A letter from my mother," she cried gaily. "They are going to spend the summer at the seashore, and have invited me to join them."

She has not looked so happy in days, thought Jack to himself. They both had been considerably cheered by the letters.

"You are not the only one to get a letter around here," laughed Jack, falling into her infectious mood. "I have one too. Dad is not at all well. He wants me to come and run the ranch for a while.

"Tell you what, Betty, neither of us have been happy lately, and I don't believe in divorce, do you?"

Betty looked her husband squarely in the eyes. "No," she replied in a surprised tone, "I don't."

"Well," said Jack, "suppose we take separate vacations for a year. Then we will

come back home again and see how things go. What do you say?" he questioned.

"Fine!" answered Betty.

So it was settled. Just as soon as Jack could arrange his affairs they would depart for the homes of their respective parents. Perhaps life would take on a different hue for them.

But Jack was destined never to reach the ranch. In Arizona, due to a mixup in signals, two speeding passenger trains crashed headlong into each other. Many were killed or maimed. Jack was riding on the observation platform and was thrown clear of the wreckage. When he was taken to the hospital, it was discovered that his back had been broken.

For months he was helpless in a cast, and how bitter he was at this misfortune! Better he thought, to let his wife think him dead than to burden her with a crippled husband. So when the hospital authorities questioned him as to what relatives he had, Jack stubbornly shook his head. "No one," he said curtly.

It was a Christian hospital in which Jack lay. Every morning nurses would visit the various rooms of the patients. If they had no objection, Scripture would be read and a prayer offered for the recovery of the occupant. But Jack would have none of it. A God who would let such a thing happen to him! No, he didn't want to hear anything about religion.

Most of the nurses had given up trying to interest him. But one little raven-haired nurse kept on trying. It almost broke her warm heart to see this once strong man lying so white and still. Nothing seemed to matter to him anymore. Surely, the man must keep his mind alive, even though his body is helpless.

The doctors, of course, could not tell yet whether he would ever walk again. So each night when nurse Alice knelt by her white bedside, she talked to God about this poor soul. Every morning before she entered his

room, she would pause with her hand on the doorknob; bowing her head, she would murmur, "O God, let it be this time."

This particular morning, Jack seemed a bit different. He was not scowling quite so much as usual. Nurse Alice pleasantly asked if he would like to hear a verse of Scripture.

Jack stared at her for a moment and then he said, "What are you so happy about today?"

"Oh, lots of things," she answered, "such as a beautiful sunshiny day, the birds singing so sweetly, and God's keeping you and me safely through the night, and I feel so strong today. It is a good thing I do, because the hospital is very full right now."

"Well," Jack actually grinned, "How you nurses can keep happy and answer door lights all day is beyond me."

Alice opened her Bible and read from Psalm 121:

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

Jack was a bit taken aback by this direct answer. "Well, all right, read some more if it will make you feel any better," he said grudgingly.

The nurse trembled with joy, but she managed to keep her voice under control. He had given it at last. Thank God for answered prayer. She continued on:

"He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

So day by day, Jack allowed the Word to be read in his presence. Nurse Alice was very careful at first to read only those verses which showed God's love and concern for mankind. She wanted him to build up a faith in his Maker. Later would come the verses dealing with the sinful soul and the need for repentance.

Jack had become weary of so much self-pity. His mind had been numb with the pain and monotony of lying in bed day after day. Now with eagerness he grew to love those verses which gave hope to his fainting soul.

And when Alice read John 3:16, tears fell from the eyes of Jack. Then and there he accepted salvation.

Jack never knew he could be so happy and, of all places, in a hospital! When it became

IN WITH FOR LIKE	CHRIST	New Creature 2 Cor. 5:17
		Boldness Acts 4:13
		Living 2 Cor. 4:11
		Likeness 1 John 3:2

known over the institution, all of the nurses offered congratulations, but Alice modestly gave God the credit.

"That is the reason I became a nurse," she said, "because I believed it was a chance to become a missionary."

God undertook for Jack in a marvelous way and after eleven months in bed, he was allowed to be up in a wheel chair. After three months of this, to his surprise and delight, he was able to walk, with the help of crutches and a nurse, of course.

When Jack finally was able to leave the hospital, his joy knew no bounds. Although his gait was stiff and awkward, he was completely happy in his Lord. At last he had found something worth-while.

As soon as he was able to work, Jack got a job as lumberjack in a mountain camp. The doctor had said, "Get into the hardest type of physical work as soon as you can. It will help you to get your strength back."

Usually lumberjacks are a hard lot, but it was not long until they were enjoying Jack's testimony for the Lord in the evening.

Jack had been amazed at this new gift which God had bestowed upon him. He became known as "The Lumberjack Preacher." Sometimes he was called down into the valley to deliver a message. "Should he write to Betty and tell her all that had happened?" was a question that often came to him. Somehow he had a definite leading that the time was not ripe as yet.

In the meantime, Jack's wife Betty had greatly enjoyed the summer at the seashore. Glowing with health, she went home with her parents in the fall. It did not worry her that she had not heard from Jack. The year was more than past since they had separated, but she hadn't particularly changed and so she had little concern for her husband.

Once more she began a round of social pleasures. But there seemed to be something wrong with her eyes. As the days went by, objects were becoming a bit more hazy. Finally Betty consulted a specialist. With a grave expression on his kindly face, he said, "I am sorry, Mrs. Crandall, but in another six months you will be completely blind. There is nothing more I can do for you."

Betty was stunned. Others had lost their sight, she knew. But for her to lose her sight—oh no, it could not be true! If she was going to be blind, it would be best just to drop out of Jack's life. He would not want a helpless wife, she knew.

Then followed a long and lonely winter. In the spring an aunt and uncle traveling westward invited Betty to go along with them. Her parents also had urged her to go, feeling that the trip would do her good. So Betty allowed herself to be persuaded. She thoroughly enjoyed the scenery through the eyes of her aunt and uncle.

By chance, they came to the little town where Jack was allowing himself to be used of the Lord. The landlord of the hotel where they were stopping urged them to go hear a good speaker.

This particular evening, Jack's zeal and enthusiasm were greater than usual. He spoke from Isaiah 55:1-7:

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

"Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

"Behold I have given him for a witness to the people, a leader and commander to the people.

"Behold thou shalt call a nation that thou knowest not, and nations that knew not thee shall run into thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

"Seek ye the Lord while he may be found, call ye upon him while he is near:

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

At his first words, Betty sat forward in her seat. That voice, surely it couldn't be—why Jack was on his father's ranch. She leaned toward her aunt and asked her to describe the speaker. Then Betty was positive that this was her husband, and she was bewildered. They had never gone to church in the past. What, then, was he doing here?

She settled back in the pew and listened. After the meeting, she asked to meet the "Lumberjack Preacher."

Then followed a happy reunion of man and wife, much to the amazement of her aunt and

uncle. They had never met Betty's husband, so, of course, had not recognized him.

Jack and Betty had so much to tell each other, and through Jack's efforts, his wife also gave her heart to the Lord.

Where their lives had been drab before, they now became happy in the service of the Master. They could look beyond physical sufferings and see how through them the Lord had led them back to Him and to each other.

Nampa, Idaho.

THE GRACE OF APOLOGY

Jesus said a thing one time that we are likely to forget. He said that when we come to the altar to worship God and remember that we have grieved or wounded or wronged a brother, the first thing to do is to go and apologize and be reconciled.

What Jesus said was not incidental nor accidental, but fundamental. It goes to the root of things. It is a major Christian virtue, this willingness and promptness to apologize for wrongs done to others.

Life is full of strained relationships. In our shortsightedness we offend and injure others unthoughtedly. Our absorption in our own affairs causes us to neglect sometimes those who have a claim to our care. Misunderstandings arise most naturally. An inflection of the voice sometimes carries a meaning we did not want nor intend to convey. Our actions are often not a true index of our motives and heart. And out of these unintentional wrongs to one another grow most of the quarrels of life.

How many of these would disappear if we would hunt for our wrongs to others and apologize for them rather than hunt for the wrongs done by others to us and hug the ghosts of offended feelings!

Some people in their spare time spend many minutes fretting over the wrongs others have done to them. It never occurs to them how much they may have wronged others. We can tell just about what our state of grace is by how our thoughts turn in moments of leisure. Is there a burden over the wrongs done to others? Test yourself out and see which stirs you the most.

It is harder to apologize than it is to accept an apology. To accept an apology means that we were right and the other person now acknowledges it. But to apologize means to confess that we were wrong. No one likes to admit that he has been wrong, especially if he intended to do right. But no matter how hard it is there is the Divine command to do it. And there is no use going on to the altar to worship, no use to carry your head high, no use to tramp down that inner feeling that you ought to acknowledge your fault—for God will not accept you till you go and be reconciled.

All through the Bible this fundamental truth is emphasized. Forgiveness is a duty, and so is confession of fault. James says: "Confess your faults one to another." "Go . . . ; first be reconciled," said Jesus. All right. The Lord wills it. We will obey and we will pray that we may have sufficient grace to apologize.—The Prospector.

ALONE IN THE DARK WITH GOD

By Mary Valeria Dwyer

The hour was late, but still no sleep,
Came to my weary eyes;
I had watched the moon and the twinkling
stars,
Up there in the midnight skies.

When, all of a sudden, a big, black cloud,
Came and hid the moon from my view.
Then, it dawned on me, how the darkness
of sin,
Was hiding God's love from me, too.

I thought of a verse, that as a child,
I had learned at my mother's knee,
'Twas a favorite of hers, one she loved
most,
It told of God's love for me.

For a moment I stood and pondered,
Ere alone in the dark I knelt.
Oh, the peace that came to my troubled
heart,
As His blessed presence I felt!

I had almost forgotten how to pray,
'Twas long since I'd talked with God;
I had wandered far from His precious side,
While the paths of sin I'd trod.

Still, I asked in my own humble way,
Forgiveness for every sin.
I felt, I was born again, that night,
Ready, a new life to begin.

So, now as I cross life's ocean,
My Saviour will steer my bark,
For there on my knees I found Him,
As I knelt alone in the dark.

Estacada, Oregon.

A SKETCH OF THE LIFE OF JACOB N. BRUBACHER

BY EMMA Z. HORST

Bro. Brubacher was one of the most influential characters in the Mennonite Church a generation or more ago. He is still lovingly remembered by many people. The writer of this sketch gathered her material largely from articles by Menno Miller and Ira D. Landis and the "History of the Southwestern Pennsylvania Conference," and herewith wishes to make due acknowledgments. Some of the words of these writers are given verbatim.

Jacob N. Brubacher was a noble example of one who knew the value of respecting his personal God-given virtues and talents. With an untainted character and a will resigned to his Master's, he let God mould his life and make it a rich and undying inspiration not only to his own generation but also to many generations to come. The good which God accomplished through him in his work in the Lancaster Conference and other parts of the Mennonite Church bore fruit for many years and will continue to do so for many years to come, if Jesus tarries.

Bishop Brubacher was not lifted to a place of eminence by unusual opportunities or advantages. In fact, most people of today would consider his early training a serious hindrance to future usefulness. With a common school education only, he ventured forth to meet life's duties, but why should he have received a better education than his contemporaries? Very few Mennonites of his day attended the higher institutions of learning. His education, however, did not cease after he left the elementary schools, but his fund of knowledge continually increased until he departed this life.

He was a self-made man, we would say today. He had not only a resource of scriptural knowledge at his command, but he was also well versed in other fields of knowledge and in current world news. He read and read for hours as he had opportunity. A very favorite book of his besides the Bible, was the **Martyrs' Mirror**.

Bishop Brubacher was of Swiss-German ancestry and belonged to the sixth generation of his family in America. He was born July 25, 1838, on a farm east of Mt. Joy, Pa. He married Barbara Stauffer and began farming on the farm where he was born. After nearly fifty-five years of a most happy married life his wife died on July 19, 1912. He followed her on Oct. 9, 1913, at the age of 75 years.

Early in life Bishop Brubacher became intensely interested in Sunday-school work. In the summer of 1862, during the Civil War, when about twenty-five years old, Brother Brubacher took a carload of cattle to Philadelphia markets. Missing the sale on Saturday, he was compelled to stay over Sunday in the city. On Sunday morning he attended a Sunday school in the Episcopal Church. He became deeply impressed with what he saw and heard in the instruction of youth, and a deep conviction seized him as to the necessity of having the children instructed in the ways of God. His thoughts were accordingly directed into this channel, and he began to pray to God for the opening of a similar work among his people. After a year of consultation and seeking co-operation of the brethren, in June, 1863, just before the battle of Gettysburg, only forty-five miles away, cast a gloom

over the land, he opened a Sunday school in the Pike Schoolhouse adjoining his farm.

This Sunday school was new to the children of the community and, of course, they attended, many out of curiosity. After the novelty had worn off some fifty or more pupils were left in school. The group was divided into three sections—the primary, the intermediate, and "A" classes. Outside the Bible he taught German reading and penmanship, and music. As a lover of good music, he placed into the hearts of these children a similar appreciation, and his influence persists to this day. His work in the school meant a starting or turning point in the Christian experiences of many.

Two years after opening the Sunday school, on June 15, 1865, Jacob was ordained to the ministry. Almost at once he was led of the Lord to close the school, for other duties were now his. Two years after his ordination as minister he was ordained to the office of bishop at the age of 29.

In 1878 Bishop Brubacher organized the first official Sunday school in the Lancaster Conference in his home congregation at Landisville. He became the superintendent and Jacob Greider, the deacon, assisted him.

Bishop Brubacher was influential in persuading the Conference to prepare Sunday school question books for use in Sunday school—two were published in 1880—the in-

BUILDING THE BRIDGE FOR HIM

**An old man, traveling a lone highway,
Came at the evening cold and gray,
To a chasm deep and wide.**

**The old man crossed in the twilight dim,
For the sullen stream held no fears for him.
But he turned when he reached the other
side,
And builded a bridge to span the tide.**

**"Old man," cried a fellow pilgrim near,
"You are wasting your strength with build-
ing here;
Your journey will end with the ending
day.
And you never again will pass this way.**

**"You have crossed the chasm deep and
wide.
Why build you a bridge at eventide?"
And the builder raised his old gray head:
"Good friend, on the path I have come," he
said,
"There followeth after me today
A youth whose feet will pass this way.**

**"This stream, which has been as naught
to me,
To that fair-haired boy may a pitfall be;
He, too, must cross in the twilight dim—
Good friend, I am building this bridge for
him."**

—W. A. Dromgoole.

intermediate book for older pupils, and the primary book for beginners. These books were received favorably at home as well as in other Conference districts. The following year an adult book was also compiled and published. On this committee Bro. Brubacher worked with Bro. John F. Funk and Amos Herr, as well as Benjamin Herr and Isaac Eby. This pioneer effort at publishing Sunday-school literature was the vanguard of all our Sunday-school quarterlies and papers. In this vast work in which our Publishing House is now engaged, we are reaping the results of the efforts of Bro. Brubacher and his collaborators.

Bro. Brubacher was a faithful performer of all his duties as minister and bishop. He believed in punctual attendance at all religious services. Often in the winter when the snow was too deep to drive with the team, he would ride to church on horseback, or if too bad for that he would take his lantern and cane and would walk. He did much to introduce evening meetings.

His messages were Spirit-filled, usually short and to the point. He would, at least in later years, read his text, close his Bible, put on dark glasses, and without notes give his discourse. His comprehensive knowledge of the Word and his vast store of memorized passages enabled him to preach his sermons without opening the Bible. He was noted for an epigrammatic style of speaking, illustrations of which are as follows: "Bread is needed, not mud-slinging and stone throwing." "You must practice what you preach to be an example of the flock." "You must be mild but firm."

He said that the minister must not take the attitude of a boss, for the Holy Spirit made him an overseer. "Order is God's first law" was another of his teachings and a characteristic of his life and work. He taught that retaliation never gets the child of God anywhere. Rendering evil for evil is not according to the teaching of Jesus.

More favorite expressions:

"Do your duty without fear or favor."

"Nip it in the bud."

"Don't carry water on two shoulders."

"When you go to make peace, do not take a dog or cane along."

"Don't disregard the Old Testament, but study the New until you know it as well as your A.B.C.'s."

"Teach your child to work. It is the best education you can give him."

"You can't go to heaven with another man's money in your pocket; pay your debts."

Bishop Brubacher's influence was not limited to the confines of the Lancaster Conference. His life and service is an illustration of the Scripture, "A man's gift maketh room for him." His open-mindedness, his logical ideas, and his powerful personality made a lasting impression on Mennonites of other sections of the country, and he was given a sure place in their confidence. Consequently he was called upon from time to time to do constructive work among them.

One of the outstanding works in other conferences was his work in Southwestern Pennsylvania. Quoting from the history of the Southwestern Pa. Conference, "The congregation at Masontown requested Bishop J. N.

Brubacher of Lancaster County to ordain a bishop to have charge of their congregation," after the death of their bishop, Nicholas Johnson, had occurred. "In compliance with the request Bishop Brubacher, accompanied by Bishop Nathaniel Shope of Dauphin County took the counsel of the Masontown congregation Nov. 25, 1873. In this counsel, Bishop Brubacher asked the congregation to what conference they belonged. They answered that they do not belong to any conference. . . Bishop Brubacher then stated that he could not ordain a bishop unless they agreed to keep house in accordance with the Rules and Discipline of Lancaster Conference, nor until they became connected with some conference. The Masontown congregation agreed to this." Accordingly, Bro. John N. Durr was ordained bishop by Bro. Brubacher, assisted by Bro. Shope. After the ordination Bishop Brubacher gave the congregation a cordial invitation to join with Lancaster Conference. In the fall of 1874 Bishop Durr and a lay member of his congregation attended the Lancaster Conference as suggested by Brubacher. At this conference Bro. Durr presented the matter of organizing a conference in Southwestern Pa., comprising the various counties in which there were Mennonite congregations. This was looked upon favorably by the Lancaster bishops—and thus we have the Southwestern Conference.

As bishop, Bro. Brubacher many times had the unpleasant task of settling church difficulties. He was often called upon in this way in his long term of forty-six years as bishop, as he was a wise counsellor between those at variance.

Bro. Brubacher was blessed with very good health all his life and so was enabled to attend the work of the ministry constantly. He preached his last sermon at Philadelphia Mission on Sept. 21, 1913, eighteen days before his death.

No sacrifice was too great for Bro. Brubacher when it came to doing good to his fellow men, and especially to his church members. He was just as energetic when it came to visiting the sick as he was in performing his religious obligations. He sincerely loved his members and was in turn loved by them. He did much visitation work among his members and the unsaved, but his visits were always short. He left home on taking these visitation trips with all the places which he wanted to visit that day definitely in mind.

When he was on his sick bed just before his death, his friends brought banks of flowers to cheer him and to show their love and respect. He disapproved of flower displays at funerals. As his friends knew this, they gave them to him while he was sick. That he had many, many friends, manifested itself on the day of his funeral. The funeral was held at Landisville Church, his home church, which was crowded. Not only was the large church filled, but the basement too, and the large Bethel Church adjoining was crowded. Preaching services were conducted at each of these three places.

Bro. Brubacher was a sincere lover of young people, and he was loved and held in high esteem by them. He appreciated being with them, and giving them advice such as only

a man of his type could give. He left vivid impressions upon the lives of many, and his very personality, in so far as that is possible, is retained in the persons of his sincere admirers. As he became the ideal of many young people, they developed into his fashion. Today the prominent men of the Conference, who were young people in his day, love to speak of him. When they deliberate upon a question of great importance they oftentimes consider what a man like Jacob Brubacher would do.

The following incident illustrates his attitude toward children. On his last illness, when speaking of those with whom he sincerely labored, he gave evidence that he sincerely loved them. But among the visitors to whom he spoke were two little boys. He pointed to the place where they stood, and words ceased. He could tell about his warmest friends without any deep emotions, but when referring to those children, how different! They touched the depth of his emotion. We can only imagine what he saw in them. He often spoke of children as the future hope of the church. He would plead with young people to retain their childlike simplicity.

The life of Bro. Brubacher, as one of purity, usefulness, sacrifice, and sincere affection for all, deserves to be an earthly pattern to many young people, about whom he was so much concerned, who are now starting the voyage of life. His life presents the picture of a man who was resigned to the will of God and who was not only willing to do God's will, but who would not have had peace without doing it. The Lord led him on and on, using him far and wide in His cause, and giving him perfect health until the time when his work was done. Many have thanked God for the life of Jacob N. Brubacher, and have prayed for many more like him.

Scottdale, Pa.

Worldliness consists in these three: attachment to the outward—attachment to the transitory—attachment to the unreal; in opposition to love for the inward, the eternal, the true; and one of these affections is necessarily expelled by the other.—Sel.



THE GATES OF DAWN

**The purple gates of dawn swing back,
With majestic splendor;
Releasing golden shafts of light
Which flood the earth, with radiant wonder
Dispelling in its wake the gloomy
Shadows of the night.**

**The windows of my soul are set aflame,
And joy, like golden sunbeams flood
The very chambers of my heart.
My lips break forth in songs of praise
To Him, the Keeper of the gates of dawn,
Who has given once again, the
Newness, and the freshness of another
start.**

—H. Margaret Kurtz.

STRANGE PLANTS

What strange qualities characterize some plants and trees. The aracchama, an unusual plant from South America, will soften the hardest rock. One of the native species of birds uses the leaves of this plant to dissolve the rock on which the eggs are laid.

The Mimosa shrinks away from your hand before it is touched; and after it is touched it collapses.

The sundew closes its tentacles on the unwary fly which lights on its sticky leaf.

Look at this tree withering and dying. The stems of the strangling plant have been wrapping themselves around it until they have choked the life out of it.

The sap of the big sumac tree will make your skin break out with an infection similar to that which comes from the poison ivy vine.

The palm, sometimes called the prince of the vegetable kingdom, differs from other trees in that it grows from within. The palm is one of the most valuable trees. It furnishes building materials, oil, food, shelter, clothing, paper, starch, wax, sugar, and various other products useful to man.

A grotesque tree, similar in appearance to the palm, but not as graceful, is the dragon tree, which grows in India, China, and Africa. The stiff leaves of this tree all cluster at the top, and leave the branches bare. A resinous juice, which oozes out of the cracks in the trunk, is used in medicine.

Do you know how the cooks of Central America make their steaks tender? It is by the help of the papaya tree. They wrap the meat in papaya leaves over night, or they dip the meat in the juice of the fruit, or rub a slice of green fruit over the meat. The leaves and fruit of this tree have a magic power of making tough meat tender and appetizing. The ripe fruit of this tree is also used for removing freckles and other skin blemishes. The papaya tree does not know the difference between winter and summer. When it is two years old, it starts bearing fruit and it bears all year round, regardless of season.

One queer tree does not have any branches—only a branching crown of leaves at the top. This is the Pandanaceae, or screw tree, which grows in the Malay and Coral Islands.

Did you know that some trees and plants provide themselves with a water tank where they can store water? The lofty fan-shaped traveler's tree, which grows in the Fiji Islands in the South Pacific ocean, and at Madagascar, an island off the southeast coast of Africa, has a reservoir at the base of its trunk. The generous supply of cool water stored at the foot of this tree looks as though it were intended to refresh the weary wayfarer, and was the cause of this tree receiving its unique name of the traveler's tree.

A plant from South Africa, called the bowela volubilis, also has a water tank. The storage place for this plant is a hard bulb, with a hole at the top. The plant sprouts through the hole in the bulb.

As we study more and more about the vegetable kingdom, we realize that each family has its individual qualities which give it a personality different from every other kind of plant or tree.—Helen Oliphant Bates.

Editorials

The Power of the Gospel

The editor had the privilege of attending the annual meeting of the Mennonite Board of Missions and Charities, as held in Virginia recently. It was an inspiring meeting, fully in keeping with the traditional spiritually uplifting meetings for which the Board has long been noted. It is not our purpose here to report upon the meeting of the Board. That will be taken care of otherwise, and the official report will soon be published. What we do want to call attention to is the theme of the meeting, which is given above—"The Power of the Gospel."

On Sunday morning, May 16, meetings were held in twenty-six different churches and preaching points in the Shenandoah Valley and adjacent regions which are ministered to by the Valley folks. In all the churches the text of the sermon was announced to be Rom. 1:16, and the theme was designated as "The Gospel, the Power of God unto Salvation." This same theme dominated the discussions which were listed on the program for the two-day meeting.

Those of us who listened to these messages were impressed anew that the Gospel of Christ does have power to save people from sin. The Word of God declares it. The testimony of Christians confirms it. Each saved person is a living monument to its power to deliver from sin. The meeting particularly showed how the power of the Gospel had saved people through our city and rural missions, and our foreign missions in Africa, South America, and India.

But we dare not stop with the idea that the Gospel works in missions only. If we have realized its power in our personal life, we should see that that same power can affect other lives also, no matter where they are, if they but come under the preaching and influence of the Gospel. The Gospel can transform the life of our nextdoor neighbor as well as someone in our city missions or in the heart of a foreign land. When Paul spoke of the power of the Gospel he said it was for every one who believes, whether he be Jew or Greek, and that implies also that it matters not where he lives. Let us go on, then, giving out the Gospel message, whether we do it by preaching, teaching, by personal testimony, by the printed page, or by the lives we live. We should never be ashamed of it, but ever proclaim it, because "it is the power of God unto salvation to every one that believeth."

Summer Activities

We are not referring so much to the temporal activities of summer, for they will no doubt find their place in the life of every Christian. There is little probability that they will be neglected, although there may be danger that we will give them too large a place in this age in which we live. The activities which we refer to are spiritual activities and church activities. We must, of course, take account of the fact that we are living in a time of war when we are subjected to certain restrictions, but we must not let this develop in us a frame of mind which reasons that many of the activities of the church must be greatly curtailed or perhaps altogether dispensed with for the duration.

There may be a tendency to think that we cannot have our regular evangelistic and revival meetings because gasoline is rationed and the people would not be able to come. By the same reasoning we deduce that conferences, institutes, and other religious gatherings must either be greatly curtailed or altogether dropped. Of course we need to be wise in what we do, so as to comply in spirit with the regulations of rationing boards, but in a number of places these bodies have expressed themselves that it is not their desire that any religious activity be curtailed. A proper approach to such authorities will in nearly every case reveal that they are willing to make it possible to carry on all

Christian activities so that in these trying times the spiritual side of life is not neglected.

Let us apply this to summer Bible school work, for instance. This will no doubt present a real problem in some scattered communities, because of the gasoline situation. But that does not say that summer Bible schools should be discontinued this summer. Careful study and wise planning will almost invariably find a way out. In some places it will mean having smaller schools and at more places, so as to eliminate to a large degree the factor of long drives or much hauling. We trust that every community will find some way to continue the summer Bible school work.

It is said that when General MacArthur was approached about the possibility of his becoming a presidential candidate he had only one thing to say, "Let us get on with the war." Although we do not believe in war, we do know that we can learn things from those who engage in war, for the Apostle Paul often drew lessons from the warriors of his time. Ours is a spiritual warfare, directed against more powerful and subtle foes than the Nazis or the Japs. And we need to keep in mind that this good fight of faith must be kept up in all times and under all conditions. So, no matter what may come, let us keep up our spiritual activities this summer, whether these be evangelistic meetings, conferences, summer Bible schools, young people's institutes, regular church and Sunday-school services, visitation work, or what not. "Let us get on with the war."

The Doors Are Opening

We have long heard it said that some of these days, we do not know when, circumstances will arise through which great doors will be opened to us as nonresistant people to engage in a ministry of good will and helpfulness to suffering humanity on a scale such as we have never seen before. Often we think of this as in the somewhat nebulous future when the war will be over. Of course, we have been doing relief work all through the war in regions that were accessible. The work in France was continued until last November, when Germany occupied the whole of that country. The work in Poland had to be discontinued over a year ago. Work in Paraguay has been going on for a number of years, and two new workers recently arrived there. A C.P.S. unit has been operating in Puerto Rico, and this is to be reinforced soon by the sending of Bro. and Sister R. L. Bender and Bro. Wilbur Nachtigall. They are to establish a Mennonite unit there. Our work has been going on in England for a number of years, with Bros. John Coffman and Peter Dyck in charge. Other Mennonite workers are Sisters Edna Hunsperger and Elfrieda Klassen.

But doors are opening to service in other countries that heretofore we have not been able to enter during this war. Bros. C. Richard Yoder and Delvin Kirchhofer have already started on their journey to Jerusalem, Palestine, where they are to inaugurate Mennonite relief work in the Near East. They are traveling by way of Chile, Argentina, and South Africa, the same route as taken by our African missionaries some time ago. They are expected to explore the field and to expand the work, and other workers will join them when needed and as the way opens.

Another definite forward step is the sending of Bro. J. D. Graber to China as a Relief Commissioner by the Mennonite Relief Committee, under the Mennonite Board of Missions and Charities. He will leave on this mission, about July 1, according to present plans. He is to look over the field with the view of locating a Mennonite relief unit, and also to investigate possibilities of opening mission work by the same personnel as soon as possible. It is hoped that this will open the way for definite mission work in China, a burden that has been on the hearts of many of our people for some time. Bro. Graber will stop in India en route and serve the Mission Board there as they may designate. He will be accompanied by Samuel J. Goering, who will act as Relief Commissioner for the Mennonite Central Committee. Some of our C.P.S. boys will probably also soon enter China as relief workers. Yes, the doors are slowly swinging open. May we be ready to enter them as the Lord directs.

CHRISTIAN LIFE

JUSTIFICATION

BY S. PAUL MILLER

Bro. Miller gives us an illuminating discussion of a cardinal doctrine in the plan of salvation.

A question which is vital and of intense interest to all is, "How shall man be just with God?" Of all the doctrines of the Bible there is none of any more importance. Various answers are given to this question. Some hold the answer to be that justification is of grace; others hold it to be of works; while a third party virtually tried to put the two together and make a combination of grace and works necessary for the sinner's restoration to the favor of God. The adoption of correct views on this subject is very necessary, not only for this doctrine and what is involved, but on account of its relationship to other doctrines of the Christian faith. It is obvious that our views on the way in which we are accepted and counted as righteous by God will influence the views we hold on other doctrines. So it is important that we have a good understanding of the Biblical meaning of justification, how man is justified, what it involves, the time and extent of justification, and the results it brings to the life of the one who has been justified.

The Biblical usage of the word translated "justification" or "to justify" signifies, with probably only a single exception, not to make righteous, but to show to be, to reckon, or to declare to be righteous or free from guilt and its consequent punishment. A man is justified and righteous before God only when God reckons or declares him to be righteous. One of the outstanding passages of Scripture to bring out this point is found in Romans 4:2-8. In the third verse the Apostle says, "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." In the Revised Version of the Bible it is translated "reckoned unto him for righteousness." At any rate he was not made righteous in himself but was declared or reckoned as righteous. Again in the eighth verse where he has been speaking of "the man, unto whom God imputeth righteousness" (verse 6) he says, "Blessed is the man to whom the Lord will not impute sin." Blessed is the man that the Lord reckons as righteous as he does not impute to him sin. True enough all men sin, but by the grace of God those who are justified are held or declared righteous and their sins are not imputed to them. Romans 3:23, 24, "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus."

To state the meaning of justification in a more theoretical way one would say that it is "that judicial act of God by which, on account of Christ, to whom the sinner is united by

faith, He declares that sinner to be no longer exposed to the penalty of the law, but to be restored to His favor." It is not the change of the nature of the believer. Regeneration has to do with this, while justification is the change of one's standing before God. Justification is, therefore, a declaration, an act of God external to the sinner, a judicial act, and one that is based upon the sinner's union with Christ.

In attempting to understand how men are justified it is well to consider it first from a negative viewpoint. Here again we shall turn to the writings of the Apostle Paul for his direct wording on this. In Romans 3:20 he says that "by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Again in Galatians 2:16 he says that "knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." In these two verses we have had stated three times

FIRST FOR GOD

By Will H. Houghton

**First days for God,
Before thy life is molded,
And God is given
Second place—or none.
Give Him thy time,
And see His plan unfolded,
Find in thy years
Eternity begun.**

**First hours for God;
The day will not be wasted
If thou dost tarry
In His presence 'til
Strength from His strength
Is found for every burden,
Thou art encircled
By His holy will.**

**First thoughts for God,
Who giveth power for thinking:
Humble and contrite
Be thy will to learn.
He thought of thee
In living and in dying,
For thine affection
Does thy Saviour yearn.**

**So shalt thou seek
Him first, and be rewarded;
So shalt thou find
Himself thy great supply;
No day, nor hour,
Nor thought, without His blessing,
With Christ to live!
And so, with Him to die!**

—Moody Monthly.

that men are not justified by the works of the law. It even makes the fact stronger by bringing out that no man is justified by the law. To answer the question of why this is not possible let us turn to Galatians 3:10, "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Then adding to this verse Romans 3:23, "For all have sinned, and come short of the glory of God," we have the real answer to the question. In order to be justified by the law we must continue to do all things which are written in the book of the law. As the next verse says, no one has done this, but all have sinned. So those that are of the works of the law are under the curse, for as soon as one has sinned by breaking the law in any way, his justification by works of the law is also broken and becomes impossible. The law was not given to men to justify them, but to produce conviction of sin and to help lead men to Christ.

Looking at it now from a positive viewpoint, men are justified by a free gift of God's grace through the redemption that is in Christ Jesus. Romans 3:24, "Being justified freely by his grace through the redemption that is in Christ Jesus." Justification is not on the grounds of anything we have done to earn it. It is a gift of God which is bestowed without being paid for. As the Apostle says in Romans 6:23, "the gift of God is eternal life through Jesus Christ our Lord." The means by which this gift is bestowed is through the redemption that is in Christ Jesus. Men are justified on the grounds of Christ's propitiatory death—through the shed blood of Christ. Romans 5:9, "Much more then, being now justified by his blood, we shall be saved from wrath through him."

The condition on which men are justified is faith. We are justified when we believe in Him who shed His blood. Faith makes the shed blood ours, which is the ground for justification. Many verses could be quoted which uphold faith as the condition for justification. Romans 3:26, "To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Romans 4:5, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." And again in the teachings of Paul as recorded in Acts 13:39 he says that "by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." In these references the Scripture very definitely bases man's righteousness on his faith. There is a direct connection between faith and righteousness. Man cannot have one without the other. True faith in God brings justification, and it can be brought in no other way. Faith is not to be thought of as some work of obedience whereby we merit justification, as this would be justification by works. But, because faith is the medium by which we accept Christ and are united to Him, we are justified through or by faith and not on account of it.

Man is justified by faith apart from any form of works. Even though he has no works upon which he might base a claim for justifi-

cation, he is justified on condition that he believes. The fifth verse of the fourth chapter of Romans which was quoted above brings this out. Romans 3:28 also has a direct bearing on this point, "Therefore we conclude that a man is justified by faith without the deeds of the law." The important thing is not how many works one may have to offer, but rather that one believes on Him who justifies the ungodly. Works have nothing in the least to do with justification **other than to hinder it when we trust in them!** We are justified upon the single ground that He has shed His blood and on the single condition of our faith.

The faith that leads to justification must be one of the heart and one that will lead to action. In Romans 10:9, 10 Paul says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." The "heart" in its Biblical usage signifies the entire inner man—thought, feeling, and purpose. To believe with the heart involves the surrender of thought, will, and feelings to the truth believed. It is more than a mere opinion. It is an inner conviction that governs the whole man and consequently results in shaping the outward life. In this way it results in action. Faith that does not result in some outward action is not complete or genuine, thus it is not justifying faith.

To conclude we would say that it is not by any deeds of the law that man is justified, but by faith. The shed blood, the death, and resurrection of Christ are the grounds for our justification, while our faith in Him is the condition for our being declared righteous. As the Apostle Paul says in I Cor. 6:11, "We are justified in the name of the Lord Jesus Christ, and by the Spirit of our God."

This justification by faith is complete. Everyone in Christ that believeth is justified from all things. Acts 13:39, "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Romans 8:1, 33, 34 also bring out this fact. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. . . . Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." The whole account against the believer is wiped out. God has absolutely nothing which He holds against the believer in Christ. This does not necessarily declare them innocent, but it declares that the commands of the law have been satisfied with regard to them and now they are free from its condemnations. Neither does it say that they will be made just in their moral characters but rather that they will be just in regard to the law—free from all obligations to suffer penalty and entitled to the reward of obedience.

Again this righteousness for which man is declared is not of his own, but a "righteousness which is of God by faith." Philippians

3:9, "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Justification is more than forgiveness. Forgiveness is negative, the putting away of sin. Justification is positive, the reckoning of perfect righteousness to one. The believer is so united to Christ that God sees us in Him and reckons His righteousness to us. Our present standing before Him may be absolutely perfect even though our present state is far below what it shall be when He appears and "we shall be like him; for we shall see him as he is." The time of justification seems to be quite obvious when considered in the light of Scripture as a whole on justification. In almost every case the present tense of the verb is used. Such quotations as, "Every one that believeth **is** justified;" "all that believe **are** justified;" "a man **is** justified," are very familiar and typical ones. Concluding from such passages we would say that the moment a man believes in Christ, that moment he becomes united to Christ, and God reckons the righteousness of Christ to him and declares him to be justified.

There are various results of justification which might well be discussed. However, only a few shall be treated here in a brief way. First of all, as is stated in Romans 5:1, "Being justified by faith, we have peace with God through our Lord Jesus Christ." The moment a sinner believes in Christ the enmity between him and Christ is put away and he is justified and has peace with God through our Lord Jesus Christ. He may not know that he has "peace with God" and so will not have the "peace of God." "Peace of God" has to do with our actual state, while "peace with God" has to do with our standing before God.

Being justified by God's grace, we are

made heirs according to the hope of eternal life and are delivered from the coming wrath of God. In the third chapter of Paul's letter to Titus and the seventh verse he says "That being justified by his grace, we should be made heirs according to the hope of eternal life." In Romans 5:9 he says, "Being now justified by his blood, we shall be saved from wrath through him." All those who by faith are justified in Christ shall have no part in the wrath of God which is to burst forth upon an apostate world. Judgment regarding sin is past for the believer. His sins have already been judged and punished in the death of Christ. All that now awaits the believer is judgment for rewards according as his works have been good or bad. I Cor. 3:14, 15, "If any man's work abide which he hath builded thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

Then again, the one whom God justifies He will also glorify and he shall have the privilege of reigning in life through Jesus Christ. Those whom God has justified He has already glorified in His own thought and purpose. Romans 8:30, "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Then in Romans 5:16, 17 the justified are assured the opportunity of reigning "in life by one, Jesus Christ." "And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."

Dhamtari, C. P., India.

THE MATCHLESS LIFE-MENDER

BY JAMES McCONKEY

In a certain old town was a great cathedral, and in that cathedral was a wondrous stained glass window. Its fame had gone abroad over the land. From miles around people pilgrimaged to gaze upon the splendor of this masterpiece of art. One day there came a great storm. The violence of the tempest forced in the window, and it crashed to the marble floor, shattered into a hundred pieces. Great was the grief of the people at the catastrophe which had suddenly bereft the town of its greatest work of art. They gathered up the fragments, huddled them in a box, and carried them to the cellar of the church. One day there came along a stranger and craved permission to see the beautiful window. They told him of its fate. He asked what they had done with the fragments. And they took him to the vault and showed him the broken morsels of glass. "Would you mind giving these to me?" said the stranger. "Take them along," was the reply, "they are no longer of any use to us." And the visitor carefully lifted the box and carried it away in his arms. Weeks passed by; then one day there came an invitation to the custodians of the cathedral.

It was from a famous artist, noted for his master-skill in glass-craft. It summoned them to his study to inspect a stained glass window, the work of his genius. Ushering them into his studio he stood them before a great veil of canvas. At the touch of his hand upon a cord the canvas dropped. And there before their astonished gaze shone a stained glass window surpassing in beauty all their eyes had ever beheld. As they gazed entranced upon its rich tints, wondrous pattern, and cunning workmanship the artist turned and said: "This window I have wrought from the fragments of your shattered one, and it is now ready to be replaced." Once more a great window shed its beauteous light into the dim aisles of the old cathedral. But the splendor of the new far surpassed the glory of the old, and the fame of its strange fashioning filled the land.

Reader, do you say that your plans have been crushed? Thank God and take heart. Have you not long since learned that the best place for many of your plans is the trash pile? And that often you must fling them there before your blinded eyes can see God's

own better plan for your life? And how is it with your life? Has sin blighted it? Have the mistakes of early years seemingly wrecked it? Have joy and sweetness vanished from it? Does there seem nought left for you but to walk its weary treadmill until its days of darkness and drudgery shall end? Then know this. Jesus Christ is a matchless lifemender. **Try Him.** He will take that seemingly shattered life and fashion a far more beautiful one from its fragments than you yourself could ever have wrought from the whole. In Him your weary soul shall find its longed-for rest. And the fragments that remain of God's heritage of life to you shall mean in glad some days to come, more than all the vanished years that are crooning their sad lament in your innermost soul tonight.

PRAYER MOVES THE HAND OF GOD

"Delight thyself in the Lord, and he will give thee the desires of thine heart" (Psa. 37:4).

What a promise! And what great possibilities it opens up to us! Only one condition—to find my delight in the Lord. Not in a creed, a doctrine, but in a living, loving Lord Jesus Christ, "who loved me, and gave Himself for me." He must be "the One altogether lovely, the fairest among ten thousand to my soul" if I would get things from Him. Too many of us take things for granted, without much appreciation. Praise God and testify to others of His favors to you. Notice Psalm 107. Prayer helps to keep your love for Christ fresh; never grow cold toward Him.

The More You Look to Jesus, the More Precious to Your Soul He Will Become

Pray before you open your Bible. And as you read, hear and heed what God says (Psalm 85:8). Don't do all the talking—let God talk to you. He may have some particular message just for you.

Study the prayers of the Bible—John 17, Psalm 51, Daniel, and Paul's prayer in Eph. 3:14-19.

After John's glimpse of the glories of heaven came his prayer, "Even so, come, Lord Jesus."

Be Sure There's No Hindrance

If you do not get answers to prayers, ask God to put His finger on the spot in your life that hinders. Maybe something needs to be made right. Unpaid debts, unkind words, evil thoughts or gossip, judging or speaking evil of others, or some other fault of yours may hinder. It may be hard to straighten out, may humble your pride, but it's God you are dealing with; allow nothing to come between you and Him.

Some people rarely go 'o God in prayer until trouble comes. While things go well they don't need God, or forget Him altogether. Then some misfortune, or sudden calamity, and they at once think of God. Or when death stares them in the face, they call on Him to stave it off. Rather a mean way to treat Him, isn't it? Taking God's favors every day, and only giving Him a thought when you get in trouble, much like children.

Why do I drift on a storm-tossed sea,
With neither compass, nor star, nor chart,
When, as I drift, God's own plan for me,
Waits at the door of my slow-trusting heart?

Down from the heavens it drops like a scroll,
Each day a bit will the Master unroll,
Each day a mite of the veil will He lift,
Why do I falter? Why wander, and drift?

Drifting, while God's at the helm to steer;
Groping, when God lays the course, so clear;
Swerving, though straight into port I might sail;
Wrecking, when heaven lies just within hail.

Help me, O God, in the plan to believe;
Help me my fragment each day to receive,
Oh, that my will may with Thine have no strife!

God-yielded wills find the God-planned life.
—The God-planned Life.

The Deadness in Churches

Is due mostly to lack of prayer; the devil brings the modernism and other evils, there is no power, and young people go wrong because of no prayer.

Many prayers go no higher than the ceiling because there is no fire back of them, no real love for Christ. A spiritual house-cleaning and call to repentance is the chief need of the church today.

The greatest promise in the Bible is in regard to prayer. John 15:7. Comply with its terms, put it to the test; you honor God when you do that.

How parents need to pray that atheism taught in schools may not ruin their children; then refuse to buy school books with infidel teaching in them.

Be Very Definite in Your Prayers

Many prayers are vague, wander all around the world and specify no particular object. If you have children or unsaved relatives, remember as long as they are rejecting Christ they are LOST. Ask God to show you what it means for a soul to perish eternally. Then be intense, in earnest, persistent. R. A. Torrey prayed fifteen years for the conversion of his brother before it came to pass. Elinor Woo, a Chinese girl, prayed a whole day and night for a wayward girl, who was saved the

IF HE CAME ON PRAYER MEETING NIGHT!

Where would I be on a prayer-meeting night,

If my Lord should suddenly come?
At church, in my place, or out with the crowd

Just having some innocent fun?

Where would I be? Getting food for my soul,

And praying for those who are lost;
Or, absent again—forgetting the One
Who bought us at infinite cost?

Where would I be? I've excuses enough
But how would they look in His sight?
Where would I want Him to find me at last

Should He come on prayer-meeting night?

—Alice H. Mortenson in
Pacific Coast Baptist.

next day. A mother in Scotland had an only boy in far-away Australia, riding the range; she prayed for him one night till 3 A.M. All at once he felt he must get down off his horse, accept Christ and be saved there, alone. Later he found it was the very hour when his mother was praying for him. Imagine the joy of that mother to know her boy was saved. And if you can pray one soul into the kingdom, you will have wrought with God; your reward will be great when Jesus comes to gather His own. John 14:3.

Intercession for Others

Is one of the finest of prayer exercises, and has brought great things to pass; God can solve problems that are too much for us. He can unravel difficulties, and open ways for us. After you've done all you can, there's one thing more you can do—you can pray. You can pray for sick folks, and for souls to be saved (certain ones you know), and for every tract you give out; and by all means keep stocked up on good tracts. It pays big, and they cost little. Pray for your own spiritual welfare that God will keep your love for Bible study eager, fully appreciative of His love and great mercy; and above all that you and yours may be READY when Jesus comes. Matt. 24:44. Nothing in the whole world's history will equal that great event; and woe be to those left behind.

The Greatest Four Words in the Bible

Are in the Lord's prayer. How few realize their marvelous meaning as they say those four little words of one syllable, "THY WILL BE DONE" (Matt. 6:10). How fruitful in service, how joyous, what a blessing we could be to others! Early in the morning, a little time on His Word, asking to be filled with His Spirit, and then—"Lord, what is Thy will for me this day?" It may be a cross to bear in some unpleasant task, an errand to run, a visit to some unsaved one, or personal work (Bible open), always presenting Christ as THE One to meet their need of every kind. Be sure to ask God's blessing and guidance on all you do and say for Him. Learn Prov. 3:5, 6 by heart—it may save you a lot of trouble.

In James 4, we learn two things about prayer: First, "Ye have not, because ye ask not" (v. 2). Second, God being wiser than we are, all prayer should be subject to His will. "If the Lord will" (v. 15).

Cottage Prayer Meetings

Are a wonderful help to all who attend them, especially young people. One evening a week, when neighbors and friends gather in, a few songs, and a portion of God's Word read aloud, then a brief prayer from each one present, young and old, no matter how faltering—what blessings often follow. And what tragedies too often come to homes where there is no prayer and no Bible reading.

Neglect prayer and you are apt to backslide. Neglect Bible study and you starve your soul.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).—Tract.

MISSIONS

THE INDIGENOUS MISSION MOVEMENT

BY WALTER H. McDOWELL

This is a question of live interest and deep concern to all who have at heart the spreading of the Gospel and the establishment of the church in new fields, at home and abroad. You will do well to read this article.

The Christian Church today is facing one of the greatest challenges that has ever come to her. Influential men in the business world have of their own initiative investigated the work of different foreign mission boards and have come back to report that the activities of these boards are not accomplishing their great objectives and thus should turn to philanthropic enterprises. However, those of us who have learned to love the Lord Jesus certainly desire above all other things that every person should come to a saving knowledge of the Lord Jesus Christ. This zeal in the heart of a Christian comes from his own personal concept of God. The missionary spirit has been one characteristic of Christianity through the ages and should be the general characteristic of the church today.

The ground for missions is the great love coming from the very heart of God. Christ came to this world as the final and fullest revelation of God to the Church. He taught the people that their great responsibility was in carrying the message of God to all people. There is only one God, one Christ (Gal. 1), one human race, and one plan of salvation. From this we conclude that over the world there should be only one religion and that should be Christianity. Other religions are anxious to spread their belief, Buddhism and Mohammedanism, for example. Christ told the Pharisees that they "compass sea and land to make one proselyte" but sad to say that in this case he was made "twofold more the child of hell" than themselves. To stir up missionary zeal is one of the great problems in the church. There are other great problems to face in the mission enterprise, and we wish to centralize our interest on one of the other problems.

One of the greatest of these problems facing the missionary activities of the church today is the problem of methods. There are many methods that are in prominent use in the church, but we wish to centralize our interest on only one of the methods used. This method, though very much known to the students of the Bible, is not in very prominent use. This is the method of establishing indigenous missions. We wish to look into this method to learn of its history, its fundamental principles, and the probability of its use in the future.

An indigenous church is a church that is self-contained, that is not supported by outside forces, a church that is well established and is sending members of the group out into mission activities. The problem is why this same principle should not apply to our mission churches. An indigenous mission is one

that is native to its country or community, living, growing, firmly contained within itself, and receiving no influence or support from another group or a Mission Board. Is this an impossibility? Can we not look forward far enough and see all foreign missions, now being supported almost entirely by mission boards, rising to self-sufficiency? This question is of importance to all those who are stirred up with missionary zeal and who believe that the church should be making greater advancements in its missionary enterprises. In the effort to substantiate their zeal they point to the efforts of the world's outstanding missionary—the Apostle Paul. In order then, to study this subject in the best way we should start with a brief study of the Apostle Paul and his missionary methods, because this seems to be the basic premise of those who hold with great enthusiasm to the indigenous method.

The methods and principles which the Apostle Paul followed can be plainly seen from his first missionary journey. It is very evident that he did not have his journey planned but was guided throughout by the Holy Spirit. This can be noticed especially as the Holy Spirit forbade him to go to Bithynia. Acts 16:6-9. The Macedonian call in the life and experience of the Apostle can have its succession in our experiences if we give ourselves over to the guidance of the Holy Spirit. The great problem today is to find those who are fully yielded to the Lord, who would be fit vessels for the reception of the Holy Spirit in His glorious power. That the Apostle Paul was guided fully by the Holy Spirit is a generally accepted fact, the work which he accomplished being the proof for the acceptance of this truth.

The Apostle had a broad vision as he went from town to town. He aimed at the centers of Roman administration, Greek culture, and Jewish synagogues and great trading centers. His aim was not merely on the individual, his goal was that the mass of the people should hear the Gospel. We do not read of his giving "soap box orations." He went to the chief places, reached the cultured groups, and endeavored to establish "church centers" from which local missionary activities were to radiate.

A matter that is of great interest is found in Acts 14:23, "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." The ordination of elders in every church after such a short stay with them seems hard to under-

stand. Those who have studied church history know the belief in demons which was prevalent in all parts of the country, the degraded moral conditions and social customs, the vile character of so-called religious rites, and the debased thought life of the people. This was not simply a local condition, it was universal. How, then, could the Apostle Paul leave the church in such surroundings, in charge of those who had been Christian for a maximum period of three years? According to Ramsey, Paul preached at Corinth about six months on his first visit, ordained elders and left them for about eighteen months. After that he visited the church again, but spent only a few months in the province. Then, after an interval of three years, he visited them again, but was in the province only one or two months.

The great problem is, how could he teach them or what could he have taught them so that he could leave them unguarded and continue on his missionary journey? All information available and all the suppositions of leading teachers summarize Paul's teaching of his converts with the following method and material:

1. He taught them the doctrines of Scripture in the simplest and most practical form.
2. He left them generally accepted traditions in regard to Christian doctrine and practices of worship.
3. They had the Old Testament for their private study.
4. He taught them the form of administration and the meaning of two sacraments, baptism and the Lord's Supper.
5. It is generally accepted that he spent a large amount of time instructing teachers who might instruct others while he was gone.

This certainly must have been his method. Leaving them so soon he thrust the responsibility of the church upon their own shoulders. In other words his churches immediately became missionary. There is no doubt in my mind that their efforts may have been at times weak and lacking in judgment and experience, but they nevertheless bore fruit. We today in our highly cultured life cannot bear to make any mistakes in the public eye. It hurts our pride too much. Rather than blushing or stammering trying to give our testimony for the Lord, and by it gaining strength for our lives, we put that responsibility upon our evangelists. The converts are taught that first of all they must be indoctrinated, so they spend the first part of their new life listening; often thus forming a habit, for many children of the Lord can seemingly do nothing more than sit and listen. If this inactivity of converts would have been the accepted rule of the Apostle Paul, the dark ages would probably have engulfed the church from its very beginning.

It is interesting to notice that a feeling has gone through all the churches of the world that a greater responsibility rests upon the converts in their own communities or countries if the church is at any time to become self-supporting. This indigenous thought might be noticed more clearly by a few quotations of particular interest and importance by a few authorities on the questions concerned, from various countries. Kaji Suzuki, speaking

of the church in Japan: "From the very beginning the church has had a most honorable record in seeking to make Christianity an indigenous movement. As the result of the sympathetic attitude of the early missionaries, the church owes its present achievement mainly to the spirit and cultural heritage of the Japanese who soon became leaders."

J. D. Ascroadam, Evangelical Lutheran Mission, India: "The aim of the Tranquebar mission has from the very beginning been to build up an indigenous church. It has aimed at reaching all classes of the population in Tamiland so that it may truly be the Christian Church of the Tamil people, a truly national church."

The following report was brought to a session of the International Mission Council: "When churches grow up in an environment of non-Christian religions and cultures, it is necessary that they should become firmly rooted in the Christian heritage and the fellowship of the Church. . . . They should also, however, be firmly rooted in the soil of their own country. Therefore we strongly affirm that the Gospel should be expressed and interpreted in indigenous forms and that in methods of worship, institutions, literature, architecture, etc., the spiritual heritage of the nation and country should be taken into use. The Gospel is not necessarily bound up with forms and methods brought in from the older churches. The endeavor to give Christ His rightful place in the hearts of the people who have not previously known Him is a great and exacting spiritual task."

In China this indigenous idea bore fruit as well. In 1922 the number of baptized Christians was approximately 2,000,000 souls. The National Christian Council which it created marks the majority of the Chinese Evangelical Christianity. However from this date (1922) both the missionaries and the native Christians proceeded increasingly on the theory that the churches in China are free in Christ to determine their own course in worship and service and that the native church must also bear the responsibility. Self-supporting churches were increasing rapidly. Late in 1922, however, began a definite anti-Christian movement, which had its origin in misinformed nationalism. This was followed by other similar movements stirred up by communistic and nationalistic propagandists. Needless to say that missionary work was largely demoralized. Since that time the continual anti-foreign movements, civil strifes and the war that is still being waged have made China a subject for the prayer lists of consecrated Christians throughout the world.

In our own group the growth of this indigenous work has been noticed, especially in the past decade. Our own foreign enterprises are developing and organizing with this in mind. In South America the buildings are of Spanish design, and built durable and worthy of the high culture in the Argentine. The church there has had the opportunity of putting religious significance upon some of the social customs of the land. The Spanish people have always been characterized by their obtrusive salutations. Mennonite witnesses have the privilege of teaching from the scripture the right use of these salutations. The re-

ligion of the country (Roman Catholic) has instilled in the minds of the people the idea that a woman's head must be covered while in church worship. Here again it has been their opportunity to learn from the Scripture the true meaning of such an accepted custom. The new work in Africa has the same opportunity in adjusting itself to the native culture. The meetinghouses of the African church are not copied after the architecture of our home churches, but after the native style. This will allow the natives to feel that this new religion is something that can be adapted to their way of thinking and thus they are getting away from the errors of earlier missions to which the natives might have responded, "This is the foreigner's religion and must be carried out in his way." The conventional form of our Christian salutation here has been changed to fit itself to the social and moral conditions.

Our work in India, which is the oldest of our foreign work, is swiftly working toward the indigenous idea. The church in "Dondi," the newest one built, is the first one to be built according to the native plan of architecture. The conventional form of the devotional covering here, as in South America and Africa, has been changed and religious significance attached to the accepted head covering of the woman. The Indians love to sing some of our simple hymns and tunes, but the use of Indian tunes is becoming more prominent. As previously mentioned in relation to other boards, the Nationalistic movement is affecting our own group. This feeling might be noticed as we quote from a resolution passed by the Missionary Conference in India—

WHEN I MET THE MASTER FACE TO FACE

I had walked life's path with a weary tread,
Had followed where comfort and pleasure led,
And then it chanced in a quiet place,
I met my Master face to face.

With stations and ranks and wealth for a goal—
Much thought for the body, but none for the soul,
I had entered to win in life's mad race
When I met my Master face to face.

I had built my castles and reared them high,
With their towers had pierced the blue of the sky,
I had sworn to rule with an iron mace
When I met my Master face to face.

I met Him and knew Him and blushed to see,
That His eyes full of sorrows were fixed on me,
And I faltered and fell at His feet that day
While my castles all melted and vanished away.

Melted and vanished and in their place,
I saw naught else, but my Master's face;
And I cried aloud, "Oh, make me meet
To follow the mark of Thy tired feet."

My thoughts are now for the souls of men,
I have lost my life to find it again,
Ere since alone in that holy place
I met my Master face to face.

—Jessie Hills.

"Passed that we adopt the following as a statement of our position as a mission and our relation to the Indian Church in answer to their request.

"According to the New Testament account the model missionary, Paul, went about preaching the Gospel and establishing churches. He stayed at each church for a sufficient time to establish it firmly, and then moved to another place. After his service he returned to the home base and reported his work. He always maintained the highest spiritual concern for the welfare of the new churches and the closest spiritual brotherhood with them. But what he did was always in the capacity of the sending church.

"So we as a mission in a foreign land maintain this principle that church and mission are fundamentally separate institutions and their work cannot be amalgamated. A mission sent out by any church is primarily a Gospel-proclaiming and church-founding institution sent out and financed by the mother church to whom the mission is responsible. The church is a body of believers called out from the world and is in her own right concerned for her spiritual nurture, in the solution of her social and economic problems, and in the propagation of the Gospel and the establishment of other churches.

"Therefore, as Paul moved on as any one church was established and left the church to carry on its own ministry and also to propagate the Gospel in its own turn, so we, believing that the church here has become established and is able to shoulder her responsibility we commit ourselves to the program of transferring to the church the tasks that are her peculiar ministry, but which the Mission has been performing for the welfare of the church, and of devoting more of our energies to further evangelism.

"Since this is a problem that is obviously of vital concern to both Church and Mission it is our suggestion that the India Mennonite Conference study with us the implications of this principle in order to bring forward concrete proposals for its realization."

I would recall to your mind that it is the Gospel of Christ, and the "all things," accompanying that Gospel, that we are to give to the people of every land, not our own particular forms in the observance of the precepts of this Gospel. It is not possible always for the missionary in all instances to refrain from being affected by the culture of his home church. It must, however, be remembered that each little group has its own little contribution to make to its environment and that is to have a purifying effect on national life.

The foundation for an indigenous church is an indigenous Christianity in the home. This in turn places the responsibility on the parents and converted members in the home. If the Christianity in the home life is only fed by occasional feeding by a visiting evangelization by sitting under the sound of the Gospel for one hour every week, how can we expect the church to grow? The challenge of the indigenous mission is flung back to those of us at home. We must truly say that the Lord expects every person to do his duty. As each individual accepts his duty the church and

the missions of the church will go forth conquering in the Name of Him who died for us.

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WORK AMONG AFRICAN VILLAGES

BY ELAM W. STAUFFER

Much time has been spent during recent months in working among the villages and outschools, and we have had many rich blessings. I am very happy that we are left in one place this term and that we can work direct with people in their own language. The method of work during these two past months was generally to go to an outschool that could be used as a center. During the forenoon we would be out in the villages speaking to all about salvation. While we especially tried to visit all members and believers, because they were so needy, we took the opportunity to speak to all—old men and women, children, hard, proud and boastful sinners, and the attentive ones. On one of these occasions I met with one of those self-righteous religious sinners whose whole demeanor and words showed his proud heart. As I drew near he recognized me as a Mission man (we were actually strangers to him) and asked me for the words of God. Immediately the Spirit showed me he did not want the words of God but wanted to please me and appear righteous before the foreign preacher. Rom. 1:18 was the message until in the end he stood a liar before men and God. He did not want the words of God. Another of the things of interest on these trips follows.

Zedekeia and I had been working in a section about eight miles from here and had been there about three days. We were living in the village of one of the believers. We slept in his house and got our meals there. We had almost covered all the surrounding villages in personal work with many promises to come but few fulfillments. I forgot to say above that the afternoon was generally spent in the school building or under a large tree where the way of salvation was carefully and slowly taught to all whom we could get to come. This gave us an opportunity to speak to all and also to teach systematically all who had enough interest to come to the meeting. The season was the dry season now and it was very dry. In this locality there was still much dry, unburned grass.

About 11:00 A.M. as we went from village to village we looked across a valley to the ridge where the village was in which we stayed, and we were startled to see that someone had started a grass fire and left it get beyond control. It was a roaring fire now, and the wind was taking it

toward our village. We immediately turned around and hastened toward the village to help our hosts protect their home. The villages had about nine houses and eleven granaries. We knew we must hurry. The first was still at a small distance, but so were we. We walked rapidly. Sometimes we thought we would get there in time to help, and sometimes it seemed that we would be too late. We could soon take our few things out, but we wanted to help save the village. At last we arrived and felt we still had time to help clean a path over which the fire could not jump quickly and so could be controlled. What was our surprise to find the whole village calmly sitting under the house eaves, eating dinner with the crackling of the flames and noise within easy hearing distance. To our surprised warnings and admonitions they answered that they knew it was coming but there was still time.

We at last got them stirred up and all went out to get ready. It was soon there and all hands had plenty to do. One of them called it "the work of God," in the typical African fatalist way. Everyone was greatly concerned now. When all seemed over and it had passed the village we felt relieved. Then the wind turned and brought it back over a patch not yet cleaned away. When it drove us back against the house fighting it, and it seemed as though we would lose out one old woman started to call, "Okor, okor, okor!" Later I learned the meaning of this is that she thought

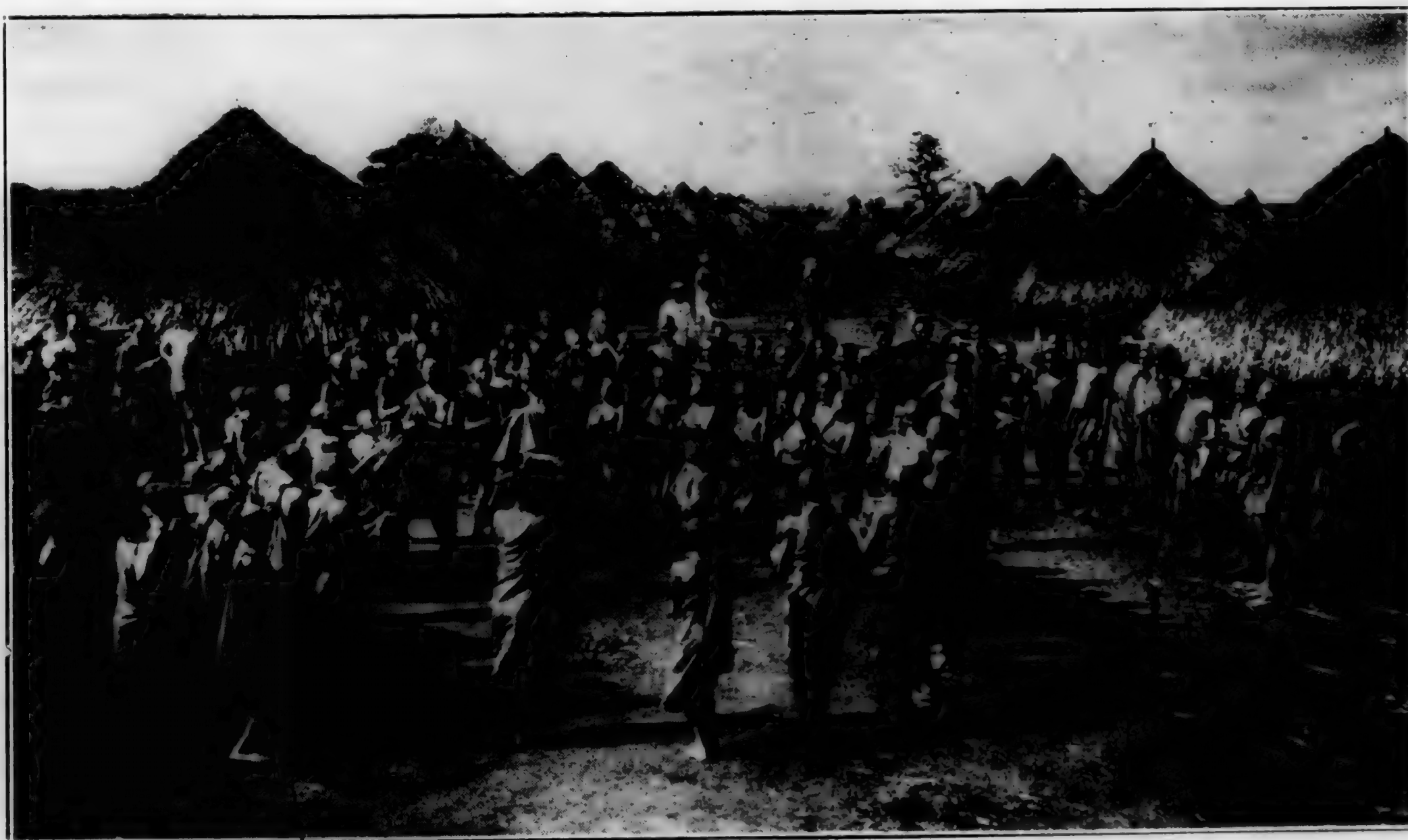
some enemy of hers was sending this evil upon her. Every misfortune, loss or trouble, in Africa is "okor." Witchcraft, sickness, death, loss, etc.—all is "okor" and the witch doctor must be consulted as to who is the cause of it and what must be done to break the spell.

What an occasion I had to preach the coming judgment of sin and the wrath of God on the heathen worship! What a grand opportunity God sent me, and I tried to make all of it I could. I had won their hearts at least in the assistance Zedekeia and I could give them through which their village was saved. Instead of leaving them waste the time praising, I preached "JUDGMENT TO COME." They had to listen. Their hearts were open because of the help, the illustration was vivid beyond description, their carelessness and indifference stood against them. While opportunity was in hand to get ready they ate and rested, and when the danger was upon them they blamed it on "okor." My dear reader, Do you actually believe that God's wrath on sin is nigh to be poured out and that it will be as terrible as His Word says and that there will be escape only in a real identification with Christ? Rom. 8:1. What religious zeal, selfish Christianity, unspiritual forms, and empty worship will BURN UP with all the sickening sins seen among us. At that particular place we labored four days, and six new souls professed faith in Christ but **not from that village**. They still want to rest and eat some more.

Remember, dear reader, the answer to the question in Rev. 6:17 is found in Rom. 8:1, not in identification nor faithfulness to any particular pet creed you may hold or enjoy. IN CHRIST, we find enough for now and for the day of wrath, and for ALL ETERNITY. —African News Letter No. 16.

Musoma, East Africa.

He who waits to do a great deal of good at once will never do any.—Samuel Johnson.



Ewing Galloway.

British East Africa. Most of the Population of this Village Came Out to a Ceremonial Dance for the Benefit of a Stranger. Their People Belong to the Kikuyu Tribe.

OUR HOME CIRCLE

THE ROAMER LOOKS AT FATHERS

BY JOSEPH VAN DYKE

His face is a dark tortured mask with a few discolored teeth showing when he laughs. Hair straggles about his ears and a mangy beard stubbles his chin and neck. His clothes are dirty and greasy as clothes are that have been lived in constantly. Smells eddy from him: dried sweat, unwashed feet, foul mouth; a decent person can not bear to stand beside him more than a few minutes. But his boy loves him.

I can not understand it. His tastes are execrable. They run to perversions of appetite: chewing tobacco, drinking beer, and visiting houses on the edge of town. He promises fine things: a leather helmet for winter, a trip to the city, a new bike—and then borrows a quarter the boy earned and buys beer with it. There is nothing likeable about him to my eyes, nor to any eyes as far as I know except his boy's. The boy believes in his father.

One day he told me about some of the things they were going to do sometime together, like going deer hunting to the Upper Peninsula, or traveling all over the United States. Faith shone in his eyes, an absolute faith, uncritical and naive, that I knew was doomed to a tragic end. I wanted to tell him the truth, but I could not. I did not have the courage to kill that light, to make him see his father as I, and the whole community, saw him. I sent him away with his unreal and impossible dreams still alive.

It is a terrific responsibility to be a father; to create life in one's own image, to hold that sensitive life like putty in one's fingers, to inspire such loyalty and such faith. A man might think twice before he accepted such obligation—he might even refuse it. In his acceptance lie the seeds of tragedy and suffering, as well as the seeds of something like heaven.

Before any man begets a son he should have accomplished something in himself worthy of duplication. I mean he should know there is something good in him which a boy might copy, some excellencies that continue to exist no matter how many failures he makes. It is this honest pride in himself, founded on real accomplishment, which is, I think, the first essential of a prospective father.

But he must be humble, too. He must know his faults and his weaknesses, have intimate and painful knowledge of his lacks, and sufficient courage to admit them if necessary. The boy he sires should look up to his father, should want to be like him, but the father must know when to call a halt on hero worship. Before it has become a matter which can result in bitter disillusionment, he must exhibit his feet of clay, but do it

so skillfully that the boy will continue to admire the good points while recognizing the bad.

My own father was not a paragon. He

WE TOO ADOPTED A BABY

Some time ago we published an article entitled, "We Adopted a Baby." The message found a response in a number of hearts who expressed their appreciation. We want to share with our readers the gist of a letter received by the author. We believe it too will touch the heartstrings of our readers, especially those who deeply love children, but who for some reason have been deprived of the privilege of having offspring of their own.

My husband and I read the article on adopting a child, and we thought it was wonderful. We thank you very much for it. We went through that very same experience. We are middle-aged now and have been married quite a number of years. And how we did want children! I just love them, and when I see a baby I wonder why we could not have had several too. We waited and waited, thinking that maybe the Lord would give us one of our own. And so we just kept off adopting one, just as you said you did. Some folks were opposed to it, but we finally came to the conclusion that we would have to live our own lives. We asked the doctor about finding one for us, and several years passed before anything turned up. But finally the doctor came to our house and told about a baby that we might have if we wanted it. We got ready for it just as if it was going to be our own child. One evening the doctor called up and said that we would be getting company some time during the night. That night the doctor brought us a baby in a basket, and was it a dumpling? It was the sweetest baby you ever saw, and had the prettiest black curly hair. That was — years ago, and they have certainly been short years. I think it can't be our child is that old already. I surely would like to have another one too. I think sometimes the Lord wants homes like yours and mine to be childless in order to give the orphan children a chance. I have often wondered why people who are hardly able to support children and who are not even Christians have so many of them and others of us have none. But I feel that the Lord knows why. I have dedicated our child to the Lord, and I pray that we may bring this treasure of ours up to be a fine Christian young person. I wanted to write to you very much. It makes one rejoice to know of others who have had the same experiences, which, though disappointing, were overruled to bring joy to our homes and to needy children. May the Lord bless you and your family.

was a human being who inherited biologically and from environment some characteristics which were not worth repeating. But he inherited and achieved others which were valuable, and as long as I can remember he fed the good ones and starved the others. It was never necessary for me to be disillusioned. I grew up admiring my father for the things which were truly admirable instead of blindly idolizing him for qualities he did not possess.

My schoolboy whose father has cheated him has suffered an irreparable loss. When he finally faces the truth, it will probably make him bitter and cynical. If he copies the many vices as well as the few virtues of his father, it is likely that he will continue the unholy practice and bring up a boy exactly as he was brought up. The sins of the father may be visited upon the third and fourth generations and even beyond.

It may be too late for this particular father to regain his self-respect; he has gone so far. But I know of hundreds of other parents who, to a casual eye, are perfect fathers, yet are actually the same kind of cheat only in lesser degree. This word about fathers is really for them. It is a word spoken by one who does not have a son, but who has known many sons of other men. It is a word just as true as the fact that you need it.

There is nothing, I think, quite like the light in a boy's eyes, and the lift in his voice, when he talks about his dad. You should treasure it above anything else. I hope that you deserve it, by the grace of God.—The Gospel Messenger.

THE REALLY POOR MAN

A man is poor—

If he is without friends.

If he has a guilty conscience.

If he has lost his grip upon himself.

If he is selfish, uncharitable, or cruel.

If his mind and soul have been neglected.

If he has traded his character away for money.

If his wife and family do not love and respect him.

If worldliness has caused him to lose fellowship with Christ.

If making money has crowded out the cultivation of his spiritual life.

If love of money has hardened him until the love of Christ and His Gospel does not stir him to do his best for missions.

If all his investments and possessions are laid up on earth and he has no treasure in heaven.—Watchman-Examiner.

WORRY

Prayer is an acknowledgment of faith; worry is a denial of faith. Prayer is putting my hand in God's trusting to His loving guidance; worry is withdrawing my hand, and denying His power to lead me. Prayer leads through the door of faith into the presence of God; worry leads through the door of anxiety into the darkness of loneliness and discouragement. If prayer rules the life, victory results.—The P. H. Advocate.

YOUNG MEN WANTED

Notes of an Address to Christian Young Men

BY W. B. D.

"Young Men Wanted—Separate from the World—Out and out for God—Devoted to Christ—Young Men, in whom the Holy Spirit of God not only dwells, but **rules**."

The foregoing paragraph in a letter addressed to us recently by a beloved brother in the Lord impressed us very much. We could not refrain from expressing the fervent wish that it might be true of us. As we mused, our thoughts reverted to Daniel. We wondered why his history is set before us in such detail in the Holy Scriptures. We remembered the words, "Whatsoever things were written aforetime, were written for our learning" (Rom. 15:4); and as, with this in view, we studied his life, we noticed three outstanding features that characterized him, and which, we are persuaded, are essential, if we are to respond to this call of God, and if we are, in any measure, to realize the vast possibilities of life. These are:—**purpose—prayer—progress**.

Purpose

When quite a youth Daniel was carried into captivity, and that because he belonged to the people of God. We presume he had feelings like any other young man, and would not be elated, as he contemplated prospects blighted and hopes blasted. Presently, however, if we may use a worldly expression, fortune seemed to smile upon him. The king wanted young men of ability to fill certain responsible positions. Daniel seemed to be a likely candidate. Position and power were within his reach, but here came the severe test. Aspirants had to eat the king's meat and drink the king's wine, and "Daniel **purposed in his heart** that he would not defile himself" (Dan. 1:8). The prince of the eunuchs reasoned. Said he in effect: "You will certainly miss your opportunity; still more serious, if I hearken to you I may lose my head. Furthermore, others 'of your sort' (Dan. 1:10) are submitting to this, and why should **you** appear so odd, or set yourself up as being so much better than your brethren?" But Daniel could not be moved from his purpose; God was with him, his request was granted, and chapter 1 tells the story of his victory. Observe! His being a man of purpose made him a separate man. Young men! if we are to answer to this call, if we are to be men of God, there must be on our part separation from the world in every shape and form.

The king's meat means one thing in your history, another thing in mine. It may be the cigarette or the pipe, the newspaper, or the novel. Things that could not exactly be called sinful, but which gratify the flesh and do not glorify God. Shall **we** then purpose in **our** hearts that we will not defile ourselves with the king's meat? The measure of our separation will be the measure of our power. The necessary result of the Holy Spirit's **ruling** in us will be, that by engaging our heart with the Lord Jesus Christ where He is now at the right hand of God, he will detach

us from this world, where Christ is not, and thus make us a living, active, powerful testimony for Christ in this world.

Prayer

We notice next that Daniel was a man of prayer. He was by no means a man of leisure. Ease was a word that did not seem to find a place in his vocabulary. Immersed in the business of the State, alive to his duty as a responsible servant, and conscientious in the discharge of all that fell to his lot, he, nevertheless, found opportunity three times a day to pray (Dan. 6:10). We feel that just here we touch a tender point, yet one of vital importance. If we are to have power with God and with men we must **make time to pray**. It may necessitate our wrenching ourselves from Blanket Square half an hour earlier in the morning and returning thither half an hour later at night. It may claim from us the spare minutes at lunch time that we, at present, devote to recreative reading. Be that as it may, we must **pray!** and **pray!!** and **PRAY!!!** if we are to be men of God in this godless world. How many of us in our unconverted days did not mind rising early for a day's so-called pleasure, or remaining till the small hours at the dance, the billiards, etc., denying ourselves many of the comforts of this life that we might minister to the flesh? Is our precious Lord not worthy, is not our desire to be here wholly for Him sufficiently strong to cause us to find time to spend in His presence, that we may be equipped by Himself and get from Him that needed grace and strength to be efficient witnesses for Him during His absence? Behind Daniel's practice was determination, behind his determination was devotedness, and behind his devotedness was God Himself. So thoroughly did the claims of God press upon that young man's soul that he determined to be and to do for God at all costs, and on bended knee, in His presence, he got all that he required for his brilliant testimony.

Progress

Lastly, Daniel was a man of progress. He made progress, first, in the things of God, and secondly, in the things of this life. Let us consider the last, and least important, first. A brother in the Lord asked, "Why is it that some young men do not work so well after they profess to be saved as before?" We ventured to reply, "Because they are not properly saved." There is a pious idea abroad that if a young man gets on in his profession or business, he is worldly-minded, self-seeking, etc. Now we say unhesitatingly that he who sets himself to succeed and make his mark in this world, making all else subservient to that, may realize his desire; but the nearer he gets to the goal of his ambition the further he will be from God, the less like our adorable Lord, and the more unfit for being used by the Holy Spirit.

On the other hand, he who seeks to be here for God will manifest it in the everyday commonplace details of life, in a way that will bring glory to God, and that God will, in His own time, duly honor. Daniel commenced at the foot of the ladder, and before long time had elapsed he stood on the top rung. "A dangerous position," someone may remark. Yes, if we leave God out. As it was, Daniel was equally unaffected when the world showered upon him her honors, and when hell turned upon him its artillery.

He was as calm in the den of lions as in his official sanctum. He fully met all the requirements of his loyal master, and he did it in such a way that his enemies could not find the tiniest blot on which they might fasten in order to dislodge him. All this was the result of his being a man of purpose, a man of prayer, a man of power, a man of God.

Finally, he made progress in the things of God. God disclosed to him His secrets. "The secret of the Lord is with them that fear Him" (Psa. 25:14). He was as ready to confide in the youthful Daniel as in the veteran Abraham. Daniel did not require to read the newspaper to be informed as to what was going on, or to learn what was about to happen. He was in immediate, intimate touch with Him "who worketh all things after the counsel of His own will" (Eph. 1:11). Then he received the splendid announcement direct from the court of heaven that he was a "Man greatly beloved." He learned that he was "greatly beloved" by God, and that heaven was cognizant of the fact. Thus, if we may speak metaphorically, he had pinned upon his breast by the hand of God the "V.C." of His approval. We confess the height of our ambition is not to be conspicuous in this world, not to be able to sway multitudes by impassioned oratory, not to be great amongst the people of God; but it is to receive this magnificent degree of M.G.B. to know that we are approved and **beloved** by God. Let us remark in closing, we have a glorious Person for whom to live, our blessed Lord Jesus Christ. In devotedness to God and love to us He "gave Himself," and shall we hold anything back from Him?

We have also the power to be here for Christ; that is the power of the Holy Ghost; but we shall only realize that power as He "not only dwells, but rules in us."—Scattered Seed.

AN UNPROFITABLE ENGINE

A man who was visiting a railroad yard saw a big engine sidetracked.

"That engine looks as if it would go," he said. "Why have you switched it off here to rest?"

"Oh, it can run itself all right, I guess," said the workman, "but there's something wrong with it, and it can't pull anything. Engines are not run for the fun of running them. They've got to draw a train of cars."

The Christian who just keeps himself going isn't much of a Christian. It's the business of a Christian to draw others after him. And it is not really himself who is the attraction at all, but it is the spirit of Christ within him that furnishes the "pull."—Sel.

EDUCATIONAL

OLDEST MENNONITE HYMNBOOK

BY EDWARD YODER

The "Ausbund" is a rich historical treasure. We Mennonites of today should learn to know it better and to appreciate it more.

The year 1942 marked the passing of exactly two centuries since the first Mennonite hymnbook was printed in America. It was in 1742 that the German hymnbook known as the *Ausbund*, familiarly spoken of as 's dicke *Leiderbuch*, was first printed at Germantown. The printing was done by the famous Dunker typographer named Christopher Saur. This hymnbook was among the earliest Mennonite books to be printed in the New World.

But the *Ausbund* was by no means a new book in 1742. It had been in use for almost two centuries before that time. Copies of it were brought from Europe by the earliest Mennonite settlers who came to Pennsylvania in the eighteenth century. It was printed as early as 1564 in southern Germany or Switzerland. At first it contained fifty-one hymns. These were composed by some Swiss Brethren imprisoned at Passau in Bavaria about 1535. To this collection of hymns were added in time about ninety more. The hymnbook was printed perhaps twelve different times in Europe before and after the first printing in America.

The *Ausbund* by the time it was brought to America contained 140 hymns of varying length printed on a few more than 800 pages. In America the main body of these hymns was faithfully reproduced page for page by all the printers that issued the *Ausbund*. The quaint old Swiss spellings, and perhaps some that were former printers' errors were exactly reproduced time after time. It would have been regarded as a sacrilege to alter even a word of this precious hymnbook.

Although the text of these precious hymns was thus kept intact by the American printers, they nevertheless found it possible to add to a book that was already very thick another hundred or more pages of appendices. These included a confession of faith, some martyr history from the years 1635 to 1645 in Switzerland, and five or six more "beautiful spiritual hymns." The *Ausbund* has been printed in America about sixteen times since 1742, the last time by the *Verlag von den Amischen Gemeinden in Lancaster County, Pa.*, in 1935.

The average worshipper in an American Mennonite congregation today would be indeed puzzled, if a copy of the *Ausbund* printed in Germantown two hundred years ago were placed in his hands and he were asked to sing from it. The language would be foreign to him, no doubt. Compared with the books from which he is accustomed to sing he would scarcely recognize the book as a hymnal at all. No musical scores nor notes meet his eye as he scans the pages. He beholds nothing but a dreary succession of what look like monotonous poems

ranging in length all the way from perhaps 4 stanzas to 72, hundreds of pages of them.

And if he were to read the poems, they still would seem little like hymns to him, when compared with what he is used to finding in a modern hymnbook. There are no refrains to these hymns. In general they are not subjective or emotional in theme or subject matter. The worshipers who for centuries sang the hymns of the *Ausbund* did not dwell much on their own feelings, singing about how happy they felt inside or how sweetly they were resting. Their souls looked outward rather than inward. They in their worship faced toward Christ, toward His example and His sacrifice. They were always conscious in a real way of the hostile world that faced them and of the Evil One. Their mood was one of stern conflict in the trial of their faith.

Some hymns of the *Ausbund* are narrative in character, relating stories from the Scriptures or stories about the endurance of martyrs who died for their faith in Christ. Some hymns contain doctrinal teaching; others consist largely of praise and adoration addressed to Christ and to God. Prayer and supplication mark many of the hymns, especially prayer for grace to hold out against persecution and to

confess Christ faithfully regardless of the cost. Many contain the admonitions of martyrs to their fellow Christians, that they should follow Christ and faithfully bear the cross.

None of the hymns of the *Ausbund* have been translated for use in English Mennonite hymnals. Some of them in shortened form have appeared in later Mennonite hymnbooks. The Old Order Amish and other conservative Mennonite groups in places still sing occasionally from the *Ausbund* and from German hymnbooks that have some hymns taken from it. The *Ausbund* hymn No. 131, which begins, *O Gott Vater, wir loben dich*, is regularly used today as the second hymn in the regular Amish worship service.

The melodies in which these rugged Anabaptist hymns were sung were evidently never written down. They were handed down by memory from one generation to another. Those who know these tunes affirm that it takes a man half a lifetime to learn to sing them with confidence. Fortunately only one-part music had to be thus learned and carried by memory through the centuries. There is no harmony to be learned; the melody alone is sung in unison by all the worshipers.

These melodies are what today would be called very slow and long-drawn-out tunes, often with numerous variations in the course of a single syllable of the line. Yet musical experts who study these age-old melodies agree that they have a genuine musical merit, going back, it is thought, to some phase of mediæval church music. Joseph W. Yoder of Huntingdon, Pa., after long study of these melodies, is of the opinion that they are derived from the Gregorian chant extensively used during the Middle Ages in the Catholic Church, as also in other churches of the Reformation period. The music impresses one as stately, dignified, and noted for its fervent devotional spirit. Whether the light, airy, rapid, swinging Gospel-song melodies, which many Mennonites today are in the habit of singing, represent an improvement over these old melodies, or whether they mark a degeneration in the quality of Mennonite piety and worship, is a question each person will doubtless answer according to his own taste in religious music.

In recent years under the auspices of the Mennonite Historical Society of Goshen College phonographic recordings have been made of some of the *Ausbund* hymns as sung by Amish song leaders in Elkhart County, Indiana, and Washington County, Iowa. Joseph W. Yoder has reduced to musical scores numbers of the old melodies as they were sung for him by Amish song leaders in Mifflin and Lancaster counties, Pa. He has recently published about 35 of these melodies and hymns in a book entitled, *Amische Lieder*. It is fine that this old music can be preserved. Perhaps it will be possible to revive interest in this old music among present-day Mennonite musical organizations.

The hymns of the *Ausbund* form a stately, massive, and impressive body of Mennonite devotional literature. The melodies to which these were sung correspond well in manner and spirit to the hymns themselves. Finally, the outward form of the book in which these hymns were printed also accents the same massive, solid, and dignified spiritual significance as do the hymns and the melodies.

The 1742 *Ausbund*, for example, measures about 4x6¼ inches and is 2½ inches thick. It is

**Etliche schöne
Christliche Gesenz/ wie sie
in der Gefengniß zu Passaw im
Schloß von den Schweizer Brüdern
durch Gottes gnad gericht und gesun-
gen worden.**

Psalm. 139.

**Die Brolgen haben mir striet gelegt/ das garm haben
Se mir mit seilen auffgespannen / vnd da ich gehen solt
haben sie mir fallen zugerüset/ Darumb sprich ich zum
HERRN: Du bist mein Gott/ u.**

M. D. LXIIII

Exact Facsimile of the Title Page of the Original
European edition of the *Ausbund*

bound in fine leather over heavy board covers. The four corners of each cover are protected on the outside by small triangular brass pieces clamped over the edges and nailed to the boards. In the middle of the covers a diamond-shaped brass plate serves as a neat ornament. All these brass plates have each a small projecting knob which got most of the bumps of the years and bore the brunt of the wear from long usage, thereby protecting the leather covering. Two leather clasps held together the front edges of the covers.

It was a sturdy volume. Some copies of it after these two centuries still make a better appearance than do some modern hymnals one may see in the book racks of a Mennonite church after a few years of use. The volumes were beautiful products of the craftsman's skill, justly prized and valued by many happy owners.

There is, for instance, the copy which once belonged to Barbara Sigrist of Conestoga, shown in the accompanying photograph. This lady took pains to decorate and inscribe her *Ausbund* on the inside of both its front and back covers. She created clever border designs in carmen and black inks, and in beautiful and ornamental Pennsylvania German fraktur writing expressed her appreciation of the lovely hymnbook that was hers. "Dieses Schöne gesang buch Gehöret Mir Barbara Sigristin zu," she wrote in 1749. Her prized hymnbook has found its way into the library of the Mennonite Publishing House, Scottdale, Pa., where, although no longer perfect in form, it receives such shelter and care as the good lady would be happy to see her lovely hymnbook have.

Scottdale, Pa.

TRAINING FOR THE TEACHING TASK

BY J. J. HOSTETLER

This article is furnished under the auspices of the Mennonite Commission for Christian Education and Young People's Work, of which Bro. Hostetler is Sunday School Secretary.

Jesus had twelve "unlearned and ignorant" men in His three-year course of teacher training for the task of teaching in the early church. After they were through He graduated them with the baptism of the Holy Ghost and commissioned them to go and teach all nations. His training program included every phase of human experience, not just merely learning subject matter and methods.

Thus in coming to the topic, "Training for the Teaching Task," we come to a great field that covers a wide area, and includes every member of the Christian Church. Too many of us shrink from the thought of a training and teaching program. The sooner we realize that this is not only a professional topic, but also an open door for every Christian, the better our Christian work will prosper and the happier we all will be.

Teaching is a God-authorized program for the Church, well defined in the Gospels and The Acts of the Apostles. Our topic infers that we ought to make some preparation for this divine program. We ought to get ourselves ready for service as a teacher wherever the opportunity may present itself. Should you already be in the teaching work, it means to pursue that process which will make you a better and more effective teacher.

In Jesus' Great Commission He said, "Teaching them to observe all things." We usually emphasize the "all things" of the Gospel. But I believe it also means teaching them until they do observe all things, which makes teaching and its program a lifelong, yes earthlong, work, requiring the best teachers we can possibly become. But remember, if you or I do not teach in our little place, whatever that may be, someone may go untaught and God will hold us responsible.

As we think of the teaching task, or program, we would briefly include such agencies as the Sunday school, summer Bible school, week day Bible school, young people's Bible meeting, special midweek classes, etc. The teaching task is supported by the Scriptural

injunction of Jesus, and the training is exemplified by Him and directed by the words of the Apostle Paul to Timothy. Thus this topic is entirely within scriptural bounds and deserves our careful consideration.

Training Is More Than Learning

Sometimes young people, and older ones too, who took a teacher training course and received a certificate, therefore thought they were ready to be assigned a class to teach. But, sad to say, they were not teachers and made some miserable failures. Yes, they had learned their subject and could pass the examination, but training is more than learning. Reading books and articles and learning in school or special class work are very good means of training, but they represent only part of training, and that is why many folks fail in teaching.

One might stand around and observe other successful teachers as they go about their work and learn much from them to broaden your own knowledge of teaching, but that does not insure your success in the teaching field. Training is more than learning in the field of observation. Again you may mingle with the teachers who are accomplishing things in their work as teachers; you may attend their teachers' meetings and listen to them tell of their experiences and discuss their problems and thereby learn much and receive abundant inspiration for teaching, but that will not insure your success as a teacher. Training is more than learning to be inspired.

Many folks have training certificates, wide knowledge of the task, ability to talk and tell stories, even have a vision of the work and a zeal for it, yet are not good teachers, because training is more than learning for the teaching task.

Teaching Is Sharing One's Life with Another

In teaching others you cannot teach anything except what you already know or have learned for yourself. You might repeat things and others might memorize your unknown

words and thoughts, but that is not teaching. Teaching in the real sense of the word is sharing some knowledge that came into your life, and the accompanying experience, with another person in such a way that he will also have a knowledge and experience.

May we illustrate the thought: Suppose you want to teach faith to some one. You can tell them in abstract words what the Bible says about faith, but unless you can share the experience you had with faith, and the inspiration you received from faith by what it accomplished for you, you have not taught. So in teaching we first share our knowledge with some other person, then our experience on that subject, and then the inspiration we have received from it, and then we will keep on sharing these things until the other person goes and attempts the same thing—now we have taught. Teaching in the real sense is not accomplished until the learner is acting and doing the things we have been trying to teach.

Now that we have some idea what teaching is we come to the main part of the topic on training for the task.

The Type of Training That Is Required

In order for one to be fitted to share knowledge and experiences with others, the first requirement is the ability to work with others.

No one will ever get very far with an independent attitude. No one will be able to receive nor be interested in receiving anything from you if you go about with such an air, which may be expressed in not being friendly, in being a know-it-all, or by having a better-than-thou attitude. You must be ready to open your life to others, and let them open their lives to you. Thus you will have to give in at times and put your ways and ideas in the background by being fair to the plans and ways of others.

You will also be required to work with your supervisors, superintendents, pastor, and fellow teachers. If you cannot work with them, neither can you share what you have with pupils. Teaching requires a ready ability to work with others.

The second requirement is an understanding of different teaching methods. Every class and every pupil may require a different teaching method because of the variable make-up of personalities and the multiplicity of interests. Thus to know one method is not enough. Every good teacher will know many methods and use them all, according to the numerous pupils and interests he may have. Too many teachers are in one-track methods, regardless of age of pupils, interests, or education. Consequently they do not get very far in their work.

Among some of the methods could be mentioned the lecture method, the subject discussion method, the question and answer method, the project method, and the story method. These all have their place, but it depends on the pupils and the teachers, as well as the subject, as to which one should be used. Every prospective teacher should make use of good books on methods, or attend a training class on methods so as to be able to adjust himself to the right method at the right time.

The third requirement is that of complete consecration. Much has been taught and many sermons have been preached on consecration. We want to give just a few practical helps on the matter of consecration as it applies to the teaching program. It requires consecration on the part of the teacher to give some time every week to visit pupils in her class and learn all about them in their home and school or business life. But if you want to share your knowledge and experiences with them you will have to do that to find out their needs and to win their cooperation to this sharing process. It also requires consecration for a teacher to forego private and personal time and opportunities to study and plan out the lessons that are to be taught each week. It may mean less time and ease for self, but it is the only successful way for effective teaching.

Then it requires consecration to spend some of your personal money for more and better personal equipment in your teaching materials. It costs to attend teacher training classes and teachers' meetings, and to purchase books and helpful literature for the development of a better teacher, but it is the only way to keep up with the needs of the pupils. Recently a public-school teacher gave this testimony: I spend hundreds of dollars attending summer school and special courses to better fit myself for effective teaching in the light of new ideas, and then each winter some other teachers come into my room and see the things I have and try to copy and take them into their own work. Naturally they cannot carry it out as effectively as this perennially trained teacher, but to get this training costs personal money and requires consecration.

And then it requires consecration to forego some personal pleasures and enjoyments in order to have more time and energy to spend on the work that is before you as a teacher. But it is the only way and it has its rewards in the happiness of the pupils who are being taught by such a consecrated teacher.

How Do I Train Myself?

Just a few thoughts will point out to you the answer. Naturally the first comes by reading. Read the Bible regularly and daily for food and information. Then read other good books and magazines that pertain to the subject that are on the approved list of our church. Second, attend any and every Bible or teacher training school you can, within the confines of our church, such as six weeks' terms, Bible courses in our church colleges, and special courses from the Christian workers' training group as offered by the local churches. Third, be devoted to the general program of your own church. Take an active part in every phase of it that you can and support it with your presence, prayers, and gifts. If any part fails take the blame yourself for not helping to shoulder the burden as you should have, make your church and its program the main part of your life work, because it is of the Lord. Fourth, fellowship with God and His people regularly and keep in touch with them all as much as possible. The word "fellowship" is a very prominent word in the New Testament, and has much

to do with our preparation for duty. Then, last of all, seek experience in every opportunity for Christian work you can. Every experience will help you in broadening your training and understanding of the task.

Some Practical Exhortations

In closing may we suggest that we need more Christian workers' training classes in our church to help young people train for the teaching task. Every congregation ought to have some class each year, and the larger ones ought to conduct several. All pastors, ministers, and Christian leaders ought to recognize the value and need of trained teachers. Let us compare our Christian teaching staff with that of the public-school systems. It is a shame how little we prepare and value trained workers. Sometimes I marvel how much the Lord has been able to accomplish in our church with the untrained and indifferent staff of workers He has to work through.

Yes, the Lord can use the ignorant and unlearned, and will continue to use them, but that never gives us excuses to become slothful in training and application. May we also look at the Apostle Paul, and Timothy, and others, who as trained men accomplished a great deal.

Our district Sunday school and Christian workers' conferences ought very definitely to become interested in training workers for their teaching agencies, in the interest of more effective work for the Master. Our general church motto ought to be, "A continuous training program for more and better teachers."

However, as individual Christians, let us be encouraged. We can train and prepare ourselves with the means already at hand. God through Christ and the Great Commission challenges each one of us to do our best for Him.

Canton, Ohio.

SCIENTIFIC FACTS ABOUT ALCOHOL

WALTER N. ROBERTS

Modern science teaches us three indisputable facts about alcohol, namely, it is a narcotic or drug and not a food; it is a poison; and it is habit-forming in its effects. On the other hand, present-day liquor interests are trying to create the impression that it is a food with essential vitamins; it is soothing and life-giving; and therefore, should be drunk daily or habitually. In a recent number of a popular magazine there appeared an advertisement for beer, which, in part, ran as follows:

"... the beer with Sunshine Vitamin-D. ... It gives you the cooling tang that soothes heat-frayed nerves and awakens jaded spirits. ... Beer is good for you—but ———, the beer with Sunshine Vitamin-D, is **extra** good for you. Drink it daily—for health with enjoyment."

What are the facts of the case? What does science have to say? What does practical, intelligent human experience teach us? Let us see.

Alcohol is a drug and not a food. Whether it is taken in small or in large quantities it has its evil effects in direct proportion to the amount consumed. A drug is "any agent that temporarily depresses, suppresses, or lessens the activity of living matter." Alcohol has a numbing effect upon the nervous system retarding the functions of seeing, feeling, moving, thinking and self-control.

This fact is demonstrated in the effects of moderate drinking upon the automobile driver. It normally takes the average driver about one fifth of a second to "put on the brakes." It has been discovered that the drinking of one glass of beer will so retard the mental powers of a driver that he will take two fifths of a second to make the same operation. Thus if a car is moving at the rate of sixty miles an hour, the normal driver would travel fifteen feet before the brakes are applied, but the drinking driver would travel thirty feet before applying the brakes. That is the reason that **drinking** drivers are such a menace to highway traffic. Alcohol is

a drug. It retards reactions. Hence its danger to public safety. It is estimated that alcohol figures in more than sixty per cent of auto accidents.

Recently, there was an automobile accident in a city of the middle west. A young man, a theological seminary student, was driving across a down-town street, in obedience to the green light. Just as he arrived at the center of the cross section of streets a car crashed into the side of his car. Police hurried to the point of accident only to hear this response from the drinking driver who had plunged into the side of the car owned by the student: "I never noticed that the light was red." This driver was not drunk. He had been drinking, and his mental powers were retarded enough that he did not distinguish red from green. That is why **drinking** drivers are even more dangerous on the highways than **drunken** drivers. The latter, being drunk, is likely to give the wheel to another driver and will not attempt to drive, while the former will attempt anything. Alcohol is public enemy number one to public safety on the American highway.

The worst effects of this drug, however, are on the highest functions of the mind. Whether it is taken in small amounts as in beer or in large amounts as in hard liquor, it acts at once. It enters the blood by way of the digestive organs by a process of osmosis, and in less than fifteen minutes after it has been drunk it is acting upon the nerves with its numbing effects. Just as frost affects the tiny tender leaves before it affects the older and tougher leaves and twigs, so alcohol affects the most sensitive, delicate, and the highest part of man, the last which God created, his judgment, reason, will, conscience, ambition, enthusiasm, love, self-control. We have no exact scientific instruments to measure the deadly effects of alcohol on the total personality. All that we can say is that the will is weakened, the conscience is seared, the drinker is less a man as God created him. His higher powers have been drug-

ged, made insensitive, by alcohol. If this was the only verdict that science has against alcohol it would be far more than enough to convict it. But there is more.

Alcohol is a poison. It attacks the protoplasm in the body cells and the life germs themselves. There are three kinds of poison that affect germ cells—lead, syphilis and alcohol. Science has clearly demonstrated the fact that alcohol affects the reproductive cells and seriously injures the development of life. A study made by Dr. W. C. Sullivan, an English physician (Cf. Palmer—"What Alcohol Is and What It Does," p. 16) shows

"that of the 600 children born to 120 drinking mothers 55.8 per cent, or more than half, died before they were two years old. The study of the children of 28 relatives of these drinking mothers, who were sober and had sober husbands, showed that less than one quarter (23 per cent) of the children died."

Scientific tests have been made with animals. A noted experiment with two cocker spaniel dog families was carried out by Professor C. F. Hodge at Clark University, Worcester, Massachusetts. The following is the account (Cf. op. cit. p. 16) of the experiment:

"The four puppies were treated exactly alike except that 'Bum' and 'Topsy' were given small amounts of alcohol with their food, while 'Nig' and 'Topsy' were abstainers. The dogs developed alike physically; but when performance tests were made, it was found that Nig and Topsy retrieved 922 balls, which was nearly twice the number retrieved by Bum and Topsy (478 balls). The alcoholized dogs would start, then lie down and let Nig and Topsy get the balls. At sudden sharp noises, Bum and Topsy would run and hide, showing fear, while Nig and Topsy exhibited curiosity. A great difference was shown in the number of normal puppies: Bum and Topsy had 23 puppies of which only 4 (17.4 per cent) lived; Nig and Topsy had 45 puppies, of which 41 (91.1 per cent) lived."

The Bible speaks about the sins of the fathers being visited upon the children to the third and fourth generations. Billy Sunday asked, "Why not the fifth generation?" He then replied, "There is no fifth generation." Alcohol furnishes an illustration of one of the "sins of the fathers."

A certain scientist found in an experiment with guinea pigs that alcohol reduced the number of offspring from 506 in the first generation to 59 in the fourth (op. cit.) The inevitable conclusion is: the use of alcohol as a beverage, whether in small or large quantities, eventually means racial suicide. Even this verdict of science is not all it has to say against alcohol.

Alcohol is habit-forming in its effects. The Japanese have a saying: "First the man takes a drink, then the drink takes a drink, then the drink takes the man." Very few if any drunkards ever started out with the avowed intention of becoming drunkards. A man may be a light drinker and remain a moderate drinker all his life. But if he ever becomes a drunkard he starts by first becoming a moderate drinker. Alcohol creates a thirst. Water or milk will not satisfy that thirst. Only alcohol will satisfy it. Thus the vicious circle begins. The first drink causes the drinker to lose his self-respect. The

second drink comes easier. The habit begins. The will is weakened by alcohol, while at the same time the thirst for it has been strengthened. Thus the habit-forming drug works its havoc.

These three scientific facts should alone be sufficient to lead any thoughtful, intelligent, high-minded person to the only sure foundation of total abstinence:

Alcohol is a drug, not a food.

Alcohol is a poison.

Alcohol is habit-forming in its effects.

—The Watchword.

MORE THAN BELIEF

A sailor's belief in the life buoy will not save him. He must cast himself upon it in the horrors of shipwreck, and he will then find it holding him up beyond any power of his own. When Christ is called "the Saviour," that may mean a certain amount of belief; but when the soul cries out, "My Saviour," it truly lays hold by faith on Christ.—The Evangelical Messenger.

THE SONG OF THE CIGARETTE

By Edith B. Kennel

I am a little cigarette,
So nice and white outside;
To see me you would never guess
What dangers lurk inside.

In glowing words of varied size
You'll see me every day,
For I am widely advertised;
And men have much to say

Of how "refreshing is the pause,"
As cigarettes they puff.
When "once you've tasted them," they say,
"You'll never have enough."

Because "they're mild" and "satisfy,"
Some women smoke me too.
They say, "It's smart," and "up to date;"
The movie fans all do.

They little know I'll fade their cheek
And dull the sparkling eye,
Will seize them with my poisonous fangs
And cause them young to die.

I'll parch their throat, inviting them
To take a drink of beer:
And lead them on to greater sins
They'll rue for many a year.

I'll sap mentality and life,
Pile debts around the door;
They'll wish that they could give me up
A thousand times or more.

But I have got them 'round the neck
With strong, unyielding grip;
And only God can loose my hold
When they would from me slip.

Old pals of mine who try to quit
Oft' quite despondent grow;
They take their life, and pierce the soul
With everlasting woe.

Now, boys and girls, take my advice!
Don't touch me! Or you'll find
I'll count you as my customer
And march you right in line,

With all my smoking, spitting crew,
Who, robbed of health and days,
Lament the fact that they are bound
To be my filthy slaves.

Gap, Pa.

OPTIMISM AND EXPANSION IN PALESTINE

Leaders in the establishment of a Jewish national home in Palestine are pressing forward aggressively. They have high hopes of Palestine's being open to receive in large numbers Jews from Nazi-devastated countries of Europe at the close of the war, and they are preparing for them now. Many projects have already been carried out, and extensive new ones are being considered, to change a backward and unproductive land into a country of modern cities, fruitful farm lands, growing industries, and busy seaports.

The builders of a Jewish homeland discovered that the Dead Sea was a veritable mine of wealth. This sea, into which the Jordan River flows and which has no outlet, has immense deposits of mineral salts, principally magnesium, sodium, and calcium. These valuable chemicals have become the basis for profitable industries in Palestine; they have furnished ingredients for fertilizers which have converted a barren wilderness into productive fields.

Dead Sea minerals are also playing an important part to bring victory to the United Nations. Among them is an ingredient of the high octane gas used in aviation. Russia recently received as a gift a shipment of a ton of sodium bromide, half a ton of ammonium bromide, and half a ton of potassium bromide.

For the further development of Palestine's industrial life American scientists submitted a plan for the cutting of a channel to connect the Dead Sea with the Mediterranean. In this way a waterfall would be created sufficiently high to produce at an inexpensive rate sufficient electricity for the Middle East.

Palestine's leaders intend to construct greater harbor facilities at Haifa and Tel Aviv. Tel Aviv (an all-Jewish city) has adopted a \$20,000,000 program in anticipation of expansion at the close of the war; this program will be spread over a period of five years, and will include canalization, water supply, drainage, housing, and other improvements. For the year 1943-44 Tel Aviv's budget involves an expenditure of £960,000, of which £200,000 will be spent for health, £160,000 for education, and £100,000 for social welfare.

Shall the Jews, in their determination and zeal to establish a national home second to none, surpass the children of God in their determination and zeal to give to the Jews the Gospel of Jesus Christ, without which all the planning and labor of the Jews will provide them with nothing but which is temporal? The great responsibility of the church of Christ today is earnest, unceasing prayer that out of the present holocaust, involving practically every nation, God will bring about a peace and give to every land—including Palestine—a government which will insure perfect freedom for the proclamation of the Gospel.—Selected.

The church which does things with its young people will always be more successful—and more Christly—than the church which only does things for its young people.—Sel.

BIBLE STUDY

CHRISTIAN DOCTRINE

XLVI. Man and Sin—Continued

BY THE BIBLE STUDY EDITOR

Sin, a Common Nature and Experience of Man

Man has always possessed a conscience concerning spiritual things, and experienced spiritual fellowships outside of his physical being. It may be that some have not recognized those experiences as being spiritual. It is a common practice to associate anything of a spiritual nature with mental appreciation. The mind is related to things physical and spiritual, and hence, things that are spiritual are included in the mental realm of man's being. The physical elements of man's being are very closely associated with the physical realm in which he moves, and the mind is constantly associated with the considerations of those elements.

Since there are spiritual realms and relationships in which we move, it is essential that we recognize them and understand their nature, and our relationships with them. The only true source of knowledge concerning the spiritual world and our relation to it comes to us from the Word of God. Men have searched for the facts of the spirit life, and have failed to find definite proofs of it outside of the Bible. There have been philosophies concerning it, and these have been vague and indefinite. They have varied from the trivial to the profound; from the idea of the continuation of this life and this world to the fantastic conceptions of dreamers and idolaters. There is no uniform conception among all of these, and no satisfactory revelation in any but that which was revealed by One who came from heaven, Jesus Christ.

The world of the life to come consists of two kinds of existence. The one is associated with Christ and God; the other with Satan and the world of torments. As man is associated with the spiritual powers of the life to come while in this world, so will be the association in the life to come. In this world, we are truly the children of God with the hope of life in heaven, or we are truly the spiritual children of the devil, having a destiny with the fallen angels and Satan in hell.

Sin by One Man

The reason from the common experience of all men lies in the fact of a common origin. Of one blood God has made all mankind, in every part of the world. And in every part of the world the depravity of man has been recognized. No righteous nation has ever been discovered. In these last days it has been clearly revealed that the highest claims of culture are often associated with the basest of moral principles, and the claim of the best

blood in humankind has revealed but the same depravity that is found in every human body. The apostle Paul, by divine revelation, has declared, "For all have sinned, and come short of the glory of God" (Rom. 3:23). In the same chapter he quotes from the Old Testament, "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:10-12; Ps. 14:1-4). Some have maintained that this passage does not refer to all men, but the writer states that he has proved both Jews and Gentiles that they are all under sin. See verse 9.

But the conclusion of the Apostle concerning the nature of man lies in his discussion of the subject of a common justification, as seen in Romans 5:12-14: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." The source of the sin is in one man, and as he was, so are all of those who spring from him. Sin entered into the world by the one man, Adam, and sin has continued in the world from that time until now, and has been the nature and the experience of every son of Adam.

The cause of sin is in the nature to sin. We quoted Paul concerning sin in Rom. 5:14, that it was not necessary to sin after the similitude of Adam's transgression in order to commit sin. But it was necessary that the same impulse should actuate the man in order that he might sin as did Adam. The cause of Adam's transgression was the desire to know the nature of the fruit which God had forbidden him. Of course the tempter had instigated the inquiry, but left the man and woman to follow out their own desires and thus they disobeyed the Lord, their God. Temptation, then, lies in the nature of the flesh which we have inherited from Adam, and from the desires which remain in that flesh. There are too many who wish to lay the blame of temptation on the Devil in order to try to escape the consciousness of the evil desires of their flesh. In very few of the experiences of evil men in the history of the Bible is Satan mentioned as being the source of the evils which men did. Of all the sins which followed after the fall of Adam

and Eve, nothing more is said of the tempter and his influences to cause man to disobey God, even up to the time of the Flood. God saw the evil which men did, and for their sins the world was destroyed, and only Noah and his house were saved. The sin which came into the world by one man, Adam, continued in the seed of Adam to the days of Noah, and through Noah has continued unto this day.

It is the nature to sin which results in sinning. The fruits of the flesh are sins of the flesh. Paul calls the sins which men do, "the works of the flesh." It is these works of the flesh which are subject to the judgment of the law of God. There are none who may escape the judgment of this law of God. Wherever death occurs there may be found the sin which has invoked the judgment of death. There never was a death where there was no sin, except in the case of Jesus Christ, who took our sins upon Himself. As long as men continue to die we shall find that sin is present in the flesh of men. When the final day of judgment shall have passed, there will be in hell the evidence that men have continued to follow after the lusts of the flesh and have resisted the will of God in their hearts and minds. They shall have sinned in the flesh and in the spirit, and are judged as those who have been the children of the devil.

Having received in the flesh the common heritage of sin, it becomes impossible for any to say that they "have not sinned" (I Jno. 1:10). John includes himself with those to whom he writes. Believers in Christ who have had the pardon of their sins, and have been cleansed through the blood of Christ may not say that they have not sinned. To make such a claim would make God a liar, and the Word is not in such who make that claim. And, again, if any should make the claim that they "have no sin," according to the same authority (v. 8), they are self-deceived, and the truth is not in them. Either sin is in such a person with the truth by the acknowledgment of the presence of sin, or the truth is not in him while he denies the presence of sin. A man who denies the presence of sin in himself does not stand in agreement with the truth and the Word of God. But, in this consideration of the nature of the body, one must be careful to distinguish between the nature of the flesh and the will of one who has been justified by faith, and in whose heart the Holy Spirit dwells to guide into all truth and righteousness.

While John insists on the truth regarding sin in the flesh and the fact of all having sinned, he also insists that the believer shall cease from committing sins (I Jno. 2) and insists that every believer shall claim the forgiveness of all sin through the blood of Jesus Christ. All sin, the inherited nature and the committed sins, are included under the atone-

ment. If the inherited nature is not included under the atonement there is no hope for any man. And if there is no forgiveness for the sins we have committed, there is no hope for us. If there is no prospect of forgiveness for the sins that may occur in one's life, there is no hope of salvation. The atonement that has been made for us through the blood of Christ is effective for the past, the present, and the future needs of man. But there is no need on our part to try to claim for ourselves conditions of life which seem to militate against the conditions of righteousness which will result from the full blessings of the atonement. There will be a time when all sin shall be removed from our conscience and from our presence.

The regenerated heart that accepts Christ's atonement for the forgiveness of sins that were committed is revealed in the manner of the walk of the believer. "If we **walk in the light as he is in the light**, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:7). This includes the fact of sin (v. 8) and the fact of sins which we must confess (I Jno. 1:9). The Apostle writes to the believer (you), I Jno. 2:1,2, giving instruction that he should not sin, or, should not continue sinning. In human experience sinning is possible, but the continuing in it is not in accord with the profession of a Christian faith, as one abides in Christ and keeps the commandments of God. I Jno. 2:4,6. But, why are there continual warnings to the Christian to guard against the committing of sins, to refrain from walking after the flesh and yielding to the temptations, and not falling under the stress of persecutions that would drive one away from the profession of his faith?

There remains but one explanation, and that is, that sin remains as a nature of the flesh, and persists in its evil tendencies as long as the individual remains in the flesh. Not until the flesh has paid the penalty for the sin received from the life of Adam, will sin cease its power in the flesh. "The body is dead because of sin" (Rom. 8:10). "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (I Cor. 15:25, 26). "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15:54). As long, then, as there is a fear of death, and the possibility of death, and an awaiting for incorruption and immortality, there must be present in the flesh the cause of death, sin.

There are sins for which men are responsible, and such that may be avoided by the acceptance of Christ in the heart by faith. It is possible that the Christian does not fulfill the lusts of the flesh when he walks in the Spirit. It is possible to fulfill all right-

eousness by walking after the Spirit and not after the flesh. The believer is responsible to God to live in the righteousness of faith and by good works to glorify the Father in heaven. This is the righteousness of the heart, the mind and the will. And because the righteousness of faith is the basis of our justification, the works of the flesh are not made the standard of our righteousness. But there is the sin in the flesh for which no man in the present age is accountable. "By one man sin entered into the world, and death by sin."

It is interesting to note the statement made by Paul concerning the life that comes to us from Adam and that which comes to us by Christ. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit" (I Cor. 15:45). From the first Adam we have received the body that is sown in corruption, and dishonor, and weakness, and is a natural body. I Cor. 15:42-44. From the second Adam, the quickening spirit, we shall receive the body which is raised incorrupt, glorious, with power, and become a spiritual body. The subjugation of the life of the first Adam will not be completed until the manifestation of the power of the "quickenings spirit" at the time of the resurrection. So long will the power of sin be retained in and with the flesh. But, for the Christian there is hope of victory.

We are not responsible for the nature of the body received from the flesh. Adam was made a living soul, and that life is constantly transmitted through all generation. It is this life which David refers to when he said, "In sin did my mother conceive me" (Psa. 51:5). Marriage and the fruits of marriage are not sinful, but the life which is conceived is of that nature which has proceeded from Adam who was made a living soul. All souls that are born of that life of Adam are conceived in the nature of the Adamic life. Adam had no power to conceive other than that which was committed to him, the natural life. There were "holy men of old," but they were such because of their faith in God. They were men, who, like Abraham, were justified by faith, and who spake as they were moved by the Holy Ghost.

All men in all ages have been subject to death and have died in faith when they were called of God, and they lived in His fear. Such men are still subject to the power of death because of the life which they received from Adam, and must await the time when He who is the second Adam and the "quickenings spirit" shall call them to the reward of their faith. Heb. 11:39, 40.

There was but one who was born a "quickenings spirit." He was not born of Adam in the sense that Adam was his lineal father. Concerning Him God said to the virgin, "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto

the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 2:30-35). A similar statement was made to Joseph when he was minded to put away his betrothed wife. "For that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:20, 21).

This Jesus, born of the Spirit and conceived by the virgin Mary, is the second Adam who is made a quickening spirit. He alone has the power to quicken the body and life of the first Adam by whom all men are made subject to death because of sin. There are none born in the flesh as Jesus Christ was, and none may escape the consequences of that death received from Adam. Only when Christ comes again will there be any who shall escape the power of death. We remember that there were those who walked with God and who ascended to heaven without the experience of death. There were those who were raised from the dead after Christ arose. But all men were subject to death as far as the flesh was concerned. All of this widespread power of death was because of the sin that entered into the world by the flesh of Adam. Only those who have received the new life of the Spirit through the Second Adam may hope to escape the power of eternal death and hope for the resurrection of the body. "We shall not all sleep, but we shall all be changed" (I Cor. 15:51).

Through Jesus Christ we have the two-fold power of salvation. The first phase of salvation comes to us through the forgiveness of the sins which we confess before Him. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jno. 1:9). Those who believe in him have everlasting life. They who are justified by faith have peace with God. This is the first phase of salvation. There is no sin counted against them. The second phase of our salvation is that which gives us hope, because it is not at once realized. The body still remains with its physical nature. It remains with us for the testimony of our faith, but retains its infirmities as the result of the first Adam life. But the promise is that we shall be redeemed from the body and shall be released from its suffering and infirmities. This part of our salvation is that for which we hope until it is realized by the coming of Christ with the power of resurrection. Then all the power of sin will be defeated. We shall have then the inheritance of the Second Adam in all of its fullness.

That which makes life worth living cannot be bought with money. If you are rich you may buy a fine house, but you cannot buy a happy home; that must be made—made by you and those who occupy it with you. With money you can rent a pew in some fashionable church, but you cannot rent a good conscience—that depends upon your manner of living and dealing with others.—Schoeffer.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

GOD'S EXCEEDING GREAT PROMISES.—II Peter 1:1-11

Lesson for June 13, 1943

Golden Text.—Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature. —II Peter 1:4.

The word "servant" in the New Testament in the original tongue usually meant a slave. The word, "abdul," in Turkish means the same. In the days of the sultans they used to consider it an honor to call themselves, "Abdul-Mohammet," or slave of Mohammed. In Persia the Prime minister calls himself the "Bond slave of the Shah." When this custom originated I know not, but if men consider themselves honored to be privileged to call themselves slaves of the kings; and if the kings consider it an honor to call themselves slaves of a false God; and if those who commit sin are the bondservants of sin (a state which we all should not seek) surely the saint who has been purchased by the blood of the Redeemer should glory in the privilege of being a bondservant to the Redeemer.

An apostle is a delegate sent on a special message for his Lord, or King. Gold and palaces may be for the few, but the precious things of life are for all. Though poor, no man can rob me of the beauties of nature, and the satisfaction of drinking water distilled fresh from the fountains of nature, nor breathing in the air rich in ozone. In the realm of the spiritual, the precious things cannot be bought with money but are given freely by the Lord to the objects of His grace. Grace is the power of God in action for the good of His saints. Peace is a oneness, the result of the elimination and removal of all those things that cause a separation in emotion, thought, or position. The church that is at peace is of one heart and of one mind; and to have peace with God you must be of one heart and mind with your Lord. Multiplication is a rapid form of increase. Do not delude yourself into thinking that you have reached the ultimate in spiritual attainments. You have just had a sip from the fountain of God's grace, which, like the mighty Amazon, could not be drained dry. If you have the thirst for more God will abundantly supply that MORE.

Verse 3. The Lord my Redeemer and Keeper knows what I need to have and to maintain a life of godliness. To the glory of His name He hath granted all these things to His elect. And they are available for immediate and constant use.

Verse 4. There are more than four thousand promises in His Holy Word. There is a promise for every need. And God keeps

His promises. By God's grace we crucify the carnal nature and are given the divine nature. The primitive sense of "nature" is "birth." After birth is growth to maturity. The growth in the carnal is worldward; the growth in the spiritual is Godward. When growth ceases then comes retrogression and decay. We escape the corruption that is in the world by crucifying the lusts therefor. Isolation is no escape. Sinful lusts can only be expelled by the power of a greater love for things divine.

Verses 5-7. Slothfulness lets the garden go to weeds. This is also true of the garden of the soul. The soul of the diligent shall be made fat. Prov. 13:4. Faith in God and Christ is the foundation on which to build the superstructure of a godly life. Faith is not all; it is the beginning, and it is the life-principle that makes all growth possible.

"Virtue" is "power" or "strength." Faith never got very far with a weak moral backbone, but faith will help you in strengthening that backbone of yours. Zeal without knowledge leads to fanaticism. Power, ignorantly applied, often does more harm than good. Temperance or self-control is a vital quality for a successful life. Without self-control you are like a runaway horse that has no bit to hold him, or like an engine without a governor.

Patience or steadfastness is another necessity. Slow and steady wins the race. The speedy hare without it lost the race to the slow turtle. I Cor. 15:58. To me it is inconceivable that a man should consider himself a Christian and yet have no desire to be like the Christ. Godliness is godlikeness in life.

The sense of brotherly kinship and love to the saints is the crown of the Christian life. Having matured in these things you will be fruitful; without them your life is barren. And what is worse, you will soon lose what you had. He that ceases getting better ceases being good.

Are you saved? You think so. You may be positive that you are. But a man can be positive that he is right when he is wrong. It is better to have fears that you may be falling short of the grace of God and give diligence to correct the deficiencies, than to be so sure of eternal safety as to grow careless in watching and prayer.

JOHN DESCRIBES TRUE CHRISTIANS.—I John

Lesson for June 20, 1943

Golden Text.—But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—I John 1:7.

The important thing in religion is not what opinions we may entertain concerning ourselves but how we walk before God and man. And any religion whose summation is not godliness in character and deed is vain. James 1:26, 27.

But it is nevertheless highly desirable that we have a proper perspective of our relationship to God in Christ. In this epistle John's main thought seems to be to give us means whereby we can test ourselves and in fair measure be able to deduce our standing before Him. He gives at least twenty-two tests whereby I can examine myself as to my standing. To be able to meet only one of these tests would give me very weak assurance. The more of these tests that I can pass successfully the stronger my reasons for assurance. And if I can meet all these tests I should have my assurance resolved almost beyond doubt. The only flaw in all this is that I have to pass on my own tests; and all the ways of a man are right in his own eyes. Sometimes it is a good thing to get the opinion of others. Some time ago at a testimony service a man got up and gave a ringing testimony to his own goodness. After he sat down, his wife got up and said, "It ain't so." And she was probably right. "Eig'ne lob schmoekt nicht gut." It is easier to deceive yourself than it is to deceive others. Only God cannot be deceived, and He only knows my state inerrantly. I Cor. 4:4.

Much of the world's religious thinking is in the realm of make-believe. But true religion is realistic. In the first chapter John starts out with the statement that there is sin in the life. To deny it does not change the fact, but is self-deception. Not hiding of sin, but confession, brings forgiveness and deliverance. Prov. 28:13. Sin is darkness. There is no fellowship in grace while the individual walks in darkness. That is test No. 1.

Chapter 2:1-6. A Christian is not above the possibility of sinning. He need not, and he should not, but who is there that does not? In the child of God sins are the fruit of ignorance and weakness. Satan is the prosecuting attorney at the court of the Most High, but Christ is the Advocate for our defense. Keep no secrets from your Advocate. Sin separates from God, but through Christ, our Advocate, we have propitiation and reconciliation. God's grace does not pass by the penitent sinner, neither will it fail the penitent saint. Confession of present sin provides a stepping stone to future victory. Paul taught salvation by grace through faith, but he did not fail to teach the obedience of faith. Rom. 1:5; 16:26. John says that he that believeth hath eternal life, but he also says that he that makes a confession of knowing Him, yet refusing to obey the commandments is a liar, not having the truth within. He that abides in Christ walks as He walked. If you would

not have your life contradict your profession (and you profess to be saved) then live as those alive from the dead.

Verses 13-18. The world hates that which is good; the saint hates that which is evil. When the church member joins the world in hating the members of the body of Christ he is a fifth-columnist, a man of the world, but in the church and murdering from within. The proof of Christ's love for us is that He died for us. The proof of my love to the saints is that I am willing to die to spare them. I am my brother's keeper, and if I love Him I will not fail Him.

But the proof that I love in deed and truth is when I share, not your abundance, but my crumb with my hungry fellow mortal. What is the proof of your love?

Chapter 4:15-17. Two extreme views concerning the person of Jesus Christ have been taught since apostolic days. John condemns both as heresy. The first denied His Deity. It was fulsome in His praises as a good man and master teacher, yet averring that He was just a noble Jew and great moral teacher. The second claimed that He was garbed in a body resembling a man, but entirely devoid of human nature, that He was Deity garbed in the appearance of a man, that He not only had no sin but that He could not have sinned. His temptations were unreal, for God cannot be tempted with evil. Both those teachings are Christ dishonoring, and John says that they represent the teachings of the Antichrist. But John wrote his Gospel to prove that Jesus was the Son of God, even while he just as strongly taught that He was a man. He had to be both to be God's Mediator and man's Redeemer.

My love is far from perfect, but I am striving towards that ideal. When that point is reached fear of death and fear of judgment will have given way to a holy boldness that meets eternity with a smile.

Walk as He walked; be as He is here and now.

JOHN'S COUNSEL TO CHRISTIANS.— II John and III John

Lesson for June 27, 1943

Golden Text.—Beloved. I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.—II John 2.

II John. Who was the elect lady? I do not know who was the original, but this letter can be accepted as a personal letter by any godly woman who is bringing up her children in the fear and love of God. The overseers of the church have their most faithful helpers in the parents of families in the church who love the truth. All those who know and love the truth love those who hold the Truth in honor. To have your children rise up and call you blessed is an honor that angels might covet.

Whether we are willing to accept the blame or not, our children are largely what the influences of the home have made them. If they turn out well we are proud to accept the credit, but how about it when they do not turn out so well? There are two ways of walking in the commandments of God; one is obedience as an onerous duty per-

formed unwillingly and unsympathetically; the other is loving obedience accepted as a glad privilege. If the commandments of God are a delight to you they will also be for certain of your children. There may be a black sheep, but I pray God that your home may be spared.

Children in body are also children in mind. Such can easily be led about by every wind and wave of doctrine. As their parents it is up to you to protect them from deceivers. But how? By refusing to honor false teachers by receiving them into your home either in person or through their literature. An inland mother had a painting of a magnificent ship on the wall of the room of her sons. When they reached manhood they all turned to the sea for their life's work. The painting had done it. When I see the pictures, the books, and the company that you entertain and by which you are entertained I am not surprised that you lose in your children that which you received as a rare heritage from your parents.

Should I go to a black market and buy and prepare food for my family that would be deleterious to their general health the whole community would blame me for so wronging my children. I merit more censure if I bring mental and spiritual influences that are evil to bear upon the immature minds of the children.

The teachers that denied the humanity of Christ may have thought that they were honoring the Lord, and some of the hearers may have thought so too; but John says that this is a deception and that the propagandists thereof are antichrists. In the pulpit and in the literature that comes into the homes I have frequently heard things to which I could not say amen, but I have held my peace. I wonder how much I have been a partaker.

III John. If your body was in the same stage of physical health as your soul is in the spiritual, how well would you be? Or would you be spending all your living with the physicians without being benefited? I wish you more blessings both material and spiritual, but I trust that you will always be more careful over the soul than over the body.

Certain of the elect lady's children walked in the truth. Gaius also walked in the truth. John calls him his son. This was probably in the ecclesiastical sense. John considered the church members over whom he had the spiritual oversight as his little children. Would that all pastors felt that way towards the members of their churches.

To be hospitable means to have an open door. Gaius was addicted to hospitality. Both acquaintances and strangers were beneficiaries. He no doubt sometimes entertained angels unawares. One thing is sure, he had the approval of John, and the blessing of God. Some of those whom he had helped were devoting their lives to spreading the Gospel. Accepting nothing of the unsaved, they had to depend on the charity of the saved. Had that failed they would have starved. When you help such, you are a fellow helper of and for the truth.

What was the matter with Diotrophes? He loved to have pre-eminence. In some

way he had reached such a high position in the church that he had the power to expel from membership those who didn't bow to his will. He fought all those who might receive more praise and honor than he. Strange preachers were forbidden, for they might get a larger and more attentive audience than he would. To make sure that they wouldn't get into the congregation he even expelled from membership brethren who gave their homes in welcome to these itinerant messengers of the truth. Diotrophes and his ilk are not all dead yet. Their name is legion. But those who love to have pre-eminence will have it to their dishonor, and to the injury of the church. And that bug infects others besides novitiates. It is of nature to seek the highest place; but of grace to seek the lowest. In verse 11, "follow" is "imitate" in the R.V. We are all imitators. In itself that is not evil. But whom do I imitate, the saintliest or the worldliest? If you imitate the good you walk in the footsteps of God.

A PEOPLE IN DISTRESS

Exodus 1:1-22; 2:23-25

Lesson for July 4, 1943

Golden Text.—They cried, and their cry came up to God by reason of the bondage.—Exodus 2:23.

Exodus 1:1-5. How many persons went down into Egypt? Of the immediate descendants of Jacob there were seventy souls. But these families brought their households along. That meant servants. Then we mustn't forget that Jacob was the prince or head of a tribe. Abraham had 318 servants able to bear arms. At his death these men or their descendants had Isaac for their chief. King Abimelech looked upon Isaac as one mightier than himself. With the passing of Isaac all these families came under the rule of Esau and Jacob. And as Jacob had secured the birthright it is to be believed that the larger part of the inheritance, including the chieftainship of the tribe fell to Jacob. Allowing for only a very moderate increase in population it is entirely likely that the folks who went down into Egypt with Jacob were several thousand. It is on this basis that you can account for the growth to 600,000 adult men with their families in the space of four generations. How long were they in Egypt? About 270 years. But from the time that the promise of the inheritance of Palestine as a national home was made to Abraham was 430 years. Gal. 3:17.

Why were they sent into Egypt? According to the Word, to be made into a nation? But why could this not have been accomplished in Canaan? In Canaan the temptation to mingle with the native tribes would have been almost irresistible. In Egypt such mingling was not possible, due to the contempt in which the Egyptians held all shepherds and herdsmen. Then, too, while in Egypt the Israelites would be taught the trades and arts under the compulsion of the taskmaster's whip. All things work together for good to His own, called according to His purpose. But why were the Israelites so welcome in Egypt in the beginning? The reigning dynasty at that time was foreign, known as the

Hyksos or Shepherd Kings. They had entered Egypt from Canaan, and they gave a hearty welcome to Jacob when he followed.

Verses 6-14. Generations pass away, but the race lives. And where food is plenty the people multiply rapidly. And Egypt was the granary of the ancient world. Even in the days of Rome, that mighty nation got its wheat from the valley of the Nile. Who was the new king, and why did he not know Joseph? The Hyksos dynasty was overthrown and a native Egyptian took the throne. It was more than another king, it was another dynasty, and one that bitterly hated all that had been imposed upon Egypt by the Hyksos dynasty. And that included the tribe of Jacob or Israel. The new dynasty was not ignorant of what Joseph and his kin had done, but held them in such contempt as to abjure all consideration of their welfare.

In the history of the race the working class multiplies in numbers and through exercise develops its powers; while the ruling classes deteriorate and decay. Like a forest tree, the human family begins to rot at the top; and at the time of collapse it has also become rotten at the heart. The means that Pharaoh used to suppress the Israelites had the opposite effect from that intended. Kindness to Israel would have made them an integral part of the empire. They would have helped no enemy, and could not have been persuad-

ed to leave the land. But the constant affliction at the hand of the Egyptians in large measure weaned their hearts from the land of their birth, and turned them with longing to the land of the promised inheritance.

"Sweet are the uses of adversity." And its blessings far exceed its evils. But Israel acquired a disagreeable mentality. They became a whining and complaining lot and did not even appreciate the kindness of God when it was openly manifest. Happy is that man and that people who can gather the sweets and escape the bitternesses. This is realized in the lives of those who walk with Him and talk with Him in all kinds of weather. The children of Israel are good examples of the most of us; we call upon God only in time of trouble. At any other time we ignore His existence.

Ex. 2:23-25. God is not on the side of the army with the best weapons. God is always on the side of the wronged and against the oppressor. There are times when it appears as if God had forgotten to be gracious, as if He had forgotten His promises; as if He had forgotten us. But in the darkest hour that ever came to a man or nation, if they have faith they can lift their voices and shout, "God lives and will redeem His people." A mother may forget her own child; she may even destroy it; but God never forgets nor forsakes His own.

SUNDAY SCHOOL EVANGELISM

BY J. H. KIMBEL

Today in a world that is steeped in sin and unrighteousness, we talk glibly of millions and billions of dollars. Wealth seems to be the predominate goal of the majority of people. Most people have failed to recognize that within their grasp is a wealth of riches that far exceeds all the gold in the United States vaults, yes, all the wealth of the world itself. We refer, of course, to the wealth that is wrapped up in the boys and girls that are about us, yea, that are under our own roofs. Was it not our Lord Himself who said, in effect, "One soul is worth more than all the world?" Someone has said that "The hope of the world tomorrow is the young people of today." This is equally true of the Church of Christ—the hope of the church in the tomorrow lies in the hands and the hearts of our boys and girls. If we are to realize the strength of our youth in the battle for Christ, we must bring about through every medium possible the evangelization of our boys and girls. By that we mean that they must be brought to realize their need of a changed life, and to know that Jesus Christ can save them from their sins. More than this alone, we mean actually bringing them, through the instrumentality of the Holy Spirit, into a knowledge of sins forgiven and a Spirit-filled life.

One of the greatest potential factors in accomplishing that end is the Sunday school. This brings us to our subject—Evangelization in the Sunday School. We feel that this is a very open field, for to all appearances very little has been done in most of our churches to get boys and girls actually saved during

the Sunday-school period. It is with sad heart we note that many boys and girls attend no other church service outside of the Sunday school. This is especially true in cities. In rural districts father and mother come with the whole family in the car and stay for church. John and Mary have no alternative but to do likewise. In the city, in far too many cases, Dad and Mother send John and Mary, who rush home, immediately upon the close of Sunday school.

Have you ever taken time to estimate the number of hours an average boy or girl spends in day school during one year? Counting six hours per day and thirty hours per week of school over a period of thirty-six weeks, we come to the amazing deduction that the average youth spends over one thousand hours a year in public school. What is the reason for all this expenditure of time, energy, and money? "Preparation," you may say. "Preparation for what?" we ask. Preparation for making a living over a too short period of years in this old sin-cursed world. We go to day school to prepare for this life. We go to Sunday school to prepare for our life in the eternities as a never-dying soul. Yet, we spend over one thousand hours per year in day school and fifty-two hours in Sunday school.

It is the task of the Sunday school to crowd into fifty-two short hours during the year all that some growing boys and girls know about God. Truly, we believe that the task of the Sunday school is a tremendous one.

There are at least three prerequisites to successful evangelism in the Sunday school. First, is a staff of Spirit-filled teachers. The

Bible says, "If the blind lead the blind, both shall fall into the ditch." There are approximately two million Sunday-school workers in America today. We wonder just how many of them have ever truly been born again? It is an impossibility for an individual who himself knows nothing about experimental salvation to "rightly divide the Word of truth," or successfully to lead the boys and girls in his care to Christ.

The second prerequisite is an active, alert Sunday-school superintendent. Anyone can open a Sunday school with song, call on someone to pray, and send the scholars off to their classes. One worthy of the name of superintendent will do more than that! He will be constantly awake to the needs of the school in his charge. He will be ready with suggestions to teachers, he will acquaint himself with the problems of his particular school, he will note the absence of regular scholars, he will be constantly on the lookout for new members to the school. Besides this, he will spend time in prayer for scholars and teachers, and always be watching for ways to improve the attendance and interest of his school, and for new methods of bringing a vital evangelistic appeal to the pupils in his charge. We pause here long enough to say that we ought never to get so bigoted in our ideas that we feel we cannot improve on the work that is being accomplished. The Gospel of Jesus Christ never changes, but methods of presentation of necessity must change. Many of us are still using nineteenth century methods of Sunday-school work and are therefore going through the form of Sunday school but missing out on many of the possible results.

The third prerequisite to Sunday-school evangelism is a pastor who is alive to the needs and possibilities of this field of endeavor. He, if anyone, should be vitally interested in the personal salvation of the boys and girls. Many pastors have failed at this point by showing little interest in the work of the Sunday school.

The question that is probably uppermost in your mind at the moment is, "If we are to bring this admittedly much-needed evangelistic note into the Sunday school, how can it be done?"

Let us first look at the negative side of the problem and find out what methods cannot accomplish this end. There is a tendency for some teachers to talk about anything and everything that interests the pupils, whether the subject be relevant or not. We cannot teach the lesson by discussing the merits of big-league ball clubs. We cannot teach Christ by discussing the next young people's party or the last class wiener roast. Neither can we bring an evangelistic appeal by merely teaching the facts of the lesson as it is presented in all the cold, stiff formality of the lesson sheet. These are some of the "cannots"—now for some of the "cans." The teacher's part in the work of the evangelization of the Sunday school is probably the most important one. To him is given the task of molding the lives and destinies of the boys and girls of his class. The task is so great that he or she needs more than human strength and wisdom to accomplish it. The teacher's success or failure will partially, at least, be due to the

time he or she has spent in prayer for guidance in this supreme task. The teacher must LIVE a Christian experience before the eyes of the scholars. It is sad to note that in the case of many teachers the things they do—not in the class but in everyday life—speak so loudly, that the boys and girls cannot hear what they say in Sunday school. Again, the teacher must spend necessary time in preparation of the lesson each week. Not alone in perusing the pages of commentaries, but in looking for interesting angles for illustrations in everyday life—be willing to try the use of flannel-graph or object lesson—or anything that will interest alert minds and active bodies. For, what good can be accomplished if a teacher spends much time in preparation, and cannot then command the attention of the scholars? We cannot put old heads on young shoulders. We must take boys and girls as they are and while doing so remember the Lord's words, "For of such is the kingdom of heaven."

A teacher is a salesman for the Lord. A good salesman is always "sold" on his product. He thinks of practically nothing but the article he has for sale. His conversation, no matter how far away from his favorite subject you may lead it, will always end upon the subject nearest and dearest to him. Just as it is said that in Italy "All roads lead to Rome," all Sunday-school conversation, all lesson topics, will lead, if the teacher is a true salesman for Jesus Christ, to some aspect of salvation from sin. It must be "Line upon line and precept upon precept." At one time John Wesley's father was listening to Susanna, his wife and John's mother, instruct their son John. Finally, he said, "Susanna, you have told that something to John twenty times now. Why did you tell him so often?" "Because," said she, "If I had told him but nineteen times he would not have understood me." Yes, persevere we must, if we are to be successful in this field. Results may be slow in coming, but we never know the good that may be accomplished by the winning of even one scholar to Christ. We must instill in the pliable, impressionable minds of our boys and girls an accurate, a lasting knowledge of spiritual things. More than just a knowledge of spiritual things, we must persevere until one by one they are brought to God in salvation and sanctification of heart.

We may need to speak with them personally outside of the class period. Let no opportunity slip, for we are dealing with eternal, never-dying souls. Do not be ashamed to make an altar of a classroom bench or chair. One of the greatest joys of a Christian is being able to win another soul to Christ.

Quite a number of churches are finding new avenues of approach to boys and girls through the means of the Junior Department. Here you can arrange a service with more of a direct appeal to boys and girls. Also, you have the advantage of a smaller group to work with. This departmental work will also make it possible to have an occasional general assembly last throughout the Sunday-school period, in which your evangelist or some special children's worker can bring an evangelistic message adapted to children.

Let me read a quotation from a recent publication of a well-known religious publishing

house. "How can we teach tellingly, influentially in the face of a world of competing interests? Today, people spend more hours listening to the radio. . . . More families own automobiles. . . . More cheap, trashy reading matter catches the eye. . . . Technicolor and talking pictures attract millions. Making the Christian message felt in the hearts and lives of your students today is harder than ever, and more important than ever." Again, "Thousands of Sunday schools report their peak attendance in the Junior department. Between the ages of nine and twelve more people are reached by the Sunday school than ever again. Then if ever, in many lives, the decision is made to live for Christ. Make the most of this opportunity to enlist everyone for Him."

We need to get our boys and girls thoroughly saved! We need to put forth every effort—expend every dollar available; give unsparingly of our time to exhaust every avenue of approach in bringing men and women, boys and girls, to Jesus. If we are not using the Sunday school to this end, we are missing a very important avenue of approach. If we keep a constant spirit of evangelism in our Sunday school, it will cease to be an end in itself—a weekly herding together of boys and girls to sing a few religious ditties and read a few verses of scripture—it will become a vital, vibrant instrument in the hands of God, a means to the end that boys and girls, men and women who come within its reach will not receive a stone, but a hunger after the Bread of Life and many, we are certain, within the span of the all-too-short fifty-two hours a year spent in Sunday school, may find their way to new peace and happiness in the knowledge of sins forgiven.—Gospel Banner.

MAKING THE CHILD MISSIONARY-MINDED

Carrie Dake Kline

In considering the training of a child "in the way he should go," we should not forget the training that will make him missionary-minded. To be sure we run the risk of being partly responsible if he subsequently chooses life service in some mission field, but it is worth the risk.

In the first place, if we want our children to be missionary-minded, we must be so minded ourselves. A sober acceptance of the fact of Jesus' command to every disciple of His to go into the world and tell the good news and teach His commandments by example and precept, constitutes a missionary, even if we never leave the boundaries of the county in which we were born. This concept of Christian living on the parents' part will make them the missionary-minded individuals necessary for training the child.

Nearly every house has many callers in the course of a year—friends, neighbors, salesmen, tramps. The opportunity of witnessing for Christ to them is double-edged. By kindly courtesy and response to the need, by direct testimony or printed leaflet, the caller is ministered to, and at the same time valuable les-

sons are being ingrained into the growing minds of the children in the home.

To illustrate: It was Thanksgiving Day, a warm, hazy, late fall day. The family was back from the Thanksgiving service. Dinner was being hurried on, company was present, a trip had been planned for the afternoon. In the midst of it a tramp knocked at the kitchen door and asked for something to eat. Could the time be taken to meet his need? Yes, doubly so, on this day. A good sack of lunch was prepared, a Gospel of John tucked in, with a prayer, and a son of the family delegated to deliver it. As the child handed it to the poor man for whom Christ died, he said, "Here is your Thanksgiving dinner, sir, and God bless you!" A missionary in the making!

The reading table and book case are potent factors. Attractively-bound missionary stories and children's editions of great missionary heroes' lives should have their permanent place there. There is no more interesting, gripping reading to be found for children, and no better way to create sympathetic missionary life attitudes.

The family altar has a powerful place in this training. The simple reading of the stories of great Bible characters, the retelling of current missionary events, and discussion of the same in which all take part—such times are never forgotten.

A most important phase of all of this is the teaching concerning tithes and offerings and self-denial money. These should be made a vital part of the child's life. For instance: Self-denial should be a family affair and an individual affair as well. It is all right to do without butter and sugar and meat for a week as a family. Let each child in addition choose some personal way in which he can deny himself and add to the sum saved. The lure of denying one's self of things for Jesus' sake, and saving the pennies and dimes for His great cause, is to make that denial of self a privilege and in many cases a pleasure.

Missionary training calls for much from parenthood. It is a "blessed task" indeed, and one that has rich rewards in Christian character and life.—Missionary Tidings.

WHAT IS A BOY?

He is a person who is going to carry on what you have started.

He is to sit where you are sitting, and attend, when you are gone, to those things you think so important.

You may adopt all the policies you please, but how they will be carried out depends upon him.

He is going to move in and take over your prisons, churches, schools, universities, and corporations.

All your work is going to be judged and praised or condemned by him.

Your reputation and your future are in his hands.

All your work for him, and the fate of the nation and of humanity is in his hands.

So it might be well to pay him some attention.—Author Unknown.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

We have a live doctrinal theme in the question, "Who is the Holy Spirit?" It has been the endeavor of the Editor to gather such Scriptures together as will answer the question. It makes all the difference in the world as to whether we think of the Holy Spirit as being one of whom we may ask, "Who is He?" or whether we just think of the Spirit as merely a force without any personality. Again it will make a great difference as to the kind of person the Spirit who is Holy is. As we learn of His goodness and the attributes of His character, and find that He is not only like God but that He is called God and is to have our respect as God, we are made to take a different attitude again from what we would if He were simply a great and good spirit who had some equality with ourselves. May we learn lessons from these studies that will make our fellowship with the Holy Spirit more intimate and real.

The cross, not on which a criminal paid the debt for his crimes, but on which the Prince of Glory died for the redemption of the sinner who will accept His grace and trust in the atonement for the pardon of sin—this is a real object of boasting. Such a boast does not make the boaster feel any virtue in himself, but it exalts the virtues of Jesus as the Redeemer who loved us and gave Himself for us. We do well ever to keep the Cross in our mental view and to let the vision of its suffering take hold of our heart. In this lesson let us once more take a view of what the Cross has and is accomplishing for us.

As the Juniors study the character of Jacob, we who are a little older may also profitably consider what God has accomplished with a man like him. With such a view of God's longsuffering in dealing with Jacob, we may take courage and hold fast to the promises and meet the conditions by which God may also pour out His blessing upon our own lives.

Quite often those who study the theme of liberty are ready to exalt the men who by bravery in battle have succeeded in winning the victory over national enemies, and to glory in the freedom secured by their service and sacrifice. Yet the very nation who wins such a victory may be far from the real freedom which is given to men in Christ. While the world celebrates the political freedom in a worldly sense, may we, with the enlarged view of real freedom, enter into the possibilities of the liberty that all may have in Christ who will meet the conditions for the salvation which Christ wrought.

WHO IS THE HOLY SPIRIT?—Jno. 14:15-26; 16:7-15

Topic for June 13

MOTTO

"The Father, the Word, and the Holy Ghost: and these three are one."

MEDITATIONS ON THE TOPIC

I. The Holy Spirit is a distinct personality and not a mere blind force. Those who seek power by means of stimulating their natural human spirit or think of the Spirit in terms of natural forces of nature can rise no higher in the scale of spiritual things than a man naturally could by lifting on his bootstraps. In dealing with a personality we are dealing with one who knows and has ability to feel the right or wrong of our conduct and has power to act in accord with what conditions we may meet in our own relationship with Him. As we consider the various Scriptures we are made to recognize this personality, the Holy Spirit, as more than an ordinary person. The fact that He is spirit, may call us to consider the character of the Spirit. We know that He is higher than angels because divine attributes are ascribed to Him. We also know that He does not belong to the realm of devils or demons because He has the nature and power of God.

Since the Holy Spirit has the place of oneness with the Godhead we will need to have an attitude of reverence toward all His work and His workings in our hearts. We cannot expect to have Him to work with partiality and in the low, base motives of human imagination. We must search the Word of God to understand the work of the Author of the Word who is the Holy Spirit Himself. The attribute of holiness is not lacking and calls for the cleansing of the individual who would have the Spirit's indwelling and grace in his

life. No amount of excitement or agonizing on the part of the individual will avail if the conditions of salvation through Christ are not met. Good works and the forms of religion do not secure His indwelling if other conditions of faith and repentance and obedience are lacking. "God is not mocked," and the Holy Spirit is God. Let us not deceive ourselves.

II. The Text.—Jno. 14:15-26.—Jesus here is seeking to impart the fact that the spiritual nature of the Holy Spirit makes it possible for God to dwell in the human life and be in union with those who yield full obedience to His Son.

Jno. 16:7-15.—The Holy Spirit could not come as the abiding comforter of believers until the work of redemption had been completed through the presence of the Redeemer in heaven where He has entered with His own blood. Heb. 9:12, 24. His work in the believer is to reprove, or convict the world of sin and of righteousness and of judgment. He will make the testimony concerning the Gospel of Jesus Christ a reality in the believers and enable them to bear an effectual testimony before the world.

III. Suggestions for Junior Programs.—We may need to deal with juniors much after the pattern of Jesus in dealing with His wondering and troubled disciples as recorded in John 14. They will need to learn that there is a personality, invisible to sight, but not unknown to our human spirit, who is high and Holy and Almighty. We cannot know Him unless the Saviour has first been accepted and obeyed. He does a work in those who have received Jesus. He works through the Christian in the world to bring the world to know Jesus and to know the way of righteousness and the judgment. The various Scripture passages may be considered in the light of the above suggestions. And while we may not expect the juniors to understand as fully as those of a mature age, we can nevertheless bring them a measure of the truth of who the Spirit is and what He does among men

since Jesus has gone to heaven. But there is a difference in the discernment of the junior who has accepted Jesus and is truly filled with the Spirit and one who has not made such an advancement in spiritual things. The latter will not know the Spirit except in His convicting power, while the others will know Him as their helper. What is true of juniors in this respect is also true of maturer ages.

OUTLINE STUDY

- I. The Holy Spirit Is God.
 1. Called God.—Acts 5:4.
 2. Has divine attributes.—Heb. 9:14; Ps. 139:7-10; Luke 1:35; I Cor. 2:10, 11.
 3. Does the work of God.—Gen. 1:2; Ps. 104:30; Job 33:4; Jno. 3:3-5; Rom. 8:11.
 4. Associated in equality.—Matt. 28:19; I Cor. 12:4-6.
 - II. The Holy Spirit's Work.
 1. In the human family.—Jno. 16:8-11; Acts 5:32.
 2. In the believer.
 - Regenerates.—Jno. 3:5; Tit. 3:5.
 - Indwells.—I Cor. 6:19; Rom. 8:9.
 - Seals.—Eph. 1:13; 4:30.
 - Fills.—Eph. 5:18.
 - Empowers.—Rom. 8:12, 13.
 - Bears fruit.—Gal. 5:22, 23.
 - Leads.—Rom. 8:14; Gal. 5:16, 25.
 - Gives discernment.—I Cor. 2:9-14; I Jno. 2:27.
 - Gifts for service.—I Cor. 12:7-11.
 3. In the Holy Scriptures.
 - Author.—I Tim. 3:16; Jno. 16:13.
 - Interpreter.—Eph. 1:17; Jno. 16:14, 15.
- Adapted from Wm. Evans.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Holy Spirit."
2. Who the Spirit Is.
 - a. He is God.
 - b. He does great works.
 - c. He is the Creator along with God and Christ.
 - d. He inspired the Scriptures.
 - e. He moves men to do good.
 - f. He reproves sin in men.
 - g. He gives men power over sin.
 - h. He gives gifts to men for Christian work.
 - i. He gives us understanding of God's Word.

For Seniors.

1. The Deity of the Holy Spirit.
2. The Way of Power through the Spirit.
3. The Leading of the Spirit.

PERSONAL THOUGHT

We are having to do with the Spirit of God since Jesus has returned to heaven.

SEED THOUGHTS

Power from on high is co-operation with God.—Jos. Cook.

No power of the Holy Ghost can fill you while you are full of your own ideas and your own importance. All must go.—Ingram.

The Holy Spirit is a person. Theoretically we may believe this. Do we in real thought of Him, or in our practical attitude toward Him, treat Him as a person? Do we regard Him as real a person as Jesus Christ—as loving, wise, strong, as worthy of our confidence and love and surrender, as "He?"—Torrey.

The name of the Holy Spirit is coupled with that of God in a way that it would be impossible for a reverent and thoughtful mind to couple the name of any finite being with that of the Deity.—Torrey.

Holy Spirit, faithful Guide,
Ever near the Christian's side,
Gently lead us by the hand,
Pilgrims in a desert land.

Everpresent, truest Friend,
Ever near Thine aid to lend,
Leave us not to doubt and fear,
Groping on in darkness drear.

—M. M. Wells.

TO GLORY IN THE CROSS.—Gal. 6:12-17; Phil. 3:3-14

Topic for June 20

MOTTO

"Christ the power of God, and the wisdom of God."

MEDITATIONS ON THE TOPIC

I. **Our Boast is the Cross of Christ.**—All human efforts to attain goodness in God's sight are hopeless. We are condemned already, and there is no atonement that can be made by any defiled and imperfect human being. The only prospect for the redemption of men God has provided in His only begotten Son, who was willing to take the form of man for redemptive purposes, and who alone was perfect as a man and as God, and who gave Himself for us. His death on the cross expressed the most shameful expression of punishment which man could devise and is accepted by God as the substitutionary sacrifice for the sin of man.

We have absolutely nothing to boast in ourselves. If we have any standing before God it is because we have accepted the sacrifice of the Lord Jesus Christ as the atonement for our sins. If we glory in this cross we have a right to stand accepted before God. If we so far forget our means of salvation, and begin to trust in the fact that we have been doing a lot of good and think of that as a means of standing before God, we may begin to boast about ourselves, but our boasting will be vain, and we shall overthrow the very grace by which we stand.

True good works are needed to prove the genuineness of our relation to God in Christ, and when we neglect them we lose our standing; yet that does not warrant us in putting them ahead of the power by which they have come forth. As well might one credit himself with gifts to the poor out of the bounties of another as to boast of good works that proceed from the gift of God bestowed through the sacrifice of Christ. Eph. 2:8-10. And while grace does not warrant boasting in ourselves, neither does grace warrant continuing in sin. Rom. 6:1-23.

II. **The Text.**—Gal. 6:12-17.—The bondage of a righteousness by means of keeping the ordinances of the law and accepting the obligations of doing them as the means of righteousness before God, is to follow a way that denies the grace of God. Paul's glory was in the cross of Christ which leads to a new creature and prepares one to walk according to a rule that avails before God.

Phil. 3:3-14.—Paul's standing in the Jews' religion gave him a standing with the Jews. But his standing with Christ was based on his willingness to count all things but loss for the righteousness which is attained by faith in Him.

III. **Suggestions for Junior Programs.**—God chose a disgraceful punishment, invented by the world to execute criminals, as the instrument by which Jesus should pay the debt of sin which all men owe. The cross is still a reproach for a guilty man to suffer upon

for his own guilt. But when we see Jesus upon this cross as a just one dying for an unjust human family, it becomes a ground for glory. But to ignore this death and refuse to accept Jesus' dying love in behalf of sinners, while we go on trying to gain favor by our own efforts to do good, is the basest ingratitude and is worthy of the judgment of God. In the meetings for juniors seek to make this great truth as clear as possible and lead them to see what the cross of Christ has accomplished for us and why we may magnify the death of Jesus instead of our own good deeds.

OUTLINE STUDY

I. The Enemies of the Cross of Christ.

1. Their end.—Phil. 3:19; Gal. 3:10.
2. Their god.—Phil. 3:19; Col. 3:5-7.
3. Their glory.—Phil. 3:19; Gal. 6:12, 13.
4. Works of the law for salvation.—Col. 3:20-23; Rom. 10:3.
5. Human philosophies of life.—I Cor. 1:21-29.

II. Glorifying in the Cross.

1. It redeems us from the curse of the law.—Gal. 3:12, 13.
2. It gives us the right to receive the Holy Spirit.—Gal. 3:14; 4:4-6.
3. It becomes a "propitiation" for our sins.—Rom. 3:24-26.
4. It enables us to have access to God and hope of glory.—Rom. 5:1, 2.
5. It enables us to rejoice in tribulation.—Rom. 5:3-5.
6. It gives triumph over Satan's accusations.—Rev. 12:10, 11.
7. It is a message of hope to a doomed human family.—II Cor. 5:17-21.
8. It crucifies the world to the believer and the believer to the world.—Gal. 6:14.
9. Going forth unto Him.—Heb. 13:11-14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Cross."
2. The Disgrace of the World is the Christian's Glory.
 - a. The cross a place to hang criminals—a shame.
 - b. The cross a place where Jesus died—a glory.
 - c. The place where the innocent died for the guilty—a glory.
 - d. The place where our sins were paid for—our glory.
 - e. The place where our hope of heaven begins—our glory.
 - f. The power and wisdom of God in the cross of Jesus—our glory.
 - g. Our deliverance from the bonds of Satan—our triumph.

For Seniors.

1. The Shame in Which the World Glories.
2. The Glory of the Christian in What Is the World's Reproach.
3. Bearing Christ's Reproach "Without the Camp."

PERSONAL THOUGHT

Has Christ died in vain for me because I refuse to accept His sacrifice in my behalf? May I never lose sight of the atonement.

SEED THOUGHTS

When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss
And pour contempt on all my pride.

—Isaac Watts.

Let us not forget that the crucifixion of Christ was, and was intended to be to all the inhabitants in the universe, the most significant exhibition of the love of God. "Herein is love."—Selected.

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

—John Bowring.

Jesus keep me near the Cross,
There a precious fountain
Free to all—a healing stream,
Flows from Calvary's mountain.

Near the Cross, a trembling soul,
Love and mercy found me;
There the Bright and Morning Star
Shed His beams around me.

Near the Cross! O Lamb of God,
Bring its scenes before me;
Help me walk from day to day,
With its shadows o'er me.

—F. J. Crosby.

MEN OF FAITH—JACOB (Jr.).—Heb. 11:21; Gen. 48:1-22

Topic for June 27

MOTTO

"And he called his name Israel."

MEDITATIONS ON THE TOPIC

I. **Jacob.**—This name was given to one of the twin boys of Isaac and Rebecca. God had foretold that he would be the ruler over his brother who was named Esau. The name Jacob means "supplanter." This name indicated somewhat the natural character of Jacob who sought to gain by cunning the advantage over others in the circumstances of life. He not only caught his brother by the heel at birth, but sought to gain his ends by bargaining at a time when his brother was weak with hunger and would underestimate the value of the birthright. His brother Esau was utterly unworthy of the blessing when he would sell it for a fill of food. Jacob showed a keen insight in seeking it, though he showed a lack of spiritual understanding in thinking he could gain it by bargains.

God sought Jacob that He might lead him to the higher plane of life which the true blessing of God would merit. God's visions and revelations and providential blessings and chastenings led Jacob to the place where his name Jacob was replaced by a better one. He was called "Israel" because he had prevailed upon God in prayer in a way that obtained for him the real blessing.

During the period of his earthly life we see the Jacob-nature at times appearing; and again as the hand of God brought out his helplessness and led him to the place of faith and a vision of the promise which God had made to Abraham and Isaac, he became **Israel** indeed and was led on in the path that made his life a fulfillment of God's purposes. And on his dying bed we have the man of faith fully demonstrated, as God unfolds to Israel the future of his posterity in the plan of their inheritance in the land of promise and the making of a nation of people from his twelve sons, from whom also should come the Messiah.

II. **The Text.**—Heb. 2:21.—We see Jacob near to the hour of death arising in faith and looking into the future with God as the Spirit of God reveals that the sons of Joseph would occupy a prominent place among his descendants and fulfill the purposes of God and the promises of God.

Gen. 28:1-22.—This chapter sets before us the scene which is briefly summarized in Hebrews 1:21.

III. **Suggestions for Junior Programs.**—We have suggested in the assignments for Juniors some headings for stories in the life of Jacob that will show him as a man of faith.

These stories suggest much of the grace of God as He wrought in the life of Jacob to lead him to become the man of faith which his later years have unfolded. Jacob, learning to know and serve God, is the main theme, and the Scripture sets forth the grace of God toward Jacob, and Jacob's response. In these life lessons there is a mingling of joy and sorrow. The sorrows were as a crucible to bring out the true in Jacob and to destroy the dross. The deeper joys were in learning to understand the purposes of God and receiving comfort in the fact that he was to receive the blessing of God through a fulfillment of these purposes.

Assign the different stories to those capable of learning and telling them or writing them for reading before the meeting. When they are given see that the lessons in them receive the proper notice and emphasis. Let the last topic for the juniors be a summary of lessons that can be applied personally to the life of the juniors.

OUTLINE STUDY

I. Jacob and God.

1. His rulership foretold.—Gen. 25:23.
2. His blessing overruled.—Gen. 27:26-29, 33, 37; 28:3, 4.
3. His marvelous vision.—Gen. 28:10-22; 35:6-15.
4. His wrestlings.—Gen. 32:24-32.
5. Grief over the loss of Joseph.—Gen. 37:34, 35.
6. Other griefs.—Gen. 42:36.
7. Good news.—Gen. 45:26-28.
8. To Egypt in faith.—Gen. 46:1-7.
9. Meets Joseph.—Gen. 46:28-34.
10. Asks for burial in Canaan.—Gen. 47:29-31.
11. Blesses his sons at death.—Gen. 48, 49.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Jacob."
2. Jacob Learning to Know and Serve God.
 - a. Meeting God in the dream at Bethel.
 - b. God speaking to Jacob at Padan-aram (Gen. 31:1-3).
 - c. God meeting Jacob on the way.
 - d. Jacob's griefs.
3. Lessons for Me from the Life of Jacob.

For Seniors.

1. Jacob's Lessons from and about God.
2. Adversities that Lead to Blessing.

PERSONAL THOUGHT

The God of Jacob is my God also. Shall I learn the lessons of life which His faithfulness would teach me?

SEED THOUGHTS

The sentences in the book of providence are sometimes long, and you must read a great way before you understand their meaning.—M. Henry.

Sometimes providences, like Hebrew letters, must be read backward.—Flavel.

A guiding hand I clearly trace
Along my earthly way,
A Father's hand, in power and grace,
Upholding day by day.
—Geo. O. Webster.

When God will guide, God will provide.—Monod.

Nearer my God to Thee
Nearer to Thee;
E'en though it be a cross
That raiseth me,
Still all my song shall be—
Nearer my God to Thee!

Tho' like a wanderer,
The sun gone down,
Darkness be over me,
My rest a stone,
Yet in my dreams, I'd be
Nearer my God to Thee!

There let the way appear,
Steps unto heaven;
All that Thou sendest me,
In mercy given:
Angels to beckon me
Nearer my God to Thee!
—Sarah F. Adams.

LIBERTY IN CHRIST.—Gal. 4:1-31

Topic for July 4

MOTTO

"If the Son therefore shall make you free, ye shall be free indeed."

MEDITATIONS ON THE TOPIC

I. **A Freedom that Is Effectual.**—Before the courts of justice in the presence of the Judge of Righteousness, none can stand who are guilty, for He knows the thoughts and intents of the heart, and nothing can escape His all-searching eyes. But when that judge has provided a means of deliverance which satisfies the demand of Himself as a righteous Judge, it would be folly to refuse the means He has provided for another devised by the cunning wisdom of men, one that seems to satisfy their reason or their whim of what is sufficient. The Son of God enters into His plan. He has undertaken to satisfy the demands of righteous judgment by becoming the victim of that judgment, so that the actual sinner who accepts the plan by faith may be free.

The freedom is first, to be "saved from wrath through Him." But it is inclusive of more. Those delivered by the forgiveness of sin do not want to go back into bondage to sins that have brought that condemnation and which required such a great sacrifice to deliver. We must have a deliverance from the power of sin over our lives, a power enslaving us to do the things that are evil and preventing us from doing the things that are right. Christ not only saves us from the wrath to come, but gives a power in our lives through the Holy Spirit which enables us to mortify the deeds of the body while we continue to enjoy the fellowship of the risen Redeemer who is in heaven making intercession for us. Through this power within we are able to obey His commandments and to walk in the paths of righteousness. We are also privileged to look forward to the day of glory in which the body will be resurrected and receive full deliverance from the bondage of corruption. "Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

II. **The Text.**—Gal. 4:1-31.—This passage deals with the freedom of the children of God above the children who are still under the bonds of law. The Spirit of God's Son in the heart produces a feeling of sonship which means freedom as a son who occupies a higher place than a mere servant.

III. **Suggestions for Junior Programs.**—People who think they are free are often the greatest slaves to sin. The drunkard cries for freedom to get his fill of drink while that same freedom makes him the worst slave. People who resent the restrictions of the Word and the regulations of the Church in seeking to maintain the spirit of the Word, are in real bondage; while those who delight to do the will of God and enjoy His fellowship have freedom. The juniors will be able to get a glimpse of this character of slavery as well as the slavery to the fear of death in the heart of the guilty sinner who has not accepted Jesus as the Saviour. Assign topics for the Juniors from suggestions 2 and 3 and seek

to have them understand the points under each heading and also the personal responsibility that brings us to enjoy the freedom suggested.

OUTLINE STUDY

I. The Liberator.

1. Foretold.—Isa. 61:1.
2. Preaching deliverance.—Luke 4:18-21.

II. Freedom Indeed.

1. Through the knowing of the truth.—Jno. 8:31, 32.
2. By the deliverance through the Son of God.—Jno. 8:36; Rom. 6:1-7.
3. Freedom from the curse.—Gal. 3:13.
4. Freedom from condemnation.—Rom. 8:1.
5. From the fear of death.—Heb. 2:15.
6. In the Spirit of the Lord.—Rom. 8:15; II Cor. 3:17.
7. From the power of darkness.—Col. 1:13; Acts 26:18.
8. From the present evil world.—Gal. 1:4.
9. From the bondage of corruption.—Rom. 8:21; I Cor. 15:53-57.

III. How Freedom Is Attained.

1. Not through carnal weapons.—II Cor. 10:3-6.
2. Not by flesh and blood victory.—Eph. 6:11-13.
3. By the good fight of faith.—I Tim. 6:11, 12; Gal. 5:1-6.
4. By receiving God's gift to the world.—Jno. 1:12, 13; I Jno. 5:1-5.
5. Walking in the Spirit.—Rom. 8:4; Gal. 5:16.
6. Continuing in the law of liberty.—Jas. 1:25.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Liberty."
2. Jesus Makes Men Free Who Trust Him.
 - a. Sinners are bound to sinful practices.
 - b. Sinners are doomed to suffer for their sins.
 - c. There is no escape without a Redeemer.
 - d. Jesus redeemed men by His blood.
 - e. To be free we need to accept our Redeemer.
 - f. What must I do to be made free?
3. What It Means to Be Free in Christ Jesus.
 - a. Forgiveness of sins.
 - b. Power to do His will.
 - c. Hope of eternal glory.

For Seniors.

1. Jesus the Great Liberator.
2. The Enemy of Man Shorn of His Power.
3. How Liberty Is Made Available to the Individual.

PERSONAL THOUGHT

Social or political freedom are not to be compared to spiritual freedom. May we be delivered from the shackles of things earthly, sensual, and devilish, and walk in the enlarged vision of things that are eternal and heavenly.

SEED THOUGHTS

The first freedom is freedom from sin.—Martin Luther.

There are two freedoms—the false, where a man is free to do as he likes; the true, where a man is free to do what he ought.—Chas. Kingsley.

Conquer thyself. Till thou hast done that, thou art a slave; for it is almost as well to be in subjection to another's appetite as thine own.—Burton.

(Continued on page 189)

ALTERNATE PROGRAM FOR JUNE 13

Suggestions for Using the Study Sheet Program

The topic for this month's discussion is "Who is the Holy Spirit?" There are some facts concerning the Holy Spirit which must be referred to and used in any phase of the study of this Person. One cannot discuss who He is without referring to His work. In this study on who He is, we have attempted to enter into the abstract no farther than is necessary to stay by the subject.

One purpose of the questions and statements in the outline is to stimulate thought and to visualize the truth. We are commanded in the Book to worship the Lord with all our mind. Surely these Doctrinal Topics will be "dry bones" unless we are willing to exert ourselves in the strenuous task of thinking. If the leader is able to lead out in thought-provoking statements and questions likely most in the audience will follow. A blackboard on which illustrations can be sketched at times will help. The leader should have his outline filled in before the service and be familiar with all the Scripture references.

We wish to suggest again that the use of the study sheet in one service is to prepare individuals to give personal expression and testimony in the service to follow. This is the reason for the personal type of subjects listed below. Our young people may not be able to give spiritual instruction on these Doctrinal Topics, but they should be able to give expression to their feeling of experience with regard to them. There is nothing so interesting to an individual as his own experience, feeling, and desires. He will listen immediately when the things which he has experienced are spoken of in a service. If Young People's Bible Meeting leaders are able to lead their audience to apply Scriptural truth to individual experience and then permit the individual to give expression to it, there will be good interest in the meeting.

If you are using these study sheets and the topics suggested below, please drop a card to the undersigned stating your appraisal of them. Thank you.

Nelson E. Kauffman, Hannibal, Mo.,

WHO IS THE HOLY SPIRIT?

I. He is God by Eternal Procession.

1. Christ is God by eternal filiation; so the Holy Spirit is God by eternal procession. He _____ from the _____ and from the _____ John 15:26.
2. He is the Spirit of _____ I Cor. 2:11, 12 the _____ Matt. 10:20, and of _____ Rom. 8:9, the _____ Gal. 4:6.
3. He is the Person _____ by the _____ John 14:26 and by the _____ John 16:7.
"The Father is never sent by the Son, but the Father sendeth the Son, the Spirit never sends the Father or the Son, but both send Him."
4. The Holy Spirit is neither made, nor created, nor begotten, but proceeding. "We know no more of the procession of the Holy Spirit than we do of the generation of the Son; we know nothing of either beyond the affirmation of the facts that the Son is begotten of the Father, and that the Spirit proceeds from the Father and the Son."

II. The Holy Spirit is the Administrator of God's Work in the World.

1. He was an agent in creation.
"The Spirit of God _____ on the face of the waters." Word used in only two other places: Jer. 23:9, "shake;" Deut. 32:11, "fluttereth."
2. The Holy Spirit was the Empowerer and Director of O. T. saints. Examples:
 - a. "And the Spirit of the Lord _____" Judg. 6:34, "clothed himself with."
 - b. "Also I heard the voice of the _____ saying, _____
_____? . . . And He said, _____
_____ Isa. 6:8, 9; Acts 28:25, 27.
3. The Holy Spirit directed Jesus while on Earth.
 - a. He was _____ by the Holy Ghost. Matt. 1:18, 20.
 - b. He was _____ by the Holy Spirit. I Tim. 3:16.
 - c. He was _____ by the Holy Spirit. Acts 10:38.
 - d. He was _____ of the Spirit. Matt. 4:1.
 - e. He was _____ by the Spirit. Lk. 4:14-18.
 - f. He _____ in the Spirit. Lk. 10:21.
 - g. He _____ by the Spirit. Matt. 12:28.
 - h. He _____ by the Spirit. Heb. 9:14.
 - i. He was _____ by the Spirit. Rom. 8:11; I Pet. 3:18.
 - j. He _____ by the Spirit. Acts 1:2.
4. He is the Administrator of the Church today.
 - a. He gave the church its beginning on _____ Acts 2.
 - b. He gives _____ to every man as _____ I Cor. 12:4, 7.
 - c. He _____ II Tim. 3:16; _____ John 16:12-14, and _____ I Cor. 2:10 the Scriptures and uses them as His _____ Eph. 6:17.
 - d. He _____ Acts 13:2; _____ Acts 13:4; _____ Acts 8:29; and _____ Acts 4:8, 13, 29, 31, men of God.
 - e. He _____ the church as the _____ of God. Eph. 2:21, 22.
 - f. He _____ the world of _____, of _____, of _____ Jno. 16:8-11.
 - g. He bears _____ to the preached Word. Acts 5:30-32.

Topics for Discussion in the Following Meeting

1. Why I Can Believe in the Trinity, Even Though I cannot Understand It.
2. How the Holy Spirit Speaks to Me.
3. Evidences of the Holy Spirit's Administration in My Experience.
4. Give John 16:7-14 from Memory.
5. How I Know the Holy Spirit Dwells in Me.
6. Means by Which I Test the Guidance of the Spirit.
7. Why We Cannot be Disciples of Christ without the Spirit.
8. Evidences of the Holy Spirit's Inspiration Which I Find in the Bible.
9. Why I Cannot Lead a Soul to Christ without the Spirit.

(Continued from page 188)

Illustrious confessors of Jesus Christ, a Christian finds in prison the same joys as the prophets tasted in the desert. Call it not a dungeon, but a solitude. When the soul is in heaven, the body feels not the weight of fetters; it carries the whole man along with it.—Tertullian.

He is a freeman whom the truth makes free, And all are slaves beside.—Cowper.

Liberty exists in proportion to wholesome restraint.—D. Websted.

The greatest Emancipation Proclamation was issued from Calvary.—Selected.

Where the Spirit of the Lord is, there is liberty.—Paul in II Cor. 3:17.

Now we are free—there's no condemnation, Jesus provides a perfect salvation; 'Come unto Me,' oh, hear the sweet call, Come, and He saves us once for all.

—P. P. Bliss.

SERMONOGRAMS

Keep alive the power of laughter.

Prayer never yokes up with laziness.

Cultivate the ability to put yourself in the other person's place.

Make no deal with the man who has his price.

Look for the privilege of service instead of your "rights."

The healthy state of mind is the love of life.

Every man's task is his life-preserver.

Nothing great and lasting can be done except by inspirations.

The fig tree was condemned not because it bore bad fruit but because it bore no fruit.

A spirit of cheerful confidence with a tender response to human needs is an infallible sign of a Christian's life.

Some persons are wise in minor matters but foolish in the major things.

He who will tell a lie for you will tell a lie to you.

Half of our sorrows come from setting exalted standards for people and then breaking our hearts when they fail to live up to them. —A. H. Rice.

Don't try to have fellowship. Work together for great ends and fellowship will follow.

Upon the links we as individuals furnish depends the strength of the long family chain.

Do not look for perfection in people, they are just like yourself, imperfect.

The true worth of a gift lies in what sacrifice it costs the giver. —D. Carl Yoder.

FOOLISH

There was a man in the town where I was born who used to steal his fire-wood. He would get up on cold nights and go and take it from his neighbor's wood pile. A computation was made, and it was ascertained that he spent more time and worked harder to get his fuel than he would have had to if he had earned it in an honest way, and at ordinary wages. And this thief is a type of thousands of men who work a great deal harder to please the devil than they would have to please God.—Beecher.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE CHRISTIAN AND WAR

Overcome evil with good.—St. Paul.

As the war drags on, some get weary in well-doing; some lose their powers of resistance; some allow the voice of the press, the clarion cry of magazine writers, the opinion of commentators and others to dull their consciences. Thus the deep convictions of former days are drowned out by the din of the multitudes which have no conscientious objections to war. The majority of the young men in the ranks of the church have taken, and are still taking their stand; but there are altogether too many who have hesitated, some who have faltered, and others who have yielded under the pressure of the hour.

The above caption will be well discussed by the insertion into the pages of the "Christian Monitor," the excellent message of a personal and much beloved friend, Doctor J. A. Huffman, Dean of Religion, Taylor University, as well as President of the Winona Lake School of Theology. The message is well written. Coming from the pen of a widely known Bible teacher and educator makes it doubly impressive. Quite frequently some young men think that the only men who take an out-and-out stand for nonresistance are the local pastor, or one's own conference of ministers. It is our fond wish that every C.O. in the camps, and others going to the camps should read the article. May we request pastors and parents to call the attention of young men in draft age to this message.

The message follows:

I

The first question with which one is confronted when asked to determine the Christian's attitude to any particular thing is, What is that thing in its essential nature? If the thing is right, noble, and good, of course the Christian is favorable to it and supports it to the measure of his interest and ability. If the thing in question is wrong, the Christian must, of necessity, disapprove it and refrain from it, no matter what the consequences or cost. Either war is right or it is wrong; it cannot be both.

In the first place, war, when analyzed, is a highly developed program of deceiving, stealing, and killing. War, omitting either one of these items, would not be war. There has never been a formula devised for the Christian conduct of war. The mightier the weapons of war which are invented, the more remote becomes the possibility of anything like a war which is less than cruel and devastating. Pearl Harbor is an up-to-date illustration of what war really is.

War is a duelling between nations. Killing is no less killing, because people are killed in greater numbers. If killing is wrong, and a violation of the command of God, as everyone knows it is, there is no authority vested in any man or government which can make it right. The men who fight in the wars between nations usually have no grievances against each other, but are compelled to kill at the command of self-seeking rulers, for reasons they know not. War compels men to kill their racial brothers, and still worse, if that be possible, war compels Christian brethren to take each other's lives, if its mandates are heeded.

War is either God's method, or it is not. That God should have tolerated the cruelties of war in the old dispensation, when He was doing the best He could with benighted, hardened men, is one thing, and war in this dispensation of light, revelation, and grace is quite another thing. We cannot live in the yesterdays, nor measure ourselves by the light of a former dispensation.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Thinking of war as God's method, Christians revolt. I once heard a great Christian leader report his reactions as he stood upon the battle field of France, at the close of the first World War, and saw, as this writer also once did, the trenches, shell holes, and blood-soaked ground all about him. "If war is God's method," said he, "I renounce Him on the spot." But God need not be renounced on that score, for war is not God's method.

Despite all efforts made to glorify war, in the stern language of General Sherman, quoted by history, "War is hell," and can never be anything less than that.

If only a small fraction of the above be true, then to ask the question whether war is right or wrong is to answer it.

II

Let us pause a moment to raise the question concerning attitude of the early Christians to war.

Jesus had repeatedly taught His apostles the lesson of love, instead of hate. Specifically did He teach them that the accepted conduct of "lex talionis," the law of revenge, "an eye for an eye, and a tooth for a tooth," could not meet the standards of their new light. See Matt. 5: 38, 39. But before His departure, on the eve of His passion, Jesus repeated this lesson in a dramatic way, when Simon Peter, in the Garden of Gethsemane, drew the sword and cut off a part of the ear of Malchus, the servant of the high priest. Hear the ringing rebuke to Peter, and the condemnation of the sword as the Christian's weapon, when Jesus said: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Matt. 26:52).

It is a significant fact that, so far as history shows, the followers of Christ took Him seriously, and for three centuries did not unsheath the sword. But during the period of the sheathed sword, despite the fact that tens of thousands of Christians were burned at the stake or fed to the lions in the Coliseum, Christianity nominally conquered the Roman Empire. It was not until the church had begun to paganize in the fourth and fifth centuries, and later Romanize, that Christians again unsheathed the sword.

It is also of interest to note the revolt of individuals, and groups against war, after a war period has come to a close, and the deceptions and follies of war have been exposed. It is often the case, however, that no sooner has a nation been led into war, or been backed into it as is the case sometimes, than war proponents succeed in creating a war psychology, causing the people to believe that the particular war is a holy one, and sentiments and attitudes change.

III

But what should Christians do about it, when war is on, and when war sentiment is strong?

Within the last short while, this writer listened to an answer to the above question, given in a patriotic address by a Christian minister which, briefly stated, was: "Throw away your conscience, and get a gun, and get at it." This answer is left for the reader's judgment, to decide how safe or dangerous is such advice. The human conscience is the moral sense by which right and wrong are recognized; therefore, it is very important that we keep and respect it.

Of course, the easier thing to do would be to claim the rights of a conscientious objector against the bearing of arms, if one has and can prove such convictions, for such is provided in the Selective Service Act, and agree to render

noncombatant service. This would provide uniforms, (clothing), food; would enroll the draftee for monthly salary, and would make him eligible to future pensions and bonuses. While it might afford him the opportunity for testifying for Christ in the army, and perhaps to pray for wounded soldiers, provided he could and would be able to keep his own religious experience, at the same time, he would have become a part of the war machine, which is a series of graduations from stretcher-bearer to the bayonet charge. It would not be his duty to fire a gun, only to haul or even handle the munitions which others fire from the guns. He would not need to thrust a bayonet into the declared enemy, only help to feed those whose bloody task it is to do this. Who can determine the dividing line, in this series of war participation, that between killing and not killing? A certain number of noncombatants are necessary in every war, even if there should be no conscientious objectors.

There is a popular, religious-sounding alibi offered for partial or even wholehearted participation in war. It is the oft-repeated, "We're all in it." This statement with its implications, is not wholly true. There may be a sense in which we are all in it, but we are not all of it. Jesus declared of His disciples who were in the world: "They are not of the world, even as I am not of the world" (John 17:16). This should hold good of Jesus' present disciples. They are in the world but not of it.

There are several things which constitute the least that Christians, the most conscientious of them, should do.

First, every Christian living in the U.S.A., or in British domains, should thank God for a government which takes cognizance of the Christian conscience, and has so legislated that any person with definite religious conviction against war participation, and courage enough to make it known, may serve in some civilian capacity outside of the military program, and remain a good citizen. More than seventy Civilian Service camps in the U.S.A. with about six thousand draftees, the number of which is constantly growing, is a testimony of this, and Britain has also a large number. These men engage in forestry, soil conservation, and other constructive projects. The fourth Assistant Secretary of War, who had charge of the conscientious objectors during the first World War, told this writer that there was not the least intention on the part of the Government that a single, genuine conscientious objector should be mistreated. This is the situation in the present war, and for this there should be genuine Christian gratitude.

In the second place, Christians should pray for their rulers, as the Scripture commands. Perhaps most Christians do not pray for their rulers as they ought.

Again, Christians should continue their peacetime occupations and pursuits. To change in favor of war occupations or employment, even to financial advantage, would be to catch the war spirit and in some real way become a participant. Christians should rather change their peacetime pursuits which might have been turned into war channels, to some certain peace industry, even at financial sacrifices.

Christians should want even no financial spoils of war. It may not be easy to determine the exact gains which war may impose upon some peacetime pursuits, such as agriculture, when costs also rise with selling prices of produce. But the Christian should make sure that such gains as there are be placed into channels of peace and good will. There are plenty of opportunities for this in the support of relief, reconstruction, providing for our sons in Civilian Service Camps, etc. In this way we can keep out of the very spirit of war, which war profits might superinduce.

In times of excitement and hysteria, when the spirit of revenge begins to run high, Christians should remain prayerful, calm, steady, and loyal to their governments in every conscientious way. Taxes should be paid, promptly,

and such loans made to the government as can be afforded for constructive (not war) purposes.

We cannot be assured that the Christian will find it all pleasant, or easy, to follow the procedure here outlined. In some countries it would mean certain prosecution and imprisonment, to say the least. But not so in the U. S. A. and British dominions, where the way of peace and good will, though not popular, is, nevertheless, made possible for those who will courageously take it. The government of the U. S. A. has been very favorably impressed by the willingness of the historic peace churches, of which the Mennonite body is one of the oldest, to undertake the conduct and support of the Civilian Service Camps for the conscientious objectors who are willing to give their time, as draftees, without one penny of any present remuneration or future claims, in constructive employment for their government.

It would appear that, as long as the people of any country can be prevailed upon to allow themselves to become cannon fodder, politics, economic advantage, and imperialistic ambitions will find strong pretext for war. When, and if, it becomes known that the people actually renounce war as a method of settling disputes, and cannot engage in it, a more humane and by the same token, a more civilized and Christian way will be found. The Christians should lead in the renunciation of war, and this can be most effectively done by maintaining such peace and good will that it becomes not only nonresistance, but a **superresistance by love**.

IV

This writer does not guarantee the genuineness of the religious convictions of every one of these thousands of young men in the C.P.S. camps of the United States, though he is not disposed to make a case against a single one of them. There may be an occasional "slacker" among them. But, in the main, these young men have come from homes and groups whose religious tenets are opposed to war, and we ought not to be surprised, and certainly we should not condemn them for believing, in their deepest hearts, what their elders have taught them. The cost to parents and members of these conscientious objector groups, as well as the young men of the camps, is not a small one, when reckoned in the terms of contribution of money and time, but must be considered as a part of the price which must be paid for discipleship with Christ.

These young men, genuine in their convictions, and consistent in their other practices of living, choosing the C.P.S. camps for the sake of good conscience are martyr stuff. No band plays for them when they leave, and none will play for them when they return, and they may carry a measure of the stigma of the world through life, even as the early Christians did, but they are writing a new chapter in the history of the followers of Christ. They are living out, under the acid test of unfavorable circumstances, what their seniors have professed under more favorable conditions. They are registering the most effective rebuke to war that the modern world has seen. Let us pray for, support, and prove ourselves worthy of these youthful, unsung heroes of the cross of Christ.

THE NONRESISTANT CHRISTIAN AND THE FLAG SALUTE

Honour the King.—I Peter 2:17.

The religious cult, so-called, self-styled, "Jehovah's Witnesses," have been given nation-wide notoriety, even international notice, because its adherents hold that the saluting of the flag constitutes "idolatry," and that it is unscriptural to yield allegiance to any man-made form of government.

Such teaching must stem from ignorance of the Scriptures, and the significance of the American flag, and the average flag in nations whose rulers are not exalted to the place of a "god."

The United States Supreme Court upheld the constitutionality of the flag salute, and ruled accordingly:

"Conscientious scruples have not, in the course of the long struggle for religious toleration, relieved the individual from obedience to a gen-

eral law not aimed at the promotion or restrictions of religious beliefs," Justice Frankfurter wrote.

"To stigmatize legislative judgment in providing for this universal gesture of respect for the symbol of our national life in the setting of the common school as a lawless inroad on that freedom of conscience which the Constitution protects, would amount to no less than the pronouncement of pedagogical and psychological dogma in a field where courts possess no marked and certainly no controlling competence."

Justice Frankfurter added that "the preciousness of the family relation, the authority and independence which give dignity to parenthood, indeed the enjoyment of all freedom, presuppose the kind of ordered society which is summarized by our flag."

"A society," he continued, "which is dedicated to the preservation of these ultimate values of civilization may in self-protection utilize the educational process for inculcating those almost unconscious feelings which bind men together in a comprehending loyalty, whatever may be their lesser differences and difficulties."

"That is to say, the process may be utilized so long as men's right to believe as they please, to win others to their way of belief and their right to assemble in their chosen places of worship for the devotional ceremonies of their faith, are all fully respected."

Because of their attitude to Government the Canadian Government has made it illegal to belong to this sect. Saluting the flag in the present constituted governments in the United States and Canada cannot possibly be called idolatrous from the Scriptural standpoint. To be guilty of idolatry one must speak disrespectfully of God or give **something** or **somebody** else the supreme place which God alone deserves.

The Supreme Court defines the flag salute as a "universal gesture of respect for the symbol of our national life." Such respect Christians were urged to give in the days of "Old Rome" and the "Neros." "Honour the King." Why not today, in a day of religious freedom and liberty, a day when our worship is respected and even protected by the governments of these lands? It is a gesture of respect for rulers, who have respect for **Deity**. It shows respect for a **land** that has been a **haven** for persecuted Christians of other lands, and still is.

The flag stands for the land which begins at the fogbanks east of New York City, to the Golden Gate of San Francisco, where the sun falls into the Pacific. It stands for the country lying between from the International Boundary Line of Canada to the North, and the Gulf of Mexico, and the nation of Mexico to the South. It stands for the New England States, the early home of Puritans and Pilgrims; Penn's Woods, the haven of Quakers, Mennonites, and other persecuted bodies of believers; the Central States with their thousands of farms; the Southland with its plantations and waving fields of cotton; the Western Plains with broad fields of grain and stately fields of corn, besides being dotted with cities and towns; the Pacific Coast with its balmy climate, and towering trees. The flag stands for immense cities and towns, besides villages and hamlets by the thousands. The flag stands for the White Mountains, Appalachian System, the Rockies, and all the rest. The flag stands for the "Father of Waters," and scores of other well-known streams. The flag stands for all the races which came from all parts of the globe to the "American Melting Pot." It stands for the millions of homes, firesides, and the people that dwell in them. The flag stands for the nation, the land, the people, for all of which millions of us thank God that here it is still possible to "lead a quiet and peaceful life in all godliness and honesty, which is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come to the knowledge of the truth" (II Tim. 2:2-4). And good to us as well who have found a **place of abode, and service therein**.

The following is a part of the official statement of General Conference concerning the flag salute:

Our Attitude toward the Flag Salute

In the light of the teaching of Scripture on the relation of the Christian toward governmental authority and his duty of respect and honour to the same, and in the light of the recent ruling of the Supreme Court of the United States (June 3, 1940) in which the Court called the flag "a symbol of freedom," defined the significance of the flag salute as an expression of loyalty to the government, and indicated that religious and military issues are not involved in the flag salute ceremony, we desire to express our attitude as follows:

(1) We declare our respect for the flag as an appropriate symbol of our government and the rights and privileges which it secures to us, including freedom of conscience, and declare ourselves apart from all subversive elements which work against the government and which refuse to respect its symbols.

(2) We believe that a Christian may give the pledge of allegiance as an expression of loyalty and obedience to government so long as it does not compromise the nonresistant conscience against participation in war or preparation for it.

(3) We believe that a Christian may meet the requirement for a civilian flag salute as a gesture of respect for our government and loyalty to its institutions when his conscience permits, provided it is understood that it is not an act of worship and does not involve a militaristic commitment. However, where it is not required, caution should be exercised in regard to participating, and in all cases where the salute or pledge is given, diligence should be observed to keep our position clear and to protect those involved from militaristic influences.

(4) Where the salute or pledge cannot be given sincerely in accord with the above principles, and a clear conscience accordingly cannot be maintained, we counsel abstaining from the same, and respectfully plead deference from all authorities on the ground of liberty of conscience.

(5) We desire further to express our conviction that true Christian living and faithful law observance are the best token of respect and loyalty to our country, and have a deeper significance than a salute or pledge which may become mere formalities. We accordingly urge our people to continue to demonstrate their devotion to the best interests of our land by the maintenance of true Christian ideals and by seeking the highest welfare of the community and the nation in accord with the teachings of the Holy Scriptures.

THE CHURCH CANNOT SANCTION WAR

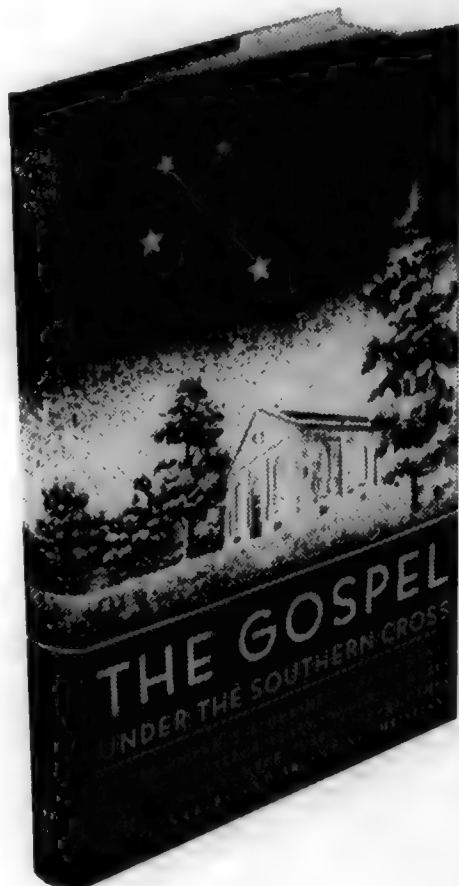
In the Assembly of the Evangelical-Reformed Church, a body of some 630,000 members, the church refused to place itself on record that the present war is a holy religious crusade. The Assembly could not find in the present war any such aspects. They could not place themselves on record to contribute to the present war as a war agency.

In their opinion there were certain treasured values which seemed to be decidedly on the side of the United Nations, such as freedom of religion, speech, press, and politics. These are rights to be greatly cherished and these only are safe, if safe at all, in the United Nations. But that in no wise clarifies the primary cause of the war.

It was also admitted that in the future there are certain gains to the promotion of Christianity in case the United Nations win the war. The religious agencies will be the more free to preach the gospel message, have greater right of entry into the different parts of the world, and will find a greater openness of mind among the people to whom the Gospel is to be preached in case the United Nations win.

These things may truly be correct; but evidently the success or defeat of Christianity will not be determined by the success or failure of the present war. Christianity is not promoted by war; war is not an evangelical agency. War is not the method of Chris-

Two New Books on South America



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BY SANFORD CALVIN YODER

This publication is an account of the author's visit to Argentina and Paraguay in the interests of the Mennonite missions and colonies located there. As Secretary of the Mennonite Board of Missions and Charities and a member of the Mennonite Central Committee he had official interests and responsibilities which gave occasion for the trip.

But the book is in no way an official report. The writer describes his voyage, the countries and cities which he visited, the people and their way of living, the Mennonite missions, institutions and colonies as a visitor who observes keenly and who has the capacity to share with the reader the most interesting scenes and experiences of such a trip.

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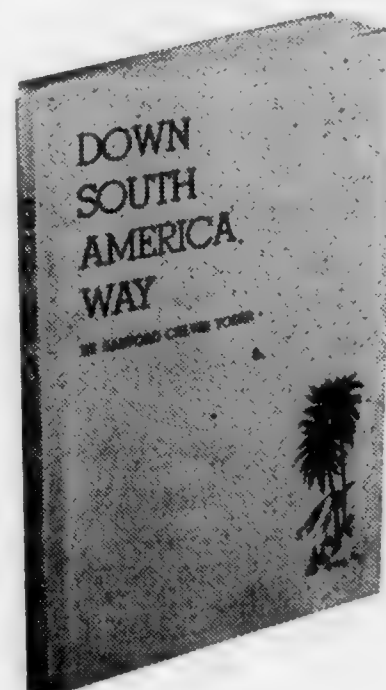
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tianity in disciple making. Circumstances, such as the turn of a war, may indeed afford facilities or circumstances for the more ready promotion of Christianity.

We do not doubt that, whatever may be the issue of the present war, God may in some unforeseen way turn the issue of this war to His glory and the promotion of His kingdom. God uses even the wrath of man to His own purposes. But let us not attempt to make it appear that the sin of man is the act of God in bringing about this war.—Conservator.

FORGET THE WAR?

It would be a mistake to plead with men to forget the war for the sake of seeking first the kingdom of God. We neither can nor should forget the stupendous events which are taking place today. Let us rather endeavor to see the spiritual significance of the march of history in these momentous times.

God is speaking today in thunderous tones. Let us be eager to hear what He is saying. When His judgments are in the earth, we should hear His clarion call to repentance

and righteousness. That was the attitude of the prophet Isaiah and of all the saints in his day when God shook the earth through the awful calamities which He poured out on the nations. They linked up His judgments with His redemptive work in Israel and His restraining work in the hearts of sinners. The prophet exclaims: "Yea, in the way of thy judgments, O Jehovah, have we waited for thee." They saw the march of God in the march of armies. The prophet did not have to confess that he was too distracted to think much about God. On the contrary, he says concerning those judgments: "Yea, with my spirit within me will I seek thee earnestly: for when thy judgments are in the earth, the inhabitants of the world learn righteousness" (Isa. 26:8, 9, R.V.).

—The Banner.

HOLY WEEK IN SPAIN

Spain was never evangelized because we mistook mere religious form for true Christianity, which is faith in the person of the living Christ. A glimpse of the pageantry of Holy Week in Spain would be an education in distinctions to the average American Christian. The entire week is an endless series of processions one after another, some of which go through the entire night. Each of the many churches takes its life-sized wooden figure of Christ or the Virgin through the city to the altar in the Cathedral to be blessed and returned. The figure, which is clothed in beautiful expensive garments decked with glittering, costly jewels, is placed upon a platform which is lighted by hundreds of burning white candles five and six feet tall. That platform is borne by barefoot penitents who stagger beneath their load for long, weary hours. It is not unusual for a bystander to see a procession stop for rest, at which time the penitents rush out from under their curtained platform for the nearest cafe. After a glass of wine or beer they return refreshed to their task. Spiritual darkness like a cloud envelops Spain today and makes that country one of the neediest mission fields in the world.—European Christian Missions.

THE BEST INTENTIONS

On the tombstone of a French prince is inscribed, "Here lies a man of the best intentions." And these words would make a truthful epitaph for many a headstone, for many have intended to be saved, but that was as far as they ever got. Someone has said, "The road to hell is paved with good intentions."—Selected.

CHRISTIAN MONITOR

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CHRISTIAN MONITOR



"While the earth remaineth, seedtime and harvest . . . shall not cease"

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"A LITTLE CHILD SHALL LEAD THEM"

BY ARLEAN LEIBERT



ELSIE was six years old and in the first grade at public school. As she ran home one afternoon, her blue eyes fairly danced with excitement. "O Mother," she cried as she burst into the livingroom, "we got a new girl today. Her name is Sarah and she's my friend already."

Mrs. Johnson was entertaining guests. She looked at her daughter reprovingly. "Is that the way to enter a room?" she asked. Elsie noticed for the first time that there were several ladies near by, drinking tea. They were all very smart in a worldly way. Some of them smiled at her.

Elsie's face had turned quite red. "I'm sorry, Mother. Shall I try it over again?"

"No, Dear, but next time try to remember." And giving the child a kiss she gently pushed her out of the room. "Go, get Cook to give you some fruit and milk. She is in the kitchen now."

She closed the door and turned to her guests. "Sometimes this business of being a mother is somewhat embarrassing," she apologized.

"Oh, we don't mind," one of the women spoke. "Your little daughter is a darling."

A few days later Elsie asked her mother if she might bring her friend home for dinner. She joyfully carried the invitation to Sarah. So on the following Friday after school had been dismissed, the two girls, arms about each other, entered the Johnson home. When Elsie's mother first saw the child she could scarcely suppress a smile of amusement.

The child wore a brown homespun dress reaching almost to her shoetops. Over her dress she wore a spotless white apron. Her coalblack hair was tightly braided and hung in two pigtailed down her back. On her head she wore a white net cap. The narrow black ties under her chin held it in place.

Elsie glanced at her friend lovingly, "Mother," she said, "this is Sarah." Mrs. Johnson smiled graciously, "I'm glad to meet you, my dear."

Sarah's sweet young face was lifted. Her lovely brown eyes sparkled as she looked at her chum's mother.

How different her own mother was, Sarah thought, not only in dress but in a way that she could not exactly define.

Mrs. Johnson wore a great deal of jewelry that sparkled and flashed when her hands moved. Her very attitude bespoke wealth and position.

"Well, no matter," Sarah thought to herself, "I love my mother, even if she is plain."

Mrs. Johnson mentally classed the little girl as a foreigner. Surely no American mother would dress a child so outlandishly.

"Where do you come from?" Elsie's mother asked. "From Pennsylvania," Sarah answered. "My papa was sick, so we came to Colorado. We are Mennonites. We are going to move on a farm pretty soon."

"Well, I'm sorry to hear that your father is not well," Mrs. Johnson spoke as she started up the winding stairway. "Bring her up

here, Elsie; you are both about the same size. I think we could give her some of your dresses. You have so many."

When they were in Elsie's bedroom, Sarah looked around and clasped her hands in delight. Never had she seen such a beautiful room. The ceiling and walls were the color of blue sky on a sunny day in spring. The woodwork was shiny white. There was a dresser and several chairs to match. At the large windows hung snowy white curtains. A view of the flower garden was plainly visible. Her room at home had been nice, but it did not compare with this one.

Mrs. Johnson placed on the bed a pale pink silk dress with a very full skirt, next to it a lavender with lace collar and cuffs, and a sea-green with a great deal of embroidery on the front.

"Let's see if they fit you," she spoke kindly. A few moments later Sarah had tried on all three of the frocks. Indeed she seemed to be a different child altogether. The dresses were quite short, the neckline low, and they were almost sleeveless. She looked like a little girl instead of a little old woman. "You may have them, Dear. I'll wrap them up and after dinner Mr. Johnson will drive you to your home."

Sarah looked at the dresses for a moment and then spoke in her clear young voice. "My mother wouldn't let me wear them, but I thank you just the same."

"Nonsense," replied Mrs. Johnson, "why of course she will. Now run and play until the dinner bell rings."

The children scampered away, and Mrs. Johnson gathered up the clothing. Making



**I would rather have one little rose from
the garden of a friend
Than to have the choicest flowers when
my stay on earth must end.
I would rather have one pleasant word of
kindness said to me
Than flattery, when my heart is still and
life has ceased to be.**

**I would rather have a loving smile from
friends I know are true
Than tears shed round my casket when
this world I've bid adieu.
Bring me your flowers today, whether
pink or white or red;
I'd rather have one blossom now than
many when I'm dead.**

—Cassie Van Dupre.

her way down the stairway, she was thinking that these people were not only foreigners, but proud if they would not accept clothing, and probably poor also.

"I should give her that nice blue wool hood that Elsie does not wear anymore. The poor little girl must nearly freeze in that thin little cap that she wears. What can her mother be thinking of? I'll just wrap it up with the dresses."

When they all sat down to eat a half hour later, Mrs. Johnson noticed that Elsie did not remove the net cap. What a queer thing to do. These people were also ignorant. She was building up quite a list of characteristics for a family of which she had met but one member.

But no one noticed the small head bow and no one heard the short prayer of thanksgiving. There was so much lively chatter as the excellent meal was served.

When dinner was over, Mr. Johnson was in a great hurry to attend a business meeting. So the children ran out to the waiting car, where Elsie kissed her friend good-by and whispered, "I'm glad you could come and eat with us."

Mrs. Johnson handed a bundle to her husband as he went out of the front door. "Some things of Elsie's for the little girl. Come again, Dear," she called, waving a handkerchief as the car moved away.

One Sunday morning at breakfast, Mr. Johnson noticed that Elsie was not eating. "What's the matter, Dear," he inquired. Elsie smiled up at her father. "I was just wondering why we don't pray before we eat."

He threw back his head and laughed. "That's easy to explain. We pray at church. Why do you ask?"

Elsie was silent for a moment, then she answered, "Well, Sarah takes her lunch to school and she always says a prayer before she starts to eat. She said that we should thank God for our food because He gave it to us. Who is God?" she asked eagerly.

Her parents looked at each other. In a vague way they believed that there was a God. But He had nothing to do with their lives. Dimly they recalled that He was supposed to have created the world.

Her mother smiled at the serious little face. "You know that Daddy works at the bank every day to earn money to buy food, and then the cook goes to the market to buy it. Doesn't it seem rather silly to think that it came from God?"

Elsie looked a bit doubtful as she said, "I don't know."

Mrs. Johnson added "religious fanatics" to the characteristics of Sarah's family and was determined to visit these peculiar people. Later she found them to be very nice people indeed. Elsie continued to ask questions from time to time.

"What is saved? What does being washed whiter than snow mean? Sarah knows the most beautiful stories. She told me one about a little baby boy in a basket on the water. It's in the Bible. What's a Bible, Daddy? May I have one for my birthday, please?"

Her father laid down his paper. For weeks now this little daughter had been telling them

(Continued on page 197)

CHRISTIAN MONITOR

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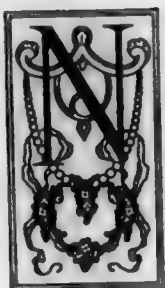
Vol. XXXV

SCOTTDALE, PA., JULY, 1943

No. 7

"IN TIMES LIKE THESE"

BY URSULA MILLER



OW, now, Mother, you must remember you promised to make the best of it," but Bishop Mast's own voice broke as he comforted his wife.

"I know," she said but sometimes I think I can't stand it anymore; our boy has to be in camp; away from home, our only child," she mourned in desolation.

"I know, I know," he replied. "It is hard. But there are thousands like us. Your having been so sick, Reba, makes it so much harder for you now."

"The Hales have been our friends now for years, thirty nearly, but in a case like this they wouldn't lift a finger to help get Delbert out."

"They couldn't help get him out even if they wanted to, but as you were about to say, they would be afraid to help a C.O.," he replied.

"And then there is Pastor Mills of the Elm Tree Church who often preaches for us when you are away. He preaches good sermons and all that, but he never gets over telling how good these camps are."

Reba paused and Bishop Mast said, "They are good. The camps are good. I have been there and I was also in the camps in the last war. I must agree with him that the camps are good," he said earnestly.

"I know that, too," Reba spoke just as seriously. "But, although Preacher Mills cannot say enough of how good the camps are he must mean that they are a good experience for others, because he has three sons and they are all out of camp making their own plans and money and living their own lives," Reba stated bitterly.

"Now, now, Reba, we will do just the best we can to help Delbert out honorably. But if not, we must do what we can and trust in God. These people would help if they . . ."

But Reba was not through yet. She began once more, "There, too, is that good Brother Moore; he talks much like Pastor Mills, only more so and he hasn't a boy on the place. He has a houseful of girls, all nurses and teachers, making lots of money. If I had that many girls I would want all the boys out of camp so that my daughters could get husbands." Reba

was very bitter and almost crying.

"Poor, poor Reba. These other people are not our enemies because our son is in camp. They have no power to get him out. Let us think of them kindly even if they are a little untactful. They mean it well. You have been sick and are not yourself. These are all very fine people," Bishop Mast continued, "and you know how we love them. I am sure they have no idea of having failed anyone, and we will pray all the harder for them because of what we said. And now you just hurry and get ready and go along to Westport."

"Will it take quite a while in town?" she asked.

"Well, yes, quite a while. But you were wanting to go to the museum and library to finish your article about the Indian missionaries," he said. "Or are you still too weak after your illness?"

"No, I believe I'll go. I must get my mind on other things, or first thing I know I'll be judging my friends and neighbors," Reba said, as she gave her husband a bleak smile.

* * *

Some time later they were nearing Westport, a large city. Properly speaking it was

not a seaport, but the river bore traffic from the sea, making a harbor and a commercial center.

"I always feel uneasy when you are at the Riverside Museum and Library. It is so close to the foreign section and the shipping ports and the slum district. I am always glad when the time comes to leave," Bishop Mast said to his wife.

"I could go to the Northside Library if this worries you," she said. "But these are so convenient to each other, the library and museum so near by, and close to Court Lane where you park when you go to the courthouse. Then I know the librarians, too."

"About the matters that trouble you so much, Reba, let us just forget all about it. Let us love everyone, and our serious difficulties we will lay before the Lord our God, as He is the One who is able to help us. Let us not feel bad because other people's sons are out of camp or because they are making a great amount of money."

"I know I was bitter. Let us charge it up to a cross and hysterical woman who was pretty sick, and a little homesick for her son," Reba replied. "As soon as I have finished my Indian article I want to begin one about slum life in this city."

"That will be a big order, but the city we are nearing would furnish enough material for a book or two."

After their shopping was finished, Bishop Mast said to his wife, "I am going to park in Court Lane. That will be a short walk in the right direction after you are through in the library; and will not be too far away from the several places I must go. It may take one hour or several, according to how I can be waited on."

Reba Mast went on into the museum; as she had said she was well known and liked. With her she brought her pen, pencil, paper, and such notes as she might need. For an hour or so she examined Indian relics and typical articles used or worn by the Indians—the buffalo horn bonnet, beaded vest, bearclaw necklace, their moccasins, then their tepee, their bow and arrow, the arrowheads. Finally, thanking the people in charge, she turned to the exit and slowly made her way to the old library in the same block. Court Lane, where she would find the automobile was not far from the old library. She entered, found such books as she wished to examine, and was entirely absorbed in her reading.



"It must be getting quite late," Reba thought, startled; and glancing up she saw a little boy, greatly frightened—no, more plainly terrified, dreadfully dirty, and ragged beyond description. Reba looked at him startled. The time was toward evening. Strange that she had not noticed the twilight deepening, nor the silence. Strange, too, that she had failed to see the little boy come in, she thought.

"Come, little boy. They will be closing up pretty soon. We'd better be getting out."

How long was that poor little thing on that step ladder? she wondered.

"Come, little boy, I'll help you off the ladder," she held out a hand. He muttered something thickly, but refused to leave her side after he had reached the floor. Reba thanked the one remaining librarian, left by a side door, and hastened to Court Lane and the shelter of the automobile, not knowing what to think of the little boy pressing so close to her side. He was wrapping himself in the folds of her coat which she was carrying instead of wearing. So Reba found it difficult to walk. The instant she reached the automobile, and opened the door the waif jumped in between the seats, crouched down as though hiding, pulled a blanket from the rear seat and put it over him until he was completely hidden.

Reba stared in amazement. "Of all things," she thought, "the poor thing really is terrified!" She got in the front seat and prepared to wait for her husband. In spite of her childish outburst of the morning Reba Mast was a deeply and singularly spiritual woman. She pondered the problem of her own son's being in camp and wondered why he couldn't come home, and when he could come; then her thoughts drifted to the starved, terrified child in her automobile. But she did not know what to do about either problem. "But I really ought to get some milk for the hungry one. Delbert at least never was hungry nor scared when he was so little," she thought. When Bishop Mast came Reba told him all about the lost child. They looked, and he was fast asleep.

"We'll drive right over to the courthouse again. I have come from there and it will still be open, if I hurry," he said.

"Back again," he greeted the attorney who, as it happened, was leaving. Bishop Mast told the story of the lost child. After furious telephoning for some time at many places the man insisted that there was no child reported lost.

"Some homeless brat from the docks," he said, "Could even be a refugee that got separated from the rest and got lost."

"Could that be possible?" Bishop Mast asked incredulously.

"Anything can happen in this world, and in these times," the attorney remarked, darkly. "You'd be surprised at what happens. Take him along for a day or so."

"My wife suggested that. But I do not care to be jailed for kidnapping. Everything legal?" the bishop asked.

"O.K., Preacher," the attorney replied, and then added, "The chances are if you take the kid along you'll have him. Nothing ever heard of any folks, likely." And he handed

the bishop a paper. "Will let you know in a day or so," he further added.

* * *

When the Masts arrived at home the sleeping lad awoke in startled fright when Bishop Mast tried to carry him indoors. Seeing the child was really frantic with fear, Reba held out her arms, and he became docile.

"He must have watched you all the time you were in the library; from the ladder or behind the door," he said as he relinquished the child.

For several days, nearly a week in fact, it was merely a matter of fighting starvation and hysterical fright. What terrors were hidden in the subconscious mind of the poor little thing will probably always remain hidden. After that stage had subsided the child became somewhat calm, and the doctor said he might eat unrestrainedly. The lad's astonishment was almost cause for weeping. A piece of bread with a glass of milk, an orange, an apple, were constant miracles of delight to the castaway child. And when he sat at a table where he was invited to eat many things he was at first too amazed to eat at all.

"He was so little I hope his nervous system will not suffer from all the evil he had to endure," Reba often said and her husband

SONG OF LIFE

**A traveler on a dusty road
Strewed acorns on the lea;
And one took root and sprouted up,
And grew into a tree.
Love sought its shade at eventide,
To breathe its early vows:
And age was pleased in heights of noon,
To bask beneath its boughs.
The doormouse loved its dangling twigs,
The birds sweet music bore—
It stood a glory in its place
A blessing evermore.**

**A little spring had lost its way
Amid the grass and fern;
A passing stranger scooped a well,
Where weary men might turn.
He walled it in and hung with care
A ladle on the brink.
He thought not of the deed he did,
But judged that toil might drink.
He passed again, and lo! the well
By summer never dried,
Had cooled ten thousand parched tongues
And saved a life besides.**

**A nameless man amid the crowd
That thronged the daily mart,
Let fall a word of hope and love
Unstudied from the heart.
A whisper on the tumult thrown,
A transitory breath,
It raised a brother from the dust,
It saved a soul from death.
Oh, germ! oh fount! oh, word of love!
Oh, thought at random cast!
You were but little at the first
But mighty at the last.**

—Charles Mackay.

replied, "I hope so too and we will trust Almighty God for that."

Soon he seemed to lose his abnormal fear of people. He never had feared Reba. But of the neighbors whom he met from time to time he gradually became less and less afraid. Strangely too when he attended church with the Masts he was not at all afraid.

Of his past he never spoke; the result of a deep shock the doctor said, mental and nervous. "He is not a slum child," Reba said to her husband. "He was starving and in rags and had a mental shock, but his language is not the language of slum-land. So we may infer that he is a lost refugee."

* * *

Some time later the Masts heard from the attorney; they were informed that there was no record of such a child anywhere that he could find. They should give him a name. And that was almost the strangest thing about the lad—he had never mentioned a name!

So one Sunday before going to church Bishop Mast said to the lad, "How about it, boy? Is John a good name for you? John Mast?"

The little fellow's face beamed.

"John? John is my name! Now I have a home, and a name, and a cathedral where I shall always pray to my God," he exultantly said.

He always went to church with them now. The first time they took him along as they neared the plain white structure he said trembling, "Oh, the cathedral! May I enter and worship also?"

"Of course, child," they said.

Reba's mind ran something like this, We do not know his country, his age, his name, nor his people. He came to us in his terror and despair. He is a little black-haired, brown-eyed boy. He uses very good language. He must be from good people. Our dear son Delbert is in camp in the care of God. Some other mother's little son is in our care, although she may not be alive. But we surely must be just as good to this poor little thing as we can be. And how he loves us! His gratitude to us is amazing for so small a child.

So on this Sunday morning as Bishop Mast asked the little boy whether John would be a good name, the child said quite ecstatically,

"I have a name—a home—and a God," and quietly turned a somersault.

Bishop Mast turned to Reba, and they burst out laughing. "That was the first childish or childlike thing I have ever seen him do," he said. "I believe his nerves will adjust themselves."

The child came and stood before them. "I have a good home," he said simply and smiled.

Protection, Kans.

To reprove a brother is like as when he has fallen to lift him up again; when he hath broken a bone to help set it; when he is out of the way to help put him in it; when he is fallen into the fire to pluck him out.—Matthew Henry.

HARRIET BEECHER STOWE

BY MILDRED MARTIN

One of the most interesting buildings in New York City is the University Hall of Fame.

It is a building where one could spend days in sight-seeing, but generally time does not permit more than a few hours.

If you happen to be in New York City in June, by all means visit the Hall of Fame and see the bust of Harriet Beecher Stowe (1812-1896) which was done by Brenda Putnam.

Better still, if you can be there on the fourteenth of June you will be there on the birthday of that famous woman, Mrs. Stowe.

Born on June 14, 1812, in Litchfield, Conn., to Lyman Beecher and Roxana Foote Beecher, she had a very fine start in life, for Lyman Beecher was a minister of the Congregational faith who commanded the respect of all who knew him.

He was fearless and always took a stand for the things he thought were right, regardless of opposition.

Mrs. Stowe had eight brothers, and all were ministers of the Gospel. Is it any wonder, being reared in such an atmosphere, that when Mrs. Stowe was but five years of age she had committed seven chapters of the Bible to memory as well as twenty-seven hymns?

What an abundance of useful knowledge she placed in the storehouse of memory and what a blessing it was to her along the pathway of life!

Nearly everyone knows that Mrs. Stowe was the author of "Uncle Tom's Cabin," but few people are aware of the fact that she was a writer of hymn-poems.

"Uncle Tom's Cabin" was not started as a novel but rather as a short story for the "National Era," a weekly anti-slavery journal which was edited in Washington, D.C.

Mrs. Stowe thought that her story could be printed in four or five installments, but after she had written the first few chapters, the story began to expand, and the result was that it was published from January 5, 1851, to April 1, 1852.

We are told that it created a sensation as a serial, but when it was published in book form in two volumes, in eight weeks more than 100,000 copies were sold in the United States.

The year after it was published in the United States a million copies were sold in England, and it was rapidly being translated by translators into French, Spanish, Danish, Italian, German, Flemish, and Polish.

Later it was translated into the Armenian, Chinese, Japanese, and other languages.

Mrs. Stowe's husband, the Rev. Mr. Calvin E. Stowe, was at one time an instructor at Lane Theological Seminary in Cincinnati, Ohio, but in 1850 he moved his family to Brunswick, Maine, and it was at Brunswick that Mrs. Stowe wrote the major portion of her famous book, although the setting and color was obtained in Kentucky, just across the state line from Cincinnati.

She wrote more than twenty-five books, but none attained the popularity of "Uncle

Tom's Cabin." Today, ninety-one years after the writing of the book, it still has a charm. Uncle Tom and Little Eve are unforgettable characters and will live on and on in the hearts of everyone who reads the book.

One of the hymn-poems written by Mrs. Stowe is "Still, Still With Thee," which was written in 1855.

It has six verses but we would like to give you the first one:

"Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than daylight,
Dawns the sweet consciousness, I am with Thee."

The poem is used with the hymn-tune "Felix," which was composed by Felix Mendelssohn.

How fitting, a jewel in a beautiful setting!
Marion, Ohio.

A LITTLE CHILD SHALL LEAD

(Continued from page 194)

stories that she said came from the Bible. A little Babe was born in a manger; Jesus was nailed to the cross for our sins.

Mr. Johnson snorted a bit. He had not sinned, why should Jesus have died for him? He was at a loss to understand this new line of thought.

He was the wealthiest man in town. His wife and daughter had everything that their hearts could desire. Yet lately they had noticed Elsie's growing interest in the Bible. Helplessly they realized that somehow they had failed their only child.

"Yes," Mr. Johnson answered after a time, "I'll buy you one at noon, the nicest one that I can find."

True to his promise, her father bought a Bible, and Elsie became the delighted owner of the Word bound in genuine leather. Being too small to read it well herself, her parents took turns each evening reading the stories and explaining them as well as they could.

Before long they were enjoying the various verses. "Be ye kind one to another," Mother was reading. "Now," she commented, "I always try to do just that very thing."

When early summer came, Elsie began to droop. "We must take her to the mountains; this heat is too much for her," the parents said. So they spent a month where it was much cooler, but the child grew no better.

The doctor suggested that they try the seashore. Gradually the little form became paler and weaker. In vain the parents tried one specialist after another. They could not find anything wrong, but in spite of them she was wasting away. One day they pronounced their verdict, "We have done everything possible, but before dawn your child will have passed away."

The parents were grief-stricken. They sat by their little darling's bedside and watched through the long, weary hours. The child slept peacefully. Soon the blue eyes opened.

They seemed far too large for the little face. "Water," she whispered, weakly. Gently the nurse gave the patient a spoonful of water. Then the child closed her eyes. Soon there was a bit of color in the paper-white cheeks.

The nurse spoke in awe, "She is better." It was so, and by the end of the summer she ran about as healthy as ever.

In September when Elsie returned to school the first person that she saw was Sarah.

"You were in danger last summer, weren't you?" Sarah asked. "Were you sick?" Elsie's eyes opened wide in surprise. "Yes," she said, "But how did you know?"

Sarah spoke calmly. "I guess God told my mother and father. Anyway, Father said that we must all pray for you that you might be saved from whatever danger you were in. I prayed awful hard for you, and so did Mother and Father."

Elsie was amazed. God must be a very wonderful person if He knew she had been ill down on this earth when He was way up in heaven.

A short time later the Johnsons paid Sarah's people a visit and for the first time learned the true reason that their child had been spared.

"Yes," Sarah's father told them, "It's true that we were greatly burdened for your little Elsie. Of course we did not know why, but we spent much time in prayer in her behalf."

"The Bible says that the Lord giveth and the Lord taketh away. That means that He gave Elsie to you and if it had been His will He would have taken her to heaven."

"The Bible also says that if we ask anything according to His will, He will hear us."

Sarah's father got down his Bible from a shelf in the livingroom and turned to I John 5:14. Elsie's mother and father felt an humble gratefulness in their hearts. How could they ever repay the Saviour?

Then Sarah's people knelt with their guests and helped them to find the Saviour who loved them and died for them. What a great joy was in their hearts now! The angels in heaven rejoiced as another family was saved.

Both families agreed that it had indeed been a great day when Elsie and Sarah had become friends at school.

Nampa, Idaho.

THE DIFFERENCE

A young woman was one day visiting an aged man, a friend of her father's who had been associated with him in early life. The man had been one of those who had run after the world and overtaken it. All it could give he had obtained. Soon he inquired after the state of his friend, whom he knew to be in circumstances of far less external comfort than himself. As he listened to the story of his less-favored friend's patience in suffering, of the cheerfulness with which he could look forward to either life or death, the rich man's conscience applied the unexpressed reproach, and he exclaimed, "Yes, yes, you wonder why I cannot be as happy and quiet, too; but think of the difference. He is going to his treasure, and I—I must leave mine."—G. F. B. Hallock.

Editorials

Midsummer

The time when June gives way to July is a sort of center for the rather indefinite period which we call midsummer. It is the period of increasing growth of the spring vegetation, and it usually shows forth the earth in her state of greatest luxuriance. It is the harvest time when the summer crops are gathered in. It is a distinctive season of the year which we all enjoy, regardless of the delights which other seasons bring us.

Midsummer in 1943 brings before us a number of things which perhaps in other years we have not been so conscious of. First, we might say that today we are more food conscious than probably ever before in most of our lives, and the garden crops and harvest of grain and fruit assume an importance nationally and individually to an extent that most of us have never known. We have been used to hearing about bumper crops and huge surpluses of food until we more or less absorbed the philosophy of prodigality and waste, as far as foodstuffs and their conservation were concerned.

We had a sample of what a food shortage would mean, when a short time ago many people were out of potatoes and found it impossible to buy any. Now we are told that the wheat harvest will be 29 per cent short of what it was last year. There should still be a sufficient supply for every one in our own country, but what about the needs of the millions of hungry people in many parts of the world which we had hoped to supply out of our surplus? When we think of the multitudes that are practically starving right now harvest time takes on a different meaning this year. It is significant that the food situation in the world is serious enough to warrant the calling of a food conference of all the United Nations.

Midsummer this year also takes on a new aspect for the gardeners who in great numbers set out to help to produce at least some of their own food. Some one has estimated that there are about twenty million so-called victory gardens in the United States this year. We dare say that many people will know more about the problems connected with the production of garden crops than they knew when they planted the first seeds this spring. They will probably realize by now that weeds also have an accelerated program this year, and that bugs seem to know nothing about taking holidays or of going on a strike. In fact, it may become a real question as to who has the victory in the garden, the gardener or the weeds and bugs and blight. Of course, the experienced gardener is familiar with methods of combating weeds and pests and takes them in his stride. Midsummer finds him already reaping abundantly from his early crops.

While we are speaking of the needs of food and food problems, we also want to call attention to the appeal of the Mennonite Central Committee for canned foods for use in C.P.S. camps. You have probably noticed the releases in our church papers concerning this need and directions for meeting it. A circular is also available on the subject. Midsummer is a good time to plan to do some canning for the boys in camp. This will help the work a great deal, for the matter of providing adequate nourishing food for large groups of men is not as simple as it was be-

fore the rationing system was in force. Besides, this will be a direct financial help that will be very valuable and much appreciated. Here is a real opportunity for all who are producing more food than they will need for their own use to give substantial help to a worthy cause.

Midsummer brings to us also church activities that are characteristic of the season. Summer Bible schools claim the attention of many of our congregations during this part of the year, and we trust that present abnormal conditions will not curtail the work seriously. Young people's institutes are announced this year as usual, and we trust will be well patronized again by our young people. Quite a few of our church conferences and associated meetings are held in midsummer, and these should have our support and prayers.

Midsummer is considered the time for vacations by many people. Vacations involving much travel are discouraged this summer when travel facilities are crowded and otherwise unsatisfactory. But probably no one will need to stay away from any church or religious gatherings because of travel conditions. All regulations seem to make room for traveling to places of worship. Therefore if you are planning for a vacation this year, make arrangements to take in some summer religious gathering. Thus you will be conforming to regulations in travel and will be doing something that will build you up spiritually as well as giving a restful change from the routine activities of life, from which we all need a bit of release at times.

That charming season of the year which we call midsummer is with us. Let us make the most of it in helpful service and Christian worship and activity.

This Quarter's Sunday School Lessons

We have just closed a very helpful and interesting series of Sunday-school lessons on the "Life and Letters of Peter and John." That we were helped as we followed these two disciples from the time of their first call by Jesus to near the close of their lives, when they in their old age wrote their farewell messages to the Christian Church, would no doubt be the testimony of practically all of us. We may even with regret lay away our old quarterlies in which we found so much material for reflection and inspiration.

But once again we have a rich feast of Scripture teaching to look forward to in our coming lessons on "The Era of Moses." It will take us through most of the book of Exodus and portions of Leviticus, Numbers, and Deuteronomy. We will have the privilege not only of learning from some of the great books of Moses, but will largely study of him as one of the greatest of all Bible characters. Brought up first in his own Israelitish home, then in the king's palace, and later taking a forty-year course of training as a shepherd in the desert land of the Sinaitic Peninsula, we find him developing into a great leader—a prophet, lawgiver, poet, and historian.

He had one of the most stupendous tasks that was ever committed to any man—that of liberating and welding into a nation some two millions of people that had been reduced to slavery by the Egyptian king. His humanity shines out strongly all through his work, but in the main he took the right course and stuck to his task until the people, after forty long years of wandering, stood ready to enter the Promised Land. Of course, he himself could not enter then, but after many years we find him there with the Lord on the Mount of Transfiguration.

We can learn many lessons from the Israelites and their great leaders in the time of the exodus. Probably we will find some of our own failings reflected in the stories that we will read and study. May the lessons help us to take the right attitude toward our failings and make them means of rising higher, instead of allowing them to drag us down to the low levels of spiritual ruin. But we will find much to inspire us to live true to the eternal standards of the Word of God and to be His constant loyal worshipers and servants. Our own individual and national spiritual needs will undoubtedly be brought before us in the study and teaching of these lessons. The answer to those needs will also be found as we search into these great portions of the Word of God. Let us prepare ourselves by diligent prayer and study to make the most of these lessons.

New Mission Fields

Jesus at one time said that the field is the world. The Church takes that, along with other Scriptures even plainer in their import, as a challenge to carry the Gospel message to every nation and people in all the world. With eyes and hearts awake to the needs of a lost world, the Church through her faithful servants, constantly finds new fields beckoning to her for spiritual help. Our South American missionaries have long had a burden to do something to bring the Gospel to the native Indians in the Argentine. And now, after a preliminary period of investigation, three of our missionaries have actually entered this field in the Argentinean Chaco. They are Bro. and Sister J. W. Shank and Bro. Calvin Holderman. Sister Holderman and the children are to follow soon. We pray that they may have a blessed ministry among these native Americans in South America. We are sure that they will have some interesting reports to give us from time to time as they begin work in this new field.

Another field that has long been on the hearts of many of our people is that of China. After a number of years of consideration of the field, and prayer in behalf of it, the first steps have now been taken to enter China. At the annual Mission Board meeting in May Bro. J. D. Graber was appointed to go to China as a relief commissioner under the Relief Committee of the Board. He will study the field from the relief angle first, but as the relief work opens, as we believe it will because of the great need just now, it is the aim of the Board, both in the selection of areas in which to work and in the choosing of workers, to work toward the opening of mission work as soon as possible. It is hoped to make relief work a stepping stone to direct mission work something similar to what was done in the opening of the India Mission. Bro. Graber will sail some time in July, according to present plans. He is to be accompanied by Samuel J. Georing, who is being sent as a representative of the Mennonite Central Committee.

We are glad for these developments that are leading our workers into hitherto unoccupied fields by our Church. May we pray that the Lord may lead very definitely in the opening of the work and bless the efforts to the good of many needy souls. It will be of special interest to us to note that the topic for young people's meeting for July 18 is "The Call to China." In addition to the help that the write-up in the Monitor gives, you should watch all the church papers for news concerning developments of the work in this field. The Relief Notes will tell you that some of our C.P.S. brethren are preparing to go to that field as relief workers under the Mennonite Central Committee, and the news notes in the Gospel Herald will keep you informed concerning the plans for Bro. Graber's journey.

Liberty in Christ

This is the topic for the young people's meeting for July 4, Independence Day. It is now 167 years since America was declared an independent nation. Much has happened since that time, but America still stands as a land of freedom of religion, freedom of speech, freedom of conscience, and a number of other freedoms. They have been expressed by our president as the four freedoms—freedom of worship, freedom of speech, freedom from fear, and freedom from want. All of these freedoms are to be much appreciated, and we certainly hope that they may always be found in our own fair land.

But there is another freedom that needs great emphasis and which is implied in the title given above. We refer to freedom from sin. What will it profit a man or a nation to enjoy all these freedoms if he is still a slave to sin and Satan? And so we have for our topic the most important of all freedoms—freedom from sin, which is made possible through the liberty which Christ purchased for us on the cross. Through that atonement He became the potential Saviour of all mankind, but the effectual Saviour only of those who believe. All who have not experienced that liberty need to come to the cross, confessing their sins, and find pardon in the blood which cleanseth from all sin. To those who have already found that freedom the Apostle Paul gives this pertinent admonition: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

Yes, people are going to great lengths and making tremendous sacrifices in order to preserve the four freedoms. But we are made to wonder how much they care for the greater freedom that can be had alone through our Lord Jesus Christ. And how much are we as His people willing to sacrifice in order that the greatest possible number of people may be emancipated from the thralldom of sin? The men of this world seem to put to shame those whom the Scriptures call the "children of light." But it should not be so, and we should do all in our power to make a record so that none will say that we are not willing to make greater sacrifices for the cause of Christ than any one would dare to make for the causes that have to do only with the affairs of this world. "If the Son therefore shall make you free, ye shall be free indeed" (Jno. 8:36).

Now Is the Time to Pray

That a real revival may sweep over our church and throughout the land and over the world. If we can trust our own observations and reports that come from various sources, spiritual life and fervor are at a low ebb, and yet along with that there seems to be a real longing for something better.

That peace may speedily be restored throughout the world. If the destruction that is wasting the world is not soon halted it will probably be unleashed in a fury the like of which we have not yet known. Let us pray that the nations may tremble at the presence of the Lord (Isa. 64:2) and speedily restore peace upon the earth.

That the Church may be ready to carry the Gospel message to the millions living in nations which are closed to missionary work now because of the war, as soon as the doors open after the war.

That the Lord may bless our enemies, both individual and national. Let us harbor no hate nor rancor, but pray for those which spitefully use us.

CHRISTIAN LIFE

MARY'S REQUEST

BY REBECCA HOFFMAN

The following story is based on the experiences of a Christian girl and it is written with the hope that someone who has had a similar experience may be helped and strengthened.

Mary was a Christian girl who longed to be of real service to her Lord. However, she had an annoying disability which she considered a hindrance to her usefulness in the Lord's work. She asked the Lord very definitely to remove it from her. The Lord answered her prayer by lessening the affliction, but He did not give her a complete recovery. This fact tested and tried her severely.

One day while preparing her Sunday-school lesson, which was taken from John 15, Mary took particular notice of the seventh verse which states, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." As she pondered over this verse, these perplexing questions came to her mind: Do I not abide in Him? If I do abide in Him, why does He not give me that for which I have asked? Did the Apostle Paul not abide in Him? If he did, then why did the Lord not remove that thorn from his flesh, for which he besought the Lord thrice? If the indwelling Christ, through the Word, will so inspire and direct our thoughts and desires that we will ask only in accordance with His will, then why should the Apostle Paul have asked for something which was not the Lord's will for him?

Mary asked her pastor for an explanation of this verse and, although she left him with a depressed feeling, knowing that she had not grasped from his explanation just what she needed, she did remember that he said, "'Abide in me'—that's it!"

The following morning, Mary placed her problem before the Lord in a very special way. She asked that the answer might come directly from Him or that He might lead her to some sister or brother through whom He would send light concerning her questions.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." "'Abide in me'—that's it!" "But," wondered Mary, "how long must I abide? One hour? A week or a year?" She took notice that no time was mentioned. From her dictionary she learned that "abide" means "to remain, to continue, or to submit to." She concluded that she could not claim this promise unless she did abide in Him and His words abode in her. The requirements for obtaining this sweeping promise could not be acquired in a short time, she learned, for the Lord could not suggest His will unless her abiding was constant. The Lord also showed Mary that abiding in Him was need-

ful if she was to be able to stand the tests which He allowed for her good. Somehow, she began to see that testings are valuable to spiritual growth, even though they are difficult to bear, and that they would mean much to her in eternity providing she would not lose fellowship with Him, because of impatience or disobedience.

Mary learned the necessity of abiding in Him, in order that He might cleanse her life. He wanted to reveal suggestions to her through the Word and through His Spirit—suggestions to remove things from her life which were wrong in His sight—some of which she had not thought of as such. He asked her to do certain things which she had not thought of doing nor desired to do, but which she had definitely chosen not to do. Concerning one suggestion in particular, Mary was quite rebellious. She felt for sometime that the Lord wanted to speak to her about it, but she was unwilling, so she did not mention the subject to her Lord in her private devotions and tried to dispel it from her mind. But one night after she had gone to bed she could not sleep. She felt that she must pray to the Lord about something, and she knew very well what that something was. She began by trying to tell the Lord why she did not care to do this thing. She thought she had good reasons, one of which was that seemingly not all Christians were asked to do this. She tried hard to explain herself out of it, but she could not utter a sentence. All her ideas

CHOOSE THOU FOR ME

I dare not choose my lot;
I would not if I might;
Choose Thou for me, my God,
So shall I walk aright.

The kingdom that I seek
Is Thine; so let the way
That leads to it be Thine.
Else surely I might stray.

Take Thou my cup, and it
With joy or sorrow fill;
As best to Thee may seem,
Choose Thou my good and ill.

Choose Thou for me my friends,
My sickness or my health;
Choose Thou my cares for me,
My poverty or wealth.

Not mine—not mine the choice,
In things or great or small;
Be Thou my Guide, my Strength,
My Wisdom and my All.

—H. Bonar.

were nothing but a jumble of words which she could not put in order. Mary often had trouble putting her thoughts into words, but this time she knew it was not that usual awkwardness that kept her so confused. This was too much for her, and she finally said, "Yes, Lord." The Lord knew that these words came from her heart. Immediately she felt at ease and was able to say what she wanted to say. But what she wanted to say now was not the same as what she had tried to say a few moments before. To this day she does not know what the Lord's purpose was for this suggestion to her, unless it was to remove a touch of pride and self-will, and to show her that there is more blessing in yielding to His will than there is in doing her own selfish will. She had no doubt but that this matter was from the Lord, so she took the step by faith, for she knew she would get little or no encouragement from others concerning it, and that many would think it foolish or altogether unnecessary. The important thing for her at this time was to yield, and when she did that the Lord gave her a peace which made her conscious she was more nearly in His will than she had ever been.

Mary discovered through this experience of yielding, that with her submission there came a realization that what had been her desire and request regarding the removal of her affliction, was not for her good until it was His time to do it. How glad she was that her request had not been granted in the way she had expected! She agreed with the psalmist that "It was good for me that I have been afflicted; that I might learn thy statutes" (Psalm 119:71). The Lord taught Mary that with all her requests she should always ask that His will might be done; that she must be submissive to Him so that He would be able to reveal His will to her. She learned that one must not be impatient while waiting for the answer, when the Lord says, "Tarry," and, "Abide." As she paused to meditate upon the wisdom of her heavenly Father, His love and goodness, in dealing with her and countless others, she was almost overwhelmed with wonder. She reflected on the many good gifts that the Lord continually gives to His children. "But," thought she, "to those whose faith and obedience He has tried by withholding their requests, He is doing even more than by granting their desires. He is making them strong while they wait for His answer in His own time."

During the greater part of these days, when Mary was so earnestly seeking a solution for her problems, her heart and soul were lifted far above the daily routine in which she was actually engaged. Another light was offered her—but this one she was a bit reluctant to accept at first, for she was not ready to receive it in connection with her affliction. However, she did accept it as a solution concerning Paul's case. The Lord revealed to her that by abiding in Him, Paul and others too, were shown that to bear an affliction with patience, brought God more glory than complete restoration would have brought. To some the Lord showed that what they asked for would never have been a blessing to them in this life. These could claim the precious truth given to Paul—"My grace is sufficient for thee, for my strength

is made perfect in weakness." Mary saw more clearly that for one to be able, by His grace, to bear a weakness patiently, is a greater thing than to be granted its removal. Paul was not a perfect man, but he was more nearly perfect when he said, "Most gladly will I rather glory in my infirmities," than he was when he asked the first time to have the thorn removed. This had come to pass because Paul had been abiding in Christ, she knew, and she concluded that no one could say that Paul's prayer was not answered, for he came to the place where the Lord's suggestions had changed his own desires. This must have taken considerable abiding on Paul's part, Mary reasoned, for he had asked three times to have the thorn removed. But finally he came to the place where he plainly understood, and was submissive to the Lord's suggestion that, "My grace is sufficient for thee, for my strength is made perfect in weakness," and he no longer asked or even desired that this thorn be removed. As Mary continued to ponder over Paul's response to the Lord's, "My grace is sufficient," she concluded that God could only say this to one who had been abiding in Him and has been made strong in Him.

Once more Mary read the words in John 15:7, "If ye abide in me, and my words abide in you." "My words abide in you," thought she. "How can His words abide in me?" She was shown that His words are His commandments, and that they can abide in one only if they are accepted and obeyed. At this time the words in I John 2:4 came to her mind, "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him." Again she questioned herself, "Do His words abide in me? Do I allow Him to speak to me by His Spirit, or do I try to dismiss His words and commandments from me, because at first sight they seem unpleasant, painful, and grievous? She found that the promise of answered prayer hinged on implicit obedience. Through obedience she began to grasp that God's commandments have been given because of His love for His children and for their good. "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (I-John 5:3). Mary's own experience taught her the truth of this verse, and she saw that His commandments seem grievous only as long as they are not wholeheartedly obeyed, and that obedience is followed by joy and blessing. All this showed her that God really wanted her friendship that He might reveal His will to her.

And so, Mary, with all the pains and heartaches the affliction had caused her, realized that thus far it had done more for her than if the Lord had immediately healed her completely. The Lord had known that the granting of her request would be of greater glory to Him and greater blessing to her, if it were delayed, and that she must exercise patience by abiding in Him day by day. Many times when the illness seemed especially heavy Mary asked God to clasp her hands in His and help her to overcome all temptations, to help her to stand the tests, and to lead and guide her all the way. These prayers the Lord has been only too glad to answer, and

He has drawn her closer to Him, into the place where she can say in a meaningful way, "My Lord and I." And if the Lord never sees fit to remove the affliction from her,

Mary rests in this assurance that His grace will be sufficient until "this mortal body shall have put on immortality."
Kitchener, Ont.

"A TIME TO KILL AND A TIME TO HEAL"

BY J. M. SHANK

Nonresistant Christians take different positions on the teaching of the Old Testament concerning war and the taking of human life. Bro. Shank gives one viewpoint held in principle by many brethren. The reader should be sure to read his final installment next month in order to get his conclusions which are based on the New Testament.

In the early dawn of world history, a dark shadow fell abruptly over the human family. For the "mother of all living," who thought she had "gotten a man from the Lord," it was a day of burning tears and sharp contrasts. Divine inspiration alone records the tragedy. "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him" (Gen. 4:8). "The disciple whom Jesus loved" confirms the ancient story, and turns it inside out. "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous" (I Jno. 3:12). Alas! what ghastly reaping, soon, for one single outreach of the hand for the forbidden tree in Eden, under the frail pretense that "it was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise." And yet, this was but the small beginning of a reckless misapprehension of the sanctity of human life which ultimately characterized the antediluvians and became a leading cause for the terrible judgment of the Flood. Holy Writ summarizes the age thus: "The earth also was corrupt before God, and the earth was filled with violence" (Gen. 6:11).

No sooner had the cry of Abel's blood reached heaven, than the Lord God appeared to sound the trumpet of His hot displeasure. Moreover, the verdict was written, the penalty fixed. "Where is Abel thy brother? . . . What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth" (Gen. 4:9-12). In this unmistakable language God promptly reveals His holy wrath against the heinous sin of murder. Cain is guilty before God, and must pay the penalty. Nor has this attitude ever changed in any age, under any circumstances. Well had it been for mankind, had they always respected this divine attitude. No further punishment or expedient would ever have been necessary. Poor Cain! Had he acknowledged his guilt and accepted the sin-offering "at the door," he might still have been a comparatively happy man. Instead, he bowed his head in despair, accepted his punishment as the inevitable from "an austere man," "went out from the presence of the Lord," drowned his guilt in a civilization of his own founding, and became the progenitor of a race that "became vain in their im-

aginations," and "did not like to retain God in their knowledge."

Knowing perfectly the depravity of fallen man, God promptly clamped a curb on wanton murder. "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold." Cain had cried, "My punishment is greater than I can bear" (Gen. 4:15). Alas! punishment for the next murder would be seven times greater! If Cain's punishment was to be the mold for the future, which seems evident, there would be no occasion for constituted human authority. Accordingly, there is no record of any civil government in that early age. In this primeval method of dealing with crime we see both the wisdom and the goodness of God. He would not prematurely require the death sentence for the crime of murder; He would first prove man on his own merits. Apparently, things went well several hundred years, then Lamech, a Cainite, broke the enviable record: "Hear my voice, ye wives of Lamech, hearken to my speech: for I have slain a man to my wounding, and a young man to my hurt."

Here we should observe that in those early times God dealt with men primarily through the conscience. This is still the most powerful, most desirable restraining agency in the world, when the fear of God is adequately kept in the minds of men. Therein, however, lies the difficulty. For the antediluvians God employed two ways to keep the voice of conscience alive on the sin of murder. (1) Through the "preacher of righteousness" of the godly line of Seth. We must believe that he faithfully taught the "way of righteousness," including the sacredness of human life, and proclaimed the judgments of God against all ungodliness, including murder. (2) Through the impending threat of sevenfold vengeance on the next murderer. This had the wholesome tendency to keep the fear of a Revenger-God before even the ungodly. It stood as a perpetual warning against the recurrence of murder and served, for a time at least, to keep alive and mold the conscience. Accordingly, after a lapse of several centuries, Lamech, the second murderer, instantly thought of the incident of Cain and Abel. Whatever may be said of Lamech's reaction in his own case, back of all was the voice of conscience. Evidently, he felt both guilty and afraid.

Here let me pause to say that fear of the law and the "powers that be" is still a most powerful means of keeping "violence" within the bounds of tolerance. Our crime problem is admittedly a gigantic one, but who could imagine what it would be without the restraining power of civil government? Quot-

ing from Romans thirteen: "Rulers are not a terror to good works, but to the evil." Are we grateful to God? Do we frequently thank Him from the heart for this protection, and for the privileges our rulers accord us? Or do we indulge in harsh criticism when they mete out swift justice to hardened criminals? Remember, he is "the minister of God," and "he beareth not the sword in vain" (Rom. 13:4). And say, brother, have you paid your taxes? If not, do it now, "for for this cause," and for "this very thing," "pay ye tribute." Is your Government corrupt, graft-ridden, "playing politics," "passing the buck?" Pray for it. It is your privilege and duty, without further obligation, to "pray for kings, and for all in authority," and to "be subject unto them."

Returning now to Lamech, we observe that he followed strikingly in "the way of Cain." In his self-righteousness, instead of owning his guilt he tried to cover it with an alibi of self-defense. Evidently the "young man" with whom Lamech had a quarrel wounded him, and in retaliation Lamech slew the young man. In his story of Lamech, Josephus observes that he "was so skillful in divine revelation that he knew that he was to be punished for Cain's murder of his brother Abel," i. e., he understood God's law of "visiting the iniquities of the fathers upon the children." Moreover, he instilled this divine law into the minds of his two wives, Adah and Zillah. Suddenly, Lamech himself becomes a murderer! Fearing the consternation this would bring to his wives, he breaks the news to them in the clever little speech of Gen. 4:23, 24. "Hear my voice: ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." With this rhythmic little composition the case is dismissed. Therewith Lamech quieted his own conscience, and Adah and Zillah stood the shock very well. Poor Lamech! For himself and his posterity, he chose the most tragic possible way to get rid of his sin, or to escape its consequences! Sad to relate, the alibi of murder in self-defense lived on. It is today well-nigh universal. Multitudes of Christians, so-called, steadfastly maintain that every man has a divine right, not to say moral obligation, to defend himself and family against an intruding murderer. "Self-preservation," they say, "is a fundamental law of nature." For an all-out stand on non-resistance the writer has been angrily told, "You are not fit to have a family." However, "with me it is a very small thing that I should be judged . . . of man's judgment:" for "He that judgeth me is the Lord."

Feverishly, from Lamech on the times grew more critical. As already intimated, they were then without the curb of civil government. Consequently, with a murderous instinct and a badly warped conscience, the descendants of Cain quickly degenerated into a race of unmitigated murderers. But this is only the lesser side of the tragic story. Greatly augmenting this murderous trend, came the apostasy of the godly children of Seth, who were once the faithful custodians of a tender conscience. Whatever the initial causes of the great apostasy may have

been, one destructive principle soon became predominant, viz., a close interrelation and collaboration between the people of God and the people of the world. For an exceedingly practical example of this principle, let us turn to Gen. 6:2: "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." The perilous consequences of this bold deviation from God's primal order of marriage and separation from the world, immediately appear in the context. In the first place, it was the sure signal of God's impending judgment upon the age. "My spirit shall not always strive with man" (Gen. 6:3). Secondly, it marked the beginning of a race of diabolical supermen. "When the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown" (Gen. 6:4). Presently we learn that these "mighty men" were as wicked as they were mighty. "Every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). Apart from divine revelation such phraseology would never be justified as coming from mortal man. In the entire catalogue of men's sins none could be found too vile to apply to these strange, composite, cruel, bloody men. With what fear and trembling righteous Noah must have lived among them! It is said that "he was afraid they would kill him, together with his wife and children, and those they had married; so they departed out of that land."—Josephus.

This colossal blunder of the antediluvians is an object lesson for all time. Collaboration between the people of God and the people of the world socially, industrially, politically, and religiously, is as deadly now as then. Apostasy is the inevitable result.

Apostasy is the sum of iniquity for any age. That early age was no exception. Accordingly, God promptly delivers an ultimatum. "My spirit shall not always strive with man, . . . yet his days shall be an hundred and twenty years" (Gen. 6:3). It was the only thing left to be done, as Noah's faithful, but fruitless, preaching abundantly verifies. "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." "And it came to pass after seven days, that the waters of the flood were upon the earth" (Gen. 7:10). Alas! "As a dream when one awaketh," so the "one hundred and twenty years," then the "seven days" respite came to an end, and "every creeping thing that creepeth upon the earth, and every man" DIED. Thus tragically ended an age whose feet were "dipped in blood."

Characteristic of fallen man, the horrors of the Flood did not change his heart. The roots of Adam's sin had gone too deep for mere disciplinary measures. The Lord's own words verify this: "I will not again curse the ground for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done" (Gen. 8:21). Obviously, with the same sinful nature, the new race of mankind could be expected to commit the same iniquities. Consequently, all the major problems of the former age would reappear. God foreknew this and accordingly prepared

to deal with them. In Galatians 3:19 we are told that "the law was added because of transgression." Acting upon this principle, God justly imposes a more rigid covenant upon Noah and his descendants than He had given to Adam.

We have seen that reckless taking of human life constituted a major problem of the antediluvian age. Coming now to the Noachic Covenant, we have a positive confirmation of this in an entirely new article aimed directly at this ghastly evil. Turning to Genesis 9:6 we read: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Doubtless, this new law "was added because of transgression," the awful transgression of murder. In keeping with a new order, God simultaneously sets up a new institution for the administration of this new law. This institution is none other than human government, divinely and specifically authorized to take the life of one who has committed wilful murder. Its function is still the same, and "he beareth not the sword in vain."

To intimate that judicial taking of human life was not God's highest will is misleading. To insinuate that because of the failures and disobedience of His people He merely allowed it, while perfect obedience would have prevented the shedding of a drop of blood, seems contrary to the facts and therefore contrary to sound exegesis. In the case of Israel, it was when they kept covenant with God that He gave them overwhelming victory in the slaughter of their enemies, and when they sinned, that He allowed their enemies to come in and slay them. Obviously, murder is among the wickedest of sins, but taking life at the command of God is not murder in His sight. The Sixth Commandment of the Decalogue, therefore, does not apply to the agents of the law, except when they wilfully shed innocent blood. Failure to make this distinction leads to confusion.

Next in order of importance is the question of who shall administer the law. Since the postdiluvian covenant was enjoined upon the righteous Noah, would it be unreasonable to assume that he held the reins of government for the time being? Let the reader judge. But coming down to the time of Abram, we note that the righteous as well as the wicked had a part in human government. When kings first began to reign and go to war we are not told, but in Abram's time there were both kings and wars. It is then that we have an introduction to the first righteous king, viz., Melchizedek, "king of Salem," and the first mention of a righteous man who went to war. Abram was directly involved in this war, Melchizedek indirectly. Characteristically, human government and wars go hand in hand. Kings' tribunals effectively deal with individual crime, while war is the instrument for wholesale destruction of the wicked. Whenever and wherever God's people are involved, or even remotely affected, He takes a definite hand in both functions. In troublous times like our own, this is not a little comfort.

Before going on we will do well to enter somewhat more into the credentials and doings of these truly great men. Abram holds the distinction of being called "the friend of

God." To be friend of God he had to know and do His will. Jesus made this the acid test of friendship with Him. "Ye are my friends if ye do whatsoever I command you." Abram was such a man indeed. Melchizedek, greater than "even the patriarch Abram," also held a greater distinction. In Psalm 110:4 the God of heaven indirectly pays a wonderful tribute to him. "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." In the sacred annals of faithful men Melchizedek alone was a type of the eternal priesthood of Christ. None other was ever accorded such distinction from heaven. Melchizedek was "king of Salem;" Abram was "confederate" with Mamre, in whose land he dwelt. Active participation of these representative men in civil affairs to the extent of waging war, by the direct approval of God, is an unmistakable indication of the will of God for His people in ancient times. They were strong "pillar and ground" men, setting precedents, so to speak, in perfect harmony with an impending code of laws which God would eventually embody in a covenant with His people Israel. Let us now note some things they did.

"After that Lot was separated from him," Abram dwelt peacefully "in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord" (Gen. 13:18). Meanwhile ambitious Lot, who had "pitched his tent toward Sodom," gravitated to the city, where he lived in luxury and enjoyed the greetings of a city judge. He "sat in the gate of Sodom." But this could not be permitted to go on indefinitely; He whose "eyes are over the righteous" saw fit to interrupt. In the eyes of warring kings the prosperous "cities of the plains," particularly Sodom, were a juicy plum. By and by three aggressor kings overpowered them and they became tributary. After twelve years they tried to extricate themselves, but this only made matters worse. One fateful day a group of five allied kings made war on Sodom and took it. A large number of Sodomites, including "Lot . . . and his goods," suddenly went into captivity. When the news was flashed to Abram it was too much for him. Overnight, so to speak, he mobilized an army which he had reared and trained "in his own house" and hotly pursued the victorious army. Shrewdly, "he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people" (Gen. 14:15, 16).

Who would have imagined the unpretentious Abram to be such a fierce warrior? No ordinary circumstance could have aroused him to such drastic action. As already noted, the Bible is not primarily concerned with wars as such, but only as they affect the people of God and His kingdom. The mere recording of this event attested its extraordinary character. Greed, a predominant factor in most wars, is here conspicuous for its absence. "I will not take from a thread even to a shoelatchet, . . . I will not take any thing that is thine" (Gen. 14:23). Abram's supreme thought was the deliverance of the

righteous Lot and others who had gone into captivity. Of special significance, too, was the signal victory over an army vastly superior in numbers and equipment. Skillful maneuvering alone could not have accomplished so much. With God as his "help and shield," all else was secondary. "And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword;" i. e., "If ye walk in my statutes, and keep my commandments, and do them" (Lev. 26:8, 3). Abram had "obeyed God," and God rewarded him.

Should any doubt the justice of this military exploit, or contend that it lacked divine approval, let them thoughtfully consider what transpired upon the patriarch's return from battle. On the throne of Salem sat a righteous king, anxiously awaiting the outcome of this crucial conflict. Will the righteous triumph, or the wicked? In the conflicts of life how oft we are harassed by this very question! But Abram was confident. He doubted neither the propriety nor the outcome of this conquest. Incredibly soon the victory was won. As the mighty conqueror turns toward home, he is met by King Melchizedek, who has come expressly to do him honor and bestow his blessing. The graphic account of this meeting is in Genesis fourteen and is the only historical sketch we have of this great man. Beginning at verse eighteen we read, "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thine hand. And he gave him tithes of all." The gist of all this is simple. (1) As "the priest of the most high God," the blessing conferred upon Abram by Melchizedek was in reality the blessing of God, and was the voice of His approval. (2) These "holy men of old" saw eye to eye with God. The aggressor kings had overreached themselves in the conquest of Sodom, and the day of reckoning had come. Abram was the instrument of retribution in the hands of God.

(To be continued)

Myerstown, Pa.

A STATISTICAL FATHER

Many fathers do not realize a mother's work. The Morning Star tells a true-to-life story of a husband and father who was a statistician and who one Saturday afternoon reluctantly agreed to forego the pleasure of a game of golf and "mind the kids" while his wife, the mother of the brood, who was with them every day, went out to do some shopping. When mother returned, father handed her the following statistics: Dried tears nine times; tied shoes thirteen times; served water eighteen times; purchased toy balloons, three per child; average life of each balloon twelve seconds; cautioned children not to go across the street, twenty-one times; number of Saturdays father will do this again, none.—D. Carl Yoder.

A LIFE MOTTO

A preacher being asked to give a motto for some of his fellow-workers, quoted seven of the words of Charles Wesley's best known hymn. They were these:

"Thou, O Christ, art all I want."

The succeeding words,

"More than all in Thee I find,"

show that the use of the word "want" was in the sense of **need**. In Christ fullness of supply is found. He is sufficient for all and always sufficient. His resources are not and cannot be exhausted.

Blessed are they who have learned something of the truth of the words.

Shall we meditate a little upon the sentence?

"Thou, O Christ, art all I want" for **salvation**. His one sacrifice of ever-abiding efficacy is enough. It is the ground on which God righteously blots out our many sins. No other offering is needed. No other offering is possible. The Blood of Jesus Christ, God's Son, cleanseth from all sin.

"Thou, O Christ, art all I want" for **strength** for the pilgrim journey here until the threshold of the Father's house is crossed. Delighting in this the Apostle Paul could exclaim, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). "He has said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my Helper and I will not fear what man shall do unto me" (Heb. 13:5, 6).

"Thou, O Christ, art all I want" for **service** for the glory of His Name on earth. Has He not said, "All power is given unto Me, in Heaven and on earth. Go ye therefore" (Matt. 28:18, 19)? Not in any strength or sufficiency of our own (we have **none** really) are we called to go. But drawing from Him hour by hour we may work and witness for Himself. And He has said also, "Certainly I will be with thee."

"Thou, O Christ, art all I want" for **supply** in **every circumstance** here. A child endeavoring to repeat the first verse of Psalm 23, misquoted it, as she said, "The Lord is my Shepherd, that is all I want." Now that is the real meaning of the closing words of the verse, "I shall want for nothing." He is enough for the green pastures, for the still waters, for the restoration of our soul, for the path of righteousness, for the dark and gloomy vale, for the enemies about us, for the filling of the cup of mercy, for the future on earth, whatever it may bring, and for the glorious eternity which awaits the believer when he dwells in the house of the Lord forever.

Take the words with you, **ponder** over them. Let them sing their sweet song in the depths of your being, as you journey onward and Homeward.

"Thou, O Christ, art all I want;
More than all in Thee I find:
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind;
Just and holy is Thy Name,
I am all unrighteousness;
Vile and full of sin I am,
Thou art full of truth and grace."

I. F., in Scattered Seed.

OUR HOME CIRCLE

WHEN THE IMPOSSIBLE BECAME POSSIBLE

Joanna

It had been one of those marriages where it had seemed impossible to have companionship—a clashing of personalities, she said to herself. Everything she did every day seemed to displease him. It made no difference how hard she tried he was always offended.

One day she said to him: "Do you know what you are doing to me? You are gradually turning me to stone, here inside. One can't always wear one's heart on the sleeve. After it becomes ragged and bruised, for sheer protection it turns to stone, so it will be no longer hurt. Some day when it is too late you are going to be very sorry for what you are doing, but then it will be—too late. I still love you, but that love is dying; and I wanted to warn you before it is quite dead."

And he had said, "Oh, forget it," as he slammed the door, and went away. It was then she said that love for them was impossible. This beautiful thing that God had given for which she had waited so expectantly, denying every caress, every fond look of another man that she might one day have the unsullied devotion to one man without the shadow of a thought of another between them—this love was somehow a vain hope, a losing struggle.

It was thus, when at the end of her resources, quite hopeless and discouraged, that she rallied to the Eternal Hope within her, searching the Bible feverishly for counsel and direction, praying earnestly for light upon the way.

One day she stopped with new illumination upon the words: "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:15). Suddenly light seemed to flood those words with new meaning. She did not forgive her husband. A well of bitterness had been rising within her with the years. It had to be cleansed like the bitter waters of Marah, in Moses' time.

So she knelt and learned that lesson—as she thought. There was now no bitterness, but there was no welling up within her of the waters of affection, rather, a placid stream of toleration had succeeded the bitterness of Marah, and it was not good to see.

Always she had recoiled at the growing menace of divorce in marriage. It was not right, she said. Better for two people to suffer than for a family, a community, and a nation to become rent with the upheavals of divorce. Yet there was, too, the question of honesty in marriage and of love.

It was quite clear that Jesus taught honesty and truth in all relations. He had said of marriage and divorce: "Moses because of the hardness of your hearts suffered you to

put away your wives: but from the beginning it was not so" (Matt. 19:8). Yet how could marriage be right when love was dead and how could love be resurrected?

"Love," reads Romans 13:10, "is the fulfilling of the law." That was it. Love was the magic that makes relations happy. Toleration was not enough. It was too passive, too dead.

"Thou shalt love thy neighbor as thyself"—the words seemed to smite her as she leafed the pages of the Bible in her lap. "Who is my neighbor?" she said to her heart; "who is my nearest neighbor?"

"Oh, but this is different!" she cried inwardly. "Marriage is an intimate relationship. I can't love like that now—it is gone. If it were only a neighbor, someone outside the immediate intimacy of life I could; but this is different and impossible."

"THE TOY-STREWN HOUSE"

Give me the house where the toys are strewn.

**Where the dolls are asleep in the chairs,
Where the building blocks and the toy balloon**

**Are scattered on the stairs;
Let me sleep in the house where the tiny cart**

**With its horses rule the floors,
And rest comes into my weary heart,
For I am at home once more.**

**Give me the house with toys about,
With the battered old train of cars,
The box of paints and the books left out,
And the ship with her broken spars;
Let me step in a house at the close of day
That is littered with children's toys,
And dwell once more in the haunts of play
With the echoes of bygone noise.**

**Give me the house where toys are seen,
The house where the children romp.
And I'll be happier than man has been
'Neath the gilded dome of pomp.
Let me see the litter of bright-eyed play
Strewn over the parlor floor,
And the joys I knew in a far-off day
Will gladden my heart once more.**

**Whoever has lived in a toy-strewn house,
Though feeble he be and gray,
Will yearn, no matter how far he roam,
For the glorious disarray
Of the little house with its littered floor
That was his in the bygone days
And his heart will throb as it throbbed before**

When he rests where a baby plays.

—Author Unknown.

"Then you have never forgiven him," a small voice came to her.

"Indeed I have! The bitterness is gone. The past is buried."

"Then where is the hope for the future? You need that," the small voice said.

So in the struggle of it she came back to the two commandments underlying all the laws of God: "Thou shalt love the Lord thy God," and "Thou shalt love thy neighbour as thyself." And still she said, "Lord, I cannot love him as myself. Every good thing in my life he has tried to kill. I cannot love him when he is like that."

"Do you think," said God to her, "that the world was good when I looked down upon it before I sent My Son to save it? Do you think I found anything worth loving in a world more horrible than you can imagine? Then why did I love it so much that I could give my very dearest life for it? Because I knew I could save it and make the unlovely lovely and the horrible way a thing of beauty. 'The servant is not greater than his Lord.'

"You call Me 'Master' and 'Lord' but I say unto you: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind'; 'These ought ye to have done, and not to leave the other undone'; 'My grace is sufficient for thee.'"

Then she opened wide her heart and prayed in earnest desire: "Help me to love Thee with my whole heart, Master. Fill me wholly that I may love as Thou dost, and then I can love this nearest neighbor as myself."

And the Lord heard her cry so that the impossible became immediately the possible.

As the days passed, transforming that home with the light of new truth which was, after all, everlasting, from old days projecting ever onward into fresh ages to come, she wondered at the simplicity of the way that had seemed to her so hopeless before faith lifted her. "This," she said, "is the solution for the troubles of marriage. This is the magic key."—Mrs. E. M. Wilson.

OUR KIND HELPER

Amy Carmichael

It is good to have been many years journeying on the road of life, for one learns so many things. For example, how easy it is to do things wrong when one wishes to do them right, and to blunder and mistake the leading, and be altogether very trying to one's Guide. By these matters one learns mercy. Perhaps that is why the old are so much more merciful than the young. They have so many more mistakes, and misdeeds, to be sorry for. And there is another thing one learns: the marvelous power of the Lord our God to overrule and bring things to a happy conclusion which had seemed entirely set on going wrong. Where we have failed He comes in and takes the poor, little, mangled attempts and perfects them in some far-away out-of-sight fashion, and the thing we tried to do and could not, is done.—Radio Evangel.

A certain amount of opposition is a great help to a man. Kites rise against the wind.—Thomas Carlyle.

VAGRANT CURRENTS OF VANITY

Many parents permit their children to drift on the vagrant currents of vanity. Indeed, many mothers push them into the current. They are carried along by practices presented them by their seniors, and encouraged by those who should know better. They are made to believe that appearances and certain impressions make for permanency and create abiding values.

Their own personal vanity is fed by the oil of pride and conceit until they strut before the eyes of men vain and volatile. They become victims of dress and cosmetics. They rob themselves of those distinctive marks that indicate their sex and reflect the glory of womanhood. Being carried out of the main current of life by the wandering, vitiating currents of vanity, they drift into the lagoons of life where ultimately discontent and bitterness bring disappointment and grief.

The great values of life are not found in obedience to the prevailing tastes, of millinery; neither in the field of subservience to custom and tonsorial styles. The mother who gives her daughter in observance to the fashions that prevail, regardless of their contribution to her sex life, and to the promotion of her sense of modesty, is making a mistake that will ultimately result in the disappointment and the ruin of her own offspring. This is a day when the chief function of motherhood is not only to produce her kind, but to protect her own past the shallows of youth and the rushing waters of society, and especially past those sluiceways that carry the youth out into those by-currents where vanity and conceit lead to the mud-flats of discontent, perplexity, and death.

Many a mother will look upon her daughter disappointed in love, distracted in marriage, and divorced before her thirtieth year is reached, because the material hand in her life did not protect her against the vagrant currents of passing vanities. No mother can afford to permit her daughter to make an offering of her life on the altar of the great god, cosmetics; neither can she afford to surrender her daughter to the leadership of the high priests of attenuated and perverted styles. Moreover, she should be wise enough not to permit her daughter to become a debutante of a modiste, void of a sense of modesty.

Vagrant currents of vanity often appear in a modest household because the mother opens the gate and permits them to flow through the family circle; then the daughter begins a course of prodigality which increases from day to day and week to week, until finally her path becomes unknown to her parents, and her course hidden under the cover of secrecy, and her appearance within the family circle is marked by late hours of the night. When expostulation is given she resents the parental interference and protests against what she considers unkind dictation.

Meanwhile, she is being carried farther and farther on her worldly course, away from virtue and restraint. 'Mid cigarette

smoking and card playing and theater going and dancing and wild frivolity and late hours and other forms of unrestrained dissipation, the girl ends her career by passing over the precipice in wreck and ruin. Who will raise a voice against the prevailing tendency that is now in operation? Many have raised their warning; many also have risen to say, "All is well." But while these are the consolers who speak sedate words, the wreckage goes on.

Child marriages, early divorces, and other prostitutions of the marriage relation and the entire life of incompetency sounds warnings as the sounding of the crash and ruin rises like the thunder of a distant earthquake and bursting storm. Again we say, Is there no voice in Israel to be raised against these currents of vanity now rising like a tide? Is there no prophet to speak the words of warning? Are Sinai's thunders breaking above our heads and we hear them not?

What shall be the end of the present course over which we are passing? Shall we listen to those who laugh and scorn with imbecile chatter, who care not in the face of madness, or will we listen to the voice of chastity and the warning words of virtue and the call of righteousness and turn ere the day passes and the hour is too late?

—Western Christian Advocate.

RATIONING

They are rationing bathtubs and rationing cars;
And soon they'll be rationing rubbers for jars.
They are rationing many good things that we use,
But not a word have I heard about rationing booze.
We gave up the candy like Mom used to make,
And likewise give up homemade cookies and cake.
We even give up the nails for our shoes,
But the red-nose brigade needn't give up their booze.
When we go to the hardware or implement store,
They've sold out the stock and can't get any more.
Their business is ruined, it gives them the blues,
But all the booze sellers can still get the booze.
The kiddies can't have rubber soles on their shoes,
But all the old toppers can still have their booze.
There are no "bikes" for some would-be buyers;
We can't get much gas, and can't get new tires.
We can get out and walk if we're healthy and strong,
But the beer "wagon" tires keep rolling along.
For the boys in the camps, there are mothers who pray
With hearts growing heavier day after day.
To the horrors of war they must add this bad news:
The boys in the camps can get plenty of booze.

—Dorothy W. Stuller.

BRYAN AND A WATERMELON

"I was passing through Columbus, Ohio, some years ago," says William J. Bryan, "and stopped to eat in the restaurant in the depot. My attention was called to a slice of watermelon, and I ordered it and ate it. I was so pleased with the melon that I asked the waiter to dry some of the seeds that I might take them home and plant them in my garden. That night a thought came to my mind—I would use the watermelon as an illustration. So the next morning when I reached Chicago I had enough seeds weighed to find out that it would take about five thousand watermelon seeds to weigh a pound, and I estimated that the watermelon weighed about forty pounds. Then I applied mathematics to the watermelon. A few weeks before someone, I know not who, had planted a little seed in the ground. Under the influence of sunshine and shower that little watermelon seed had taken off its coat and gone to work; it had gathered from somewhere two hundred thousand times its own weight, and forced that enormous weight through a tiny stem and built a watermelon. On the outside it had put a covering of green, within that, a rind of white, and within that, a core of red, and little seeds, each one capable of doing the same work over again. What architect drew the plan? Where did that little watermelon seed get its tremendous strength? Where did it find its flavoring extract and its coloring matter? How did it build a watermelon? Until you can explain a watermelon, do not be too sure that you can set limits to the power of the Almighty, or tell just what He would do, or how He would do it. The most learned man in the world cannot explain a watermelon, but the most ignorant man can eat a watermelon and enjoy it. God has given us the things that we need, and He has given us the knowledge necessary to use those things, and the truth that He has revealed to us is infinitely more important for our welfare than it would be to understand the mysteries that He has seen fit to conceal from us.

"So with religion; if you ask me if I can understand everything in the Bible I answer 'No.' I understand some things today that I did not understand ten years ago, and if I live ten years longer I hope some things will be clear that are now obscure. But there is something more important than understanding everything in the Bible. It is this: if we will only try to live up to the things that we do understand we will be kept so busy doing good that we will not have time to worry about the things that we do not understand."

—The King's Business.

LOVE

The language of the sermon should always be kind. During the preparation let the soul be filled with love. Make no concealed or sharp thrusts, intended to wound feelings or result in some fancied insult. That may be wisdom of the serpent; but not the harmlessness of the dove. I think it is Sir Francis de Sales who says: "I would give one hundred serpents for one dove."—Simpson.

MISSIONS

THE CHRISTIAN AS A SALESMAN

BY E. O. HOWELL

To attain the highest efficiency in salesmanship, one must himself be thoroughly sold on the proposition, the idea, or the goods he offers to others. Also, a sample of his goods for exhibition is a valuable asset.

It goes without saying that all true Christians are thoroughly sold on the Gospel they offer to others—the Gospel which is the power of God unto salvation. Their sales are greatly augmented by the exhibition of the genuine goods, or fruits of the Spirit, in their lives. Many people have purchased goods or wares which have been demonstrated to them who otherwise would have turned the salesman down and sent him away without having made a sale.

The approach and the closing-up of the sale are very important features in salesmanship. Most of us, as Gospel salesmen, have much to learn along these lines. A more careful and prayerful study of the Bible will, no doubt, result in an improvement on our part in these important matters.

The prophets and apostles were supersalesmen in this line. They, of course, were thoroughly sold on the proposition, carried the goods with them, and with their proper approach and ability to close the deal, made many important and incomparable sales which have affected the history of the world and populated heaven and depopulated hell.

It was the manager of the thriving business which employed numerous salesmen who made the statement to the effect that half the sales lost are lost in the first two minutes of the sales talk, or, in other words, because of a wrong approach.

A Gospel salesman by the name of Paul entered the city of Athens, looked the situation over, pushed his way up to Mars' hill where the people were, opened his kit, and began his sales talk. The line he carried was about as popular as measles in a schoolroom. The city was overstocked with what they considered standard brands of long usage, and, in fact, were considered by practically everybody as superior in their line. What he offered had had no advertising and the few purchasers who were there were of the rejected class.

Consider the extent of the opposition and competition he faced. Not only were they well-stocked and over-stocked with religion, but were one of the most sophisticated people of the ancient world.

In opening his sales talk he did not begin by saying: "I would like to interest you in religion," or, "How are you fixed for religions today?" Had he so done, they perhaps would have jeered and refused to listen. Why, they had religions enough to last till time should be no more.

He began something on this wise: "As I came through your city I noticed that you were very religious, with altars inscribed to all your known gods, and with one altar dedicated to the unknown God. Now it is a happy coincidence that the God you worship without knowing Him is the very God I represent." Of course they wanted him to go on. Had he stopped there, they might have pressed him to continue. It is said that salesmanship reaches its highest achievement when it produces in the prospect a desire to be sold.

Tact will help one to win where otherwise he would lose. Perhaps we may, with some qualifications, safely adopt the following: "Tact is the art of winning in spite of reverse circumstances. It is no proof of ability to go through the world simply rebuking the opinions and vanities of others. Tact is to people what oil is to machinery. Talent is power, tact is skill. Talent is weight; tact is momentum. Talent makes a man respectable; tact makes him respected. Talent knows what to do; tact knows how to do it."

Too often we try to help people spiritually in the manner in which a man tried to help a fellow workman who had fallen through the ice into the river on a cold bitter day, by extending to him the icy end of a plank. He grasped it again and again only to slip off.

THE MASTER'S QUESTION

**I looked from my window at midnight,
And said, "Perhaps He will come
And call me to follow, ere morning's light
Breaks over yon mountain dome."**

**And joyful will be the summons, I
thought,**

**Forever to dwell with Him.
His presence seemed throbbing through all
the night,
And filling my heart to the brim.**

**I lay on my pillow and dreamed of Him,
And then in a moment's space,
I knew that He stood at the foot of my
couch,**

**For I saw the light of His face.
"Dear Lord, Thou art calling for me," I
said:**

**"I'm ready, yes, ready to go!
I have waited and watched for Thy wel-
come step
And Thy wonderful love I know."**

**And then He spake, and the sound of His
voice**

**Was sweeter than music's tone,
"Where are the souls thou hast won for
Me?"**

**He said, "Dost thou come alone?"
I could not speak for a wave of grief
Rolled over my troubled soul,
And my life stood out to my startled gaze
As an empty, useless scroll.**

—Selected.

Then he cried out to the man to give him the other end of the plank.

The salesman who jumbles his words, confuses his thoughts, and fails to be clear and explicit fails in salesmanship. Failures in group and personal evangelism may, in a measure, be attributed to the same cause, at least in some instances.

A traveler, driving in a southern woodland road which was entirely new to him, tells us he stopped to inquire of an old Negro the way out to the big road. "Keep right on," said the old Negro, "till you come to Miss Alice's place and turn left." He explained that Miss Alice and her place were unknown to him, and asked what her house looked like. "Kinda like Mr. Barton's before it was painted," replied the old man. The traveler had never met the Barton house either before or after the improvement, so the friendly old fellow tried again. "Drive a pretty good piece—not too far though—till you come to the scene of the big killing, where the old turpentine still used to stand—it was gone now—and take a twisty little field road." Again the man had to plead dismal ignorance. "Cap'n," said the old Negro, "I'se sorry, you don't know enough for me to tell you how to get where you aim to go."

We should endeavor to be clear and explicit in our teaching the way of life. The road is new to many, and only partially known to many others.

The goal of the Gospel salesman is to bring men to Christ; not merely to reform them, or to get them into the church. He might do both the latter without getting them saved. But if he gets them to Christ they are both reformed and candidates for church membership, which should not be overlooked.

Then, there is the matter of retaining the customers, which has its parallel in the spiritual realm in the conservation of the work. It is too often the case that much effort is put forth in revival meetings to bring souls to Christ and then very little effort afterward to conserve them. There is not only need of a revival but also of a survival.

An illustration of one way to conserve results is seen in the following. Says one: "Never shall I forget one morning about two weeks after I was saved. I was having a fierce struggle when a worker called me on the phone and inquired how I was getting along. When I told him of the battle I was having he said, 'Just bow your head with me a moment.' And I heard coming over the wires, these words; 'Jesus, bless Jarrette; he is having a fight, but we have confidence in him and believe he is going to make good. Lord, You have saved him, now keep him for Jesus' sake. Amen.' Then with these words, 'I'm praying for you,' he said 'Good-by.' I hung up the receiver, struck the desk with my fist and said, 'If that fellow has interest and confidence enough in me to call me up and pray for me on the telephone, I'll die before I'll go back.'"

Also as a requisite to soul-winning, one should have a working knowledge of the Bible. It is not enough for the apothecary to know that somewhere on his shelves is the remedy needed and called for; he needs to know right where he can lay his hands on it.

And the application here is so clear that nothing more needs to be said.

It will readily be seen that the foregoing applies to both group and personal evangelism. While it can scarcely lay claim to anything more than a general presentation of the important subject in hand, no doubt hints are thrown out which will provide food for thought, and then for action.

The Scripture exhortation in Second

Timothy 2:15 may be in order: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

"When I enter the beautiful City
And the saved all around me appear,
I want to hear somebody tell me:
It was **you** that invited me here."

—The Pilgrim Holiness Advocate.

SCRIPTURES IN NEW TONGUES

A Review of the Remarkable Progress Made During 1942 in Spite of War in the Irresistible March of Scriptures from Tongue to Tongue

BY MARGARET T. HILLS

Although the making of new translations, particularly in the Philippines and other parts of the Far East, was interrupted during 1942, at least as far as contact with the New York office of the Society is concerned, in other languages considerable progress was made toward getting the Scriptures into new hands.

To the Aymará Indians living around Lake Titicaca in Bolivia and Peru went gaily covered copies of the Four Gospels and the Acts.

The tentative edition of St. Luke in the new Quechua version for southern Peru and Bolivia was sent to the field, and the translation of the entire New Testament was examined in New York. The final form of the New Testament will not be determined until the results of the use and study of the tentative edition of St. Luke have been considered by the translation committee in Peru. Manuscripts of St. John in Ecuadorean Quechua, and of St. John and Acts in the Ancash dialect of Quechua, were received in New York for examination.

The completed New Testament in Quiché, prepared by Mrs. Dora M. Burgess of the Presbyterian Mission in Guatemala, was also received. It is hoped that this can be printed during the present year.

A "first" is the Conob St. John, which came from the press just after the end of the year. Except for a tiny primer and a booklet of thirty hymns, this is the first printed book for these 35,000 Indians living in the neighborhood of Huehuetenango in Guatemala. The translation was prepared by Rev. and Mrs. Newberry B. Cox, of the Central American Mission, with a native helper, Mateo Castañeda.

An interesting publication of the year was the Gospel of St. Luke in Iroquois or Mohawk for Indians now living in Brooklyn, New York, and Canada. The descendants of the Mohawk Indians who left northern New York after the American Revolution for reservations in Canada, have been drifting back into the United States as ironworkers, many settling in Brooklyn. The Reverend David M. Cory, of the Cuyler Presbyterian Church, Brooklyn, which he has made a center for these Indians, found that they used their own tongue exclusively in the home and in correspondence. He has encouraged its use in their religious life by helping them prepare a hymnal in Iroquois, and holding regular eve-

ning services in which their ancestral tongue was used in part. With the aid of Mrs. Louise Diabo, a Mohawk, Dr. Cory prepared a revision of the translation of the Gospels published in 1880. The new book is also being used by the Indians still living in Canada, and by Oneida Indians living in Wisconsin.

In remote Mexican villages, young missionaries from the Camp Wycliff Summer Institute of Linguistics were hard at work cracking the thick shells of dozens of Indian languages in which no printed literature exists. Translations of a Gospel in Mazateco, in Tarascan, and in Maya were at the Bible House at the end of the year, awaiting examination or the completion of arrangements for their printing in Mexico.

In spite of difficulties of communication, work in Africa moves ahead. The Malinké New Testament was published for 600,000 people living around Kankan in West Africa. This is a revision of a multigraphed translation issued more than ten years ago, and is therefore the first really printed Scriptures which these people have had.

During 1942 the Book of Acts was published in the Kilega language to match the St. John which was printed for the British and Foreign Bible Society the year before,

and the first three Gospels, which the Pittsburgh Bible Institute had previously published. These people, living in eastern Belgian Congo, now have the four Gospels and the Acts.

As part of the War Emergency program, an edition of 10,000 copies of St. John in Papiamentu, the Spanish dialect spoken on the island of Curacao in the West Indies, was printed for the Netherlands Bible Society, which had previously published the New Testament.

The Book of Acts was printed in the Gbèa dialect of Baya, French Equatorial Africa, in a translation prepared by the Reverend and Mrs. C. B. Sheldon, of the Foreign Missionary Society of the Brethren Church.

Also under the War Emergency program, a number of African translations were either examined or sent to the printer during the year. The Kijita New Testament, for Tanganyika, was being proofread at the end of the year, and manuscripts were in hand in Karré (New Testament), Commercial Kikongo (Acts), and Bankutu (Acts); while correspondence was going on in regard to translations in Ilamba, Lwena, and Yipounou.

The number of languages in which some part of the Bible has been published was increased by only three during this year, giving a total of 1,058. In addition to the Conob St. John referred to above, there was published in Sydney by the Commonwealth Council of the British and Foreign Bible Society in Australia an edition of St. Mark for the natives of Rennel Island, one of the southernmost of the now familiar Solomons. The war has closed this island to mission work for the present, but the books are ready for the Rennelese as soon as the restrictions are lifted. The Scripture Gift Mission in London has published a group of selections in Toradja, spoken in Celebes. This is just an indication of the interest of missionary bodies in peoples who are now cut off, but to whom the Word will be taken as soon as conditions permit.—Bible Society Record.

CAMPERS FIND LOST CHILD

BY LUTHER LERCH

On May 17, about midnight, a call came to our office requesting volunteers to search for Doris Virginia Dean, four-year-old daughter of Mr. and Mrs. Walter Dean of Island Ford. Doris had strayed away from her two brothers while the trio had gone into a wooded pasture to retrieve a cow which apparently had escaped its bounds. Upon expending considerable effort, calling and searching for the child, the parents made an appeal to C.P.S.

A group of about ten men responded to the call and began the search. As the first nocturnal search was in vain, two larger crews were placed on the scene on Tuesday morning to continue the search. After several days of searching it was concluded that every foot of the mountains must be covered within five miles, if the child was to be found.

So, under the able direction of Mr. H. H. Penland, Sheriff Callender of Rockingham County, and rangers of Shenandoah National

Park, all available manpower, including our men, other C.P.S. men, boy scouts, high-school students, members of Harrisonburg Protective Force, Harrisonburg Civil Air Patrol, and many civilians, were organized. The men marched within sight of each other through dense brush and very uneven terrain; even heavy showers scarcely impeded the search.

Searching continued vainly until May 22, at which time the child was discovered by Paul Coffman, one of our men. The child was found about four and one-half miles from home on Rocky Mountain at an elevation of 2700 feet.

Little Doris did not appear to be the happy child she was when she disappeared five days before. Due to her subjection to the elements and lack of water and food she appeared weary and emaciated. She responded promptly upon being given a few sips of

(Continued on page 224)

EDUCATIONAL

THE TESTIMONY OF ARCHAEOLOGY

*A Series of Articles on Existing Evidence Left by Ancient Peoples
Proving That the Bible is Historically True*

X. The Origin of Christianity

BY FLOYD A. SHANK

This is the final article of this illuminating series. Bro. Shank has performed a valuable service in giving us these well-prepared messages on the latest archaeological discoveries which invariably prove the accuracy of Bible history.

Over the world a new Light has arisen. Its healing rays have the power of penetrating the darkest recesses of human need and woe in the lives of the people of every nationality. That light is Jesus Christ, the Saviour of the world. The salvation which He offers through His blood to all who accept Him by faith is the theme of the whole New Testament. Down through the centuries the New Testament has been accepted generally as a set of absolutely reliable documents and the authority of the Christian religion. Criticisms of the New Testament by some skeptics during the past few centuries have sent great minds of this scientific age in paths of careful research. As a result of the findings of several generations of competent scholarship, such an accumulation of evidence for the veracity of the New Testament has been amassed that now only those who question the truthfulness of the New Testament are ignorant of facts or rebellious to truth.

Since the times of the New Testament are nearer at hand than those of the Old Testament, much literature of the early Christians, and of pagan writers referring to them, has been preserved in ancient libraries and archives. This literature, which has never been exactly lost, does not strictly come in the scope of archaeology. Since the line between ancient literature and archaeology, however, is hard to define, this discussion will include some of the oldest literature having bearing upon the New Testament. Because of the shortness of this paper, no apology is made for not giving a separate treatment of ancient literature but including it in the main discussion of archaeological evidence.

The chief purpose of this article is to study the writings of the people of the first few centuries and other remains left by them which have bearing upon the New Testament and thus help the reader to draw some conclusions for himself as to whether the books of the New Testament are the genuine writings of reliable Christians of the first century and true to historical facts. The amount of material at hand is so great that only a representative selection of evidence can be given.

The Enrollment at Bethlehem.—"And it came to pass in those days, there went a

decree from Caesar Augustus, that all the world should be enrolled. This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary, who was betrothed to him, being great with child" (Luke 2:1-5 R.V.).

The statement in the above passage that everyone returned to his own ancestral city to be enrolled has been questioned by some scholars. A few critics have claimed that since no records of a similar enrollment are known among ancient Roman documents, this part of the Gospel of Luke is unhistorical. As the work of research carried on by hundreds of archaeologists in the world progressed in many directions, one old record after another telling of the Roman census has been unearthed.¹ The space shall not be taken to quote these documents nor to prove that they were written in the first and second centuries A. D., since their genuineness and date of origin are so generally accepted by reliable scholarship today. The apparent facts in these records bring archaeologists to some definite conclusions. It is now proved that a general census, taken by the Roman government, regularly recurred every fourteen years and was in operation as early as 20 A. D. In taking the census it was the custom for people to return to their ancestral communities to be enrolled (in striking agreement with Luke 2). In 7 B. C., when an earlier census was probably taken, it is definitely known that Caesar Augustus was the Roman emperor, Quirinius was governor of Syria, and Herod the Great was officiating king of Judea. It should be observed that scholars are coming to believe that Christ was born as early as 7 B. C., in terms of our present incorrect calendar. Upon the testimony of these reliable records, approximately as old as the New Testament itself, it must be acknowledged by all who are open to truth that the events narrated in Luke 2 about the enrollment of Joseph and Mary at Bethlehem have a sound historical foundation. All the accurate historical data given in the Biblical records

of Christ's birth at Bethlehem is destructive to any charge that those accounts were written several centuries after the time at which the Gospels purport that He was born. With the tradition of the first several centuries strongly testifying that Christ was born at Bethlehem of Judea, there is no excuse for questioning the Biblical narrative.

Christ Lived During the First Century A. D.—References to Christ by the name are found in the writings of some of the greatest historians and philosophers of the first century A. D., including a distinguished Roman governor. These writers are: Josephus, a great Jewish historian living from 37 to 100 A. D.; Livy, a Roman historian living from 59 B. C. to 17 A. D.; Tacitus, a noted Roman historian living from 55 to 120 A. D.; Suetonius, a Roman historian writing between 98 and 138 A. D.; Philo, a distinguished Jewish philosopher of the noted city of Greek culture, Alexandria, Egypt, and living from 20 B. C. to 42 A. D.; Pliny the younger, a Latin prose writer and Roman governor of Bithynia, living from 61 to 113 A. D. The last named writer, Governor Pliny, in a long letter addressed to the Roman Emperor, Trajan, tells of the spread of Christianity in his province in Asia Minor and of his efforts to crush it by persecution. In his description of the sect's form of worship and purity of life and his methods of persecution, he speaks of them by the name "Christians" many times. Most significant, however, is his statement that the Christians were so zealous in their worship of "Christ" that they were willing to suffer death rather than worship Roman idols.² The fact that so large a host of people at the end of the first century worshiped Christ that the continuation of the Roman idolatrous worship was endangered in a whole Roman province, as this official correspondence testifies, is proof that the Deity of Christ is not an invented attribute ascribed to Him by His admirers centuries later. The world of the first century knew Christ, and those who knew Him best knew Him to be divine.

The above references to Christ by eminent writers of the first century constitute only a small fraction of the existing evidence outside the Bible that Christ Jesus, the divine man and founder of Christianity, lived in Palestine the first century A. D. More evidence on this point will be observed in the discussion of the authenticity of the New Testament. Since Christ's work on earth was spiritual and not one of building cities or empires, we are not surprised that His life has not left impresses in rocks and ruins of the first century. Yet the fact of His life is confirmed by many reliable records of the first and second centuries without even considering the New Testament itself.

The New Testament.—As we take up the investigation of the New Testament, we are dealing with the most widely read and the most influential book in the world. One method of approach would be to start with the fact of its present existence and then trace its existence back to its origin, which method has already been used by various writers in published books. Yet starting

with the origin of the New Testament is equally interesting, and is in keeping with the general chronological development of this series of studies. Before the investigation is entered upon, it should be said here that we have in known existence no nearly complete copies of the New Testament in the original language written earlier than the fourth century A. D. This fact has occasioned some critics to claim that these "silent centuries" are evidence that the New Testament was first written in the fourth century.

Since Christianity throughout its history has been hated by Jewish leaders, what they have said for the New Testament is certainly free from any sympathetic bias. These leaders and rabbis wrote their records in a volume known as Mishna Judanai in which are found at least two references to the New Testament.

"The Rabbi Johanan Ben Zakki ruled the Council and the College of Jamnia from 66 A. D. to 70 A. D., and in the section of the Mishna kept by him, he inserted a sentence pronouncing anathema on the Jew who dared to read 'the written Gospels of the heretical sect called Christians.'"³

His successor in office, Rabbi Gamaliel the Second, records an incident in which his sister was approached by a Christian who attempted to lead her to Christ. "Taking her aside he testified to her that Jesus was the Messiah, and urged her to read 'the Evangelistic Scriptures of the New Testament.' When the Rabbi received a report from Imma Shalom (his sister) of this event, rage filled his breast, and he in turn pronounced an impassioned curse upon any of his people that read the New Testament Scriptures, or had them in possession."⁴

Here are two convincing voices from the third quarter of the first century proving that at least part of the New Testament was in existence at that early date.

We have the written testimony of Aristides, a Greek philosopher who was converted to Christ. This learned man was "the friend of men who had been companions of Jesus," according to another early writer, Eusebius. Early in the second century Aristides, in writing a defense of Christianity to Emperor Hadrian, refers to the New Testament in his summary of Christian doctrines:

"Now the Christians reckon their race from the Lord Jesus Christ; and He is by them confessed to be the Son of God Most High. Having by the Holy Ghost come down from heaven, and having been born of a Hebrew virgin, and having completed His wonderful dispensation, He was pierced by the Jews, and after three days revived and went

up to heaven. And the glory of His coming again thou canst read, O King, in that which is called by them The Evangelistic Scriptures of the New Testament."⁵

Anyone who is inclined to think that the so-called "silent centuries" are mute in their testimony for the existence of the New Testament should read the writings of "The Ante-Nicene Fathers" which are bound in a set of many large volumes and can be found in the larger religious libraries. The Ante-Nicene Fathers were the Christian leaders from the days of the apostles to the council of Nicaea, 325 A. D. The data and genuineness of most of these writings are settled beyond dispute by thorough scholarship. The hundreds and hundreds of quotations in these manuscripts from the New Testament as we have it today are absolute proof that the New Testament was in existence and regarded as the authority of the Christian religion back to the very days of the Apostles. Polycarp, who was a convert and disciple of the Apostle John and later became Bishop of Smyrna, quotes in his epistle numerous passages from a total of twelve of the books of the New Testament. Since the writings of the Church Fathers are not directly in the field of archaeology, this one example from their extensive discourses must suffice.

Though we have no complete New Testament copied earlier than the fourth century, archaeologists have dug from the remains of the ancient past some fifty fragments of the New Testament which antedate the well-preserved copies. These manuscripts were made of papyrus, a certain kind of paper characteristic of many documents of ancient times. Probably the oldest of these was unearthed in Egypt by Grenfell and Hunt. This

fragment, containing a number of lines from the Gospel of John, was copied before 150 A. D. Another important find from the dry remains of Egypt, where some early churches at one time flourished, is a considerable group of manuscripts of both the Old and New Testaments copied before 250 A. D. These were discovered in 1930 by Chester Beatty, Esq., an English gentleman.

Of particular interest to the Bible student is the "Diatessaron," a work referred to by early Christian writers but not known to exist until research scholars in recent years discovered a copy written in Arabic and a part of a copy in Greek. The "Diatessaron" is a continuous story of the life of Christ woven from the four Gospels. This is the work of Tatian who died about 170 A. D. These extensive quotations from the four Gospels as we have them today are additional proof of their existence in the middle of the second century. Because the "Diatessaron" was becoming so popular in the early church that the Christian leaders feared that it would lead to the disuse of the original Gospels, it was finally put under the ban and disappeared. In this age of scientific research the "Diatessaron" has come to light to convince scientific thinking that the Gospels of Jesus Christ were in existence before the middle of the second century.

Because papyrus was very expensive in the early centuries, the common people used it very little. Since kiln-baked pottery was used for numerous purposes, shards from broken clay vessels were extremely plentiful, as the ruins of ancient cities testify. The common people utilized the sizable pieces of smooth pottery as material upon which to write their everyday business and correspondence.

Since these shards were written in many cases with a durable ink, we have thousands of copies of such writings today in an excellent state of legibility. Most interesting to us among these manuscripts are the writings of Christians during the first few centuries A.D. Occasionally a whole numbered series of these shards have been found bearing entire chapters from various books of the New Testament. The dates of these writings are often determined in a general way by the date of the destruction of the city in the ruins of which these shards were buried. The evidence from these remains that the New Testament was written in the first century A.D. is very great. Personal prayers and verses from the New Testament are frequently found on these pieces of pottery. A prayer written in the early second century, not long after the death of the Apostle John, has these words still visible:



A Scene along the Road to Bethlehem. Joseph and Mary May Have Traveled over This Road When Going to David's City to Be Enrolled

"In the beginning was the Word, and the Word was God. The same was in the beginning with God. O Thou, who art the Father of our Lord, the Living Word, hear the prayer of Thy handmaid Thecla and heal her, in body and in soul, for Jesus' sake."⁶

This quotation from John 1:1, 2 is just one of the numerous quotations from the New Testament on pottery shards left by Christians of the first few centuries A. D. The words of the nationally known scientist, Dr. Harry Rimmer, bring this discussion to a fitting conclusion:

"Such ostraca (writings on broken pieces of pottery) are numerous, as are papyrus prayers and epitaphs also, and when these widely separated sources are all gathered together they make an imposing array indeed. From Egypt, Greece, all over Asia Minor and from the entire Roman Empire they have come. The Coptic are practically numberless, and the Syriac are numerous also. We gather them all together for this simple summary:

"VERSE BY VERSE AND LINE BY LINE THEY ARE ASSEMBLED TO RECAPITULATE EIGHTY-FOUR PER CENT OF THE NEW TESTAMENT! They cover the centuries that have previously yielded no texts of the New Testament, with so thorough a witness, that today it is sheer ignorance to criticize the record on the basis of 'silent centuries.' There are no such centuries, as the evidence now reaches back through the third and the second, and into the last quarter of the first century as well."⁷

Though it is now proved that the New Testament is the product of Christian writers of the first century A. D., the question may yet be asked, "Are the records of the New Testament true to the historic and geographic facts existing in the first century?" Only a little study of the contour of Palestine and its history during the first century will bring one to the conclusion that the four Gospels are so true to those facts that they breathe the very air of Palestine and its people of the first century.

Since the narrative of "The Acts of the Apostles" takes in its scope Palestine, Asia Minor, Greece, Italy, and the islands of the Mediterranean, covering most of the centers of culture of the ancient world, the remains of which places abound with archaeological information, this Book can be put to a most grilling test for accuracy. Such a test has been made. Much of the basis for this test is the extensive archaeological research of the famous Sir William Mitchell Ramsay who has reconstructed the history and geography of Asia Minor. The Book of Acts, by Luke, and other historical documents were carefully examined by Ramsay in comparison with the bare facts from the excavations of his expedition. Rather than to go into Ramsay's own voluminous writings, we shall get farther by following a summary of the results of his work and that of a few other scholars which have bearing upon the New Testament as published by an internationally known expert on the original language of the New Testament, Dr. A. T.

Robertson. Room is available for only a few quotations from Robertson.

In the Roman Empire there were provinces and vassal kingdoms which were constantly shifting in their status. "All the more surprising, therefore, is the minute accuracy of Luke in the matter of Roman provinces."⁸ Luke was also accurate in distinguishing between the two kinds of provinces.

"It was once claimed that Luke blundered in calling Sergius Paulus 'proconsul' (Acts 13: 12) instead of 'propraetor,' on the ground that Cyrus was an imperial province. So it was once, but at this time it was a senatorial province, though soon afterward imperial again. But General Cesnola has discovered an inscription on the north coast of Cyprus which is dated 'in the proconsulship of Paulus,' clearly the Sergius Paulus of Acts 13:8, 12. Ramsay makes this year A. D. 47. Once more Luke is vindicated by the rocks."⁹

After Dr. Robertson cites six cases where Luke refers to different senatorial provinces and six other cases where he refers to different imperial provinces, always with the correct Greek noun, the American scholar concludes: "There was constant interchange of provinces between the emperor and the senate, but Luke ploughs his way safely through."¹⁰

"In Pisidian Antioch Luke speaks of 'the first men of the city' as a title. These were the 'Duumviri' and the 'First Ten.' Greek cities in the East had a board of magistrates with this title. Luke uses the correct title for these officers, as he does in Acts 28:7, where he calls Publius 'the First Man' of the island of Malta. A Latin inscription and a Greek inscription both apply the same title to two officers of Malta."¹¹

"In Thessalonica, however, Luke (Acts 17: 6) notes a curious official title found nowhere else. The rulers of the city are called politarchs. No classical author employs this word for the magistrates of any city. Critics once scoffed at Luke for his carelessness and ignorance here. But now seventeen inscriptions have been found that use the title, thirteen of them in Macedonia and five in Thessalonica."¹²

After a careful comparison of the names and titles of persons, offices, cities, provinces and the general historical and geographical information as given in Acts is made, with the facts brought to light by modern scientific investigation, Dr. Robertson concludes: "It is not too much to say that Luke has come out magnificently as the result of archaeological research. Ramsay's researches have proved that Luke in Acts reflects the nomenclature and the geography of the first century A. D. The discoveries have vindicated him at every turn."¹³

To what further test could the New Testament be put? The many epistles of the New Testament are definitely theological and not so much historical or geographical and, therefore, do not very well come under the range of tests on the basis of history and geography.¹⁴

Scientific research has proved that the New Testament was written in the first century A. D. by reliable Christians and

that the Christ of the New Testament was a real character of the first century worshipped as divine by people of the same century. The evidence from reliable records preserved from the first few centuries showing that most of the writers of the New Testament chose to suffer death rather than give up the Gospel about which they wrote is the most convincing proof that the writers of the New Testament were sincere to the fullest degree and therefore truthful. The facts that their writings are in an intelligent style of good Greek as used in the first century and contain a multitude of details in striking conformity to the varied and complicated historical and geographical conditions then in existence are good evidences that these were competent writers who recorded facts with a painstaking accuracy. Since these men were both trustworthy and competent, we are duty bound to believe them when they say that they were eyewitnesses, or intimately associated with eyewitnesses, of Christ's ministry, death, and resurrection. Later writings of Christians who were acquainted with these writers further testify that these men were indeed such reliable witnesses. There is no possibility left that the writers of the New Testament were deceived about Christ's humanity, deity, miracles, doctrines, death, or resurrection.

In addition to the reliability of the writers, another great testimony supports these cardinal truths: that is, the suffering unto death of hundreds of other Christians of the first century for their faith in these truths about Christ's life of which some of them were also eyewitnesses and most of whom were in position to investigate all the claims of the Gospel among the many people who had followed Christ in His ministry. In the number of these early Christians were reliable Greek and Hebrew scholars. Even their enemies and persecutors, holding positions of authority, have written of their sincerity of faith. Such a host of reliable, sincere witnesses could not possibly be at error. Furthermore, since these early Christians, who were witnesses of the supernatural power of the Gospel, believed that the New Testament Scriptures were given under the guidance and inspiration of the Holy Spirit and held them as sacred, we do well to regard these scriptures in the same light.

The volumes of evidence rising from many parts of the ancient world of the first few centuries A.D. testifying to the accuracy of the New Testament and the reliability of its spiritual message, stand like great foundation stones for those who want grounds for their faith. A mental acceptance of these facts is not sufficient. For an individual to experience the glorious salvation described in the New Testament he must accept in faith the risen Christ as his own personal Saviour. Every soul is responsible to give his life to the living Lord who left us no excuse for unbelief.

Conclusion.—In conclusion to this series of articles on the testimony of archaeology for the historic truthfulness of the Bible, it is the prayer of the writer that the evidences which

he has gathered from the works of reliable scholars,¹⁵ and which he has endeavored to present honestly and clearly, will leave in the mind of the reader no doubt as to the genuineness and trustworthiness of the whole Bible and will better equip him to lead others to a saving faith in the Christ of the Holy Scriptures.

¹ See G. A. Barton, *Archaeology and the Bible*, pp. 553-558, for complete translation of these records.

² See *Encyclopaedia Britannica*, "Pliny the Younger," for full translation of this letter.

³ Harry Rimmer, *Voices from the Silent Centuries*, p. 35.

⁴ *Ibid.*, p. 35.

⁵ *Ibid.*, p. 25.

⁶ *Ibid.*, p. 66.

⁷ *Ibid.*, p. 68.

⁸ A. T. Robertson, *Luke the Historian in the Light of Research*, p. 181.

⁹ *Ibid.*, p. 182.

¹⁰ *Ibid.*, p. 182.

¹¹ *Ibid.*, p. 187.

¹² *Ibid.*, p. 188.

¹³ *Ibid.*, p. 188.

¹⁴ Anyone interested in making a more complete study of the scientific evidence proving the truthfulness of the New Testament, is encouraged to read "Voices from the Silent Centuries," a book written in an easy style by Harry Rimmer. Price \$1.00. Mennonite Publishing House, Scottsdale, Pa.

¹⁵ All the quotations used in this series, except those from the Bible, are copyrighted and were used only by special permission. Therefore, none of these quotations can be reprinted without similar permission.

KNOWING OUR CHILDREN

XIII. Religious Development

BY JOHN R. MUMAW

This is a difficult and delicate subject. The religious nature of the little child is so deeply hidden that one can hardly discover its presence and much less its essential nature. The mystic element of religious experience almost defies objective study. Since children do not volunteer information about their spiritual life we are confronted with somewhat artificial circumstances from which to draw our conclusions. Our own retrospection is faulty, too, we being unable to recall accurately our childhood feelings and opinions. It is quite easy to recall unusual incidents of childhood occurring at two or three years of age, but it is far more difficult to call to mind our attitudes toward those circumstances and toward the Providence that led us into them. The memory of religious feelings is indistinct and broken. We must rely upon the combination of these sources and hope to discover childhood thoughts, feelings, and beliefs about God from the reaction of children, from observation of their behavior, and from our own retrospection.

The Nature of Religious Experience

The religious experience of a small child in its early beginning is a very simple emotional response to the religious atmosphere of its environment. The child is born with a religious impulse but it requires much training to have him grow up with a truly balanced religious nature.¹ Heredity provides a capacity and urge for religion but the environment must lead him to experience a meaningful and pure religious experience.

In this area of human experience we are dealing with an individualistic phase of life. There are so many factors that help to construct our religious concepts that we can find no single standard or norm of religious development. Each person must find his own level and stand on his own feet, in matters pertaining to his personal religious life. We can provide guidance for him and use a persuasive influence upon him but he makes the choice and experiences his own separate religious reaction.

The religious life of the child is concerned

primarily with his idea of God and of our relationship to Him. It is only the later development that comprehends religious duty and the sense of obligation to serve. Ethical principles derived from a knowledge of religious ideals and a philosophy of religion are the concerns of a mature mind and adult leadership. Our major concern in this paper deals with the first item mentioned in this paragraph.

The Development of Religious Experience

A rather safe outline of three stages of religious development is proposed by Dean Weigle.² The first he calls the stage of **Christian nurture**. This refers to the days of childhood when he is learning about religion. The second he calls the stage of **Christian decision**. That has to do with the time when children are getting a personal possession of religious experience. The third has to do with **Christian exercise** of adulthood, at which time the person understands religion in terms of service and in terms of the experience of relationships with God and with others. Our particular study proceeds with an interest in observing those tendencies that are noticeable in child life and which characterize the beginnings of religion.

LET ME GUIDE A LITTLE CHILD

Dear Lord, I do not ask
That Thou should'st give me some high
work of Thine,
Some noble calling, or some wondrous
task.
Give me a little hand to hold in mine:
Give me a little child to point the way
Over the strange, sweet path that leads
to Thee;
Give me a little voice to teach to pray;
Give me two shining eyes Thy face to see.
The only crown I ask, dear Lord, to wear
Is this: That I may teach a little child.
I do not ask that I may ever stand
Among the wise, the worthy or the great;
I only ask that softly, hand in hand,
A child and I may enter at the gate.

—Selected.

One tendency we observe is the child's search for the cause of things. It is very likely an outcome of an inherited curiosity. Every child brings with him into the world an insatiable desire to know. He soon discovers in himself an ability to cause things. He discovers that his striking a pencil on a piece of wood makes a noise. He discovers also that in himself he has the power to cause that sound. He likes to hear it and continues to strike the wood.

Another tendency the child has is to impute life to inanimate objects.³ His tree is a thing that feels and lives. The first step of a child's religious reasonings may begin with such an experience as his observing the waving of leaves as they fan to and fro in the summer breezes. He feels the wind at the same time and concludes it must be the same force that causes the tree to bend. He finds a host of things like that about which he might raise questions. Not all of them are so easily answered as the cause for the tree's bending on a windy day. In some he can neither feel nor see a cause. That is the teacher's opportunity to develop in him religious concepts of God's active being.

He may look up into the sky and ask, "How did those stars get up there?" He feels sure that some person must have put them there. Upon inquiry in a Christian environment he is told that God sprinkled the stars over the blue sky. This concept of causality in his early life helps the child to search after God. It makes possible instruction concerning Jehovah who is the first and great Cause. This seeking after the origin of things and the child's discovery that God has made them is one of the first noticeable steps in the child's religious experience.

The feeling of animism, the idea that all things in nature are alive, is another tendency that leads the child toward God. He concludes that everything is alive. All his play is characterized by that feeling. The doll has life, the little play monkey can do things. The highly sensitive child will quickly get away from the shadow on the wall. This feeling of animism makes anything become alive to him very quickly. Frequently the natural phenomena that we hear and see are in the mind of the child thought to be activities of God. For instance, a child hears a rumbling thunder and he may immediately conceive something after this fashion, "It must be a big wagon rolling over the clouds," or "God has His mules on the trot this evening." A large variety of ideas is carried over into the play life of older children. My brother and I used to have names for the sunshine and the shadows. We had a particular fondness for Eve. We called the shadows Eve and the shining of the sun we called Adam. That is one form of child animism. "It is natural for the mysticism of religion to make easy connection with child animism."⁴ This makes it very easy to get the idea of God's personal being to become real to him.

Child Nature and God

Children can easily develop their own ideas of God, and they will vary a great deal. Their natural feeling of reverence expresses

itself in early life. It is an inherent gift that comes with him at birth. It is an element in human nature that can be capitalized for religious purposes. A child can be induced very easily to embrace the same attitude of those in its environment who are respectful and reverent. If a child suddenly rushes into the bedroom of its parents and finds his mother and father on their knees, he quickly senses a feeling of reverence and tiptoes out of the room. Why is that? Certainly, his training has influenced such behavior, but he has also caught the spirit of things because he can so easily sense feelings of reverence. It is not always parental authority that makes the child quiet in church. The holy reverence of those around it and the attitude of the person who has charge of the meeting—the tone and manner of the preacher all contribute an atmosphere the growing child is quick to sense and sooner or later will imitate. Children are sensitive to wonder and mystery. While his inner religious experience is not necessarily like that of an adult the child has a spark of reverential delight when he sees something of wonder and mystery. That element in the nature of the child is basic to his coming to recognize God as one who is to be revered and worshiped.

At a much earlier stage in the child's development this same principle works in the life of one whose mother is a godly woman. When she kneels to pray at the crib-side of her little child something happens in that baby's consciousness. The whole scene impresses the child with a sense of difference between that act of its mother and some of the other kind things she does. The sound of her voice, the look on her face, the touch of her hand—these all combine to make the impression of that sacred moment modify in some dim way the religious notions of that child.⁵ Even though he does not understand much about it, that repeated experience makes impressions. Later on those impressions and the recollection of those scenes are analyzed and compared by his growing intelligence, and it gradually becomes clearer to him what it is all about. This experience being different from any other, leads the child into a different response. He comes to feel as his mother feels and associates his feelings with his mother's God.

Most children arrive at some anthropomorphic imagery of God. To them He is a great man. They can not think of their religious expression and belief as a subjective experience. They hold attitudes that are essentially directed toward objective powers, something external to themselves. Their early religious experience is primarily the entertainment of thoughts of God as a person apart from themselves, one who may be living over on another street or down at the end of the lane among the tall trees.

The Child's Changing Concepts of God

The child comes to know the attitudes of God chiefly through the influence of the religious convictions and practices of those with whom he lives.⁶ What he observes of religious value through the early years of development and growing experience becomes

rather deeply fixed in his attitudes toward God. To them the Lord may become a stern and fearful being, or He may be love personified, depending very much upon the attitudes of those who live in his environment. This is particularly true of his parents. Their attitude toward God has a tremendous influence upon the growing child. Their attitude toward the child in the home influences his religious concept. He is inclined to conceive of God in terms of the characteristics of his parents.

As the child grows older, the visual element of his anthropomorphic imagery tends to leave him. When he reaches manhood he is less concerned with visualizing a specific form and is more interested in communing with Him as a person. The religious experience is more subjective and his religion becomes more "internalized." To arrive at this mature state requires training and experience.

At first the child has no independent or personal idea of God. He has trustfully and uncritically accepted the religious ideas of his parents and teachers in so far as their ideas carried across to his mind. As he grows older he begins to analyze his experience and to compare his ideas with others.⁷ He finally arrives at his own conclusions, but only after having been strongly influenced by his environment. When he comes to the age of accountability and experiences regeneration his religion becomes a personal relationship with God and he recognizes an individual responsibility to Him.

The child's earliest ideas of God are attached to a concept that visualizes Him as belonging to this world. He is, at first, unable to grasp the idea of God's being a person entirely different from our being. He feels himself to be the center of existence, and the experience of God's sovereign claims upon us is very strange to the child. Prayers to him are only a means by which we secure relief or pleasure for ourselves, and the idea of praise and adoration is different for him. He needs information about God, training in his attitudes toward deity, and experience in the art of worship to overcome fully his selfish notions about religion.

Training in Religion

Parents in the home have the greatest responsibility for the religious training of the child. Their personal conduct and their conversation about God will determine largely the child's religious ideas. The home, the place where the child gets his first impressions of God, is by far the most effective agency to set up correct religious ideas and ideals. A child may get the notion that God is a great and wrathful being because his father is like that. In another home, where the relationships are more happy, the child can get a concept of God as one who loves supremely. In another home the idea of God is very dim and hazy, because it gets so little recognition in the life and conversation of those around the child. Where parents have nothing to say about God and have no experience of fellowship with God, their children's religious ideas are very dim and vague. The most favorable condition for a child's religious development is found where he is

descended from religious parents and is trained in a strictly religious environment. While the example of the parents is needed most, a proper religious development requires some informal instruction too. He is entitled to a systematic presentation of the Bible. He must know the truth to be made free. Carefulness to give consistent interpretation of truth is essential to good religious training.

Whether it be parent or teacher, he who would contribute to the religious development of the child must make use of the natural propensities in human experience. Practically all of a child's instincts sooner or later are directly or indirectly related to his religious experience. A child is interested in action and persons. For that reason his formal training needs a curriculum that provides for action. He wants to know what God does. Even the instinct of fear can be used to develop feelings of awe and reverence. Let the fear of greatness in the person of God attract the child to Him. His inclination to be trustful and unsuspecting is a great advantage. Use it but do not betray it.

The laws of learning are applicable here too. Surround the child with people whose personalities are suggestive of good. Let the child's experience in right conduct be exercised frequently and with encouragement. He must learn to know God through personal knowledge and experience.

¹ Norsworthy and Whitley, *The Psychology of Childhood*, p. 355.

² Luther Allen Weigle, *Talks to Sunday School Teachers*, p. 94.

³ E. Leigh Mudge, *Our Pupils*, p. 186.

⁴ *Ibid.*, p. 187.

⁵ Edith E. Read Mumford, M.A., *How We Can Help Children to Pray*, p. 13.

⁶ Mary Scharlieb, *The Psychology of Childhood*, p. 44.

⁷ Oskar Kupky, *The Religious Development of Adolescents*, p. 29.

Harrisonburg, Va.

THE PRICE OF A DRINK

Give me a drink! I will give you my hard earnings for it. Give me drink! I will pay for it. I will give you more than that. I married a wife; I took her from her girlhood home, and promised to love her and cherish her, and protect her. Ah! Ah! And I have driven her out to work for me, and I have stolen her wages, and I have brought them to you. Give me a drink and I will give you them. More yet. I have snatched the bit of bread from the white lips of my famished child. I will give you that if you will give me a drink. More yet. I will give you my hopes of heaven—body and soul. I will barter jewels worth all the kingdoms of the earth—for what will a man give in exchange for his soul—for a dram? Give it me!—J. B. Gough.

In prayer we bring our work to God, our successes, our failures, our troubles, our perplexities, not alone to seek His help, but also to see by His light, so that the truth of what Eckhart said may be evident, "My eye and God's eye are one eye, one vision, one recognition, one love."—Edgar W. Work.

BOOK REVIEWS

The Crisis of Our Age is a book first published in 1941. In less than a year's time it had gone through six printings. It was widely discussed and reviewed, raising considerable comment, some favorable and some unfavorable. The author of the book is a prominent sociologist of Harvard University, P. A. Sorokin. His contention in the book is that the cultural crisis of the present century is not an ordinary one like the crises that have occurred in perhaps every century somewhere. Instead he sees it as a major crisis or breakdown the like of which human civilization has faced or passed through only a few times within recorded history. The author describes and analyzes at some length the several phases of our present cultural pattern, showing exactly wherein this crisis consists. He analyzes in this way the arts, education, law and government, politics, the family, philosophy, religion.

The author describes two major types or patterns of culture which appear to repeat themselves in the course of human history. One of these culture patterns he calls ideational, by which term he means a culture that is essentially other-worldly in its outlook, that minimizes the value of things of this life and this world. Its art, for example, deals mainly with intangible and unseen values, with those higher values which lie beyond the bodily senses and human reason, values which inhere and center chiefly in God. The mediaeval culture of Europe is held up as an example of a culture that was predominantly ideational or other-worldly.

The opposite type or pattern of culture is what the author describes as a sensate culture. In a culture of this kind people live largely for the satisfaction of their bodily senses and appetites. It is an outlook which is this-worldly rather than other-worldly. It tends to the practical belief that the only things that matter, the only real values in life are those connected with things that can be seen, heard, felt, and reasoned out by men. Its art, for instance, is designed to arouse sensuous feelings instead of pointing by emblem and symbol to what is beyond man's feeling and reason. Its science tends to become materialism, its education becomes empirical behaviorism, its economics becomes individualistic greed, its morals and laws become mere relative conventions in place of divine absolutes, its religion becomes a hollow humanism, a worship of man and his material achievements. As examples of eras in which sensate culture was largely predominant the author points to the early centuries of the Christian era when pagan civilization had become overripe, and particularly to the dominant culture pattern of Europe and America in this century. He shows that a sensate culture just naturally falls apart and collapses of its own weight. It usually goes to pieces in gigantic wars and conflicts. Just as primitive, nonconformed Christianity once displaced an extremely sensate culture, so again present-day civilization is overripe and needs some spiritual force to give it a new direction.

There is a third type of culture which the author mentions, called idealistic culture, in which is found a more or less wholesome combination of the better features of the two opposing types just mentioned. There have been times in history when such a culture for a time flourished. But more often the cultural pendulum has swung to the one extreme or the other. While the author is frank and unsparing in the analysis of our present sensate culture, which is disintegrating and falling to pieces before our eyes, he does not join the extreme pessimists who predict a total eclipse of West-

ern culture. It is possible, he believes, to do something to displace the sensate elements of our culture by a return to the cultivation of spiritual and moral values that are beyond the senses and reason. The materialism and sensualism now prevalent must give way to more spiritual and other-worldly values.

It is not the purpose here to discuss the theme and the argument of this striking book, except to record a few impressions received by one reader. The book contains much food for reflection for all who have given any serious thought to the problem of Christian separation from the secular and sensate spirit which dominates our age. Everyone concerned for finding a rationale for an unworldly expression of the Christian faith, an intelligent basis for what is commonly referred to as "nonconformity to the world," will find in this volume valuable material for clarifying his thinking on the subject. He may discover that there are factual reasons as well as Scripture texts which sanction the Christian conscience in holding aloof from the current stream of the world's culture.

Here is an eminent sociologist saying some things which Mennonites and similar nonconformist groups have been trying to think out and analyze and express in their own way in other terms. Without always knowing exactly the nature of the "world" to which their conscience did not allow them to conform uncritically, or without being quite clear in mind just how they should resist the strong secularizing currents of the time, these Christians have in various ways tried to hold out against the sensate culture about them. In the light of the Scriptures they have had the intuitive feeling, and often the firm conviction too, that the conscientious follower of Christ dare not let himself be carried along unresistingly by the tide of worldly and secular culture, but must perforce resist it somehow. In the analysis given in this book the reader will find much light shed on the details of this sensate culture against which the Christian must struggle and testify. The tension which exists between the worldly and the unworldly way of life takes on new meaning for the reader who is concerned to follow Christ.

This is a book well worth reading by all thoughtful Christians. Its style is somewhat technical but the theme and line of thought are comparatively simple. Anyone who will not let himself be frightened off by some strange and high-sounding scientific words and phrases will be able to follow the author's thought and will find himself well rewarded by a careful perusal of the book. It is published by E. P. Dutton and Co., New York, and costs \$3.50.—Edward Yoder.

The Five Books of Moses, A Re-examination of the Modern Theory That the Pentateuch Is a Late Compilation from Diverse and Conflicting Sources by Authors and Editors Whose Identity Is Completely Unknown. By Oswald T. Allis. Published by The Presbyterian and Reformed Publishing Co., Philadelphia, 1943. 319 pages. Price, \$3.00.

Since many years it has been the fashion among rationalistic and destructive higher critics of the Bible to teach that the first five books of the Bible were not written by Moses but were compiled into their present form at some time perhaps as late as the period of Ezra. The documents which were brought together in this compilation, so it was claimed, originated in various earlier ages, but none as early as the time of Moses. The critics claimed too that they were able with reasonable certainty to pick out and identify the different supposed

documents which the unknown final editor pieced together to form the Pentateuch. For doing this they based their procedure on certain differences of style and vocabulary which they claimed existed in different sections of these books.

This teaching, which is commonly known as the documentary theory of the Pentateuch, has for some time been assumed as fact in certain circles of Bible scholars and students. The author of the above book, who was long a professor in Princeton Theological Seminary and later in Westminster Theological Seminary, does not accept the conclusions of the higher criticism regarding the origin of the Pentateuch. He sets forth an array of evidence to show that these conclusions are not warranted by the actual facts themselves. He meets the critics on their own ground by examining the methods used by them for establishing their claims that there exist in the Pentateuch different and conflicting original documents. The author is thoroughly familiar with the intricate and complicated arguments by which the critics attempt to prove their contentions. He shows by these same methods of comparative study that their arguments are faulty and inconclusive.

Certain parts of this book are quite technical in language and treatment. At the same time the author has aimed to present the facts in a form which any intelligent Bible student can follow and can grasp and so be in a position to judge for himself as to the merits of the case for and against the documentary theory. In this expressed aim the author has succeeded fairly well. It is not the purpose of this discussion to attempt a review of the details of this excellent book. The book is to be recommended for reading by serious students of the Bible who may find themselves puzzled over the assumptions of some religious writers and commentators who are in the habit of speaking of J, E, P, and other such symbols when discussing the books of Moses.—Edward Yoder.

History of the Brethren in Christ Church, by A. W. Climenhaga, Ph.D. Published by E. V. Publishing House, Nappanee, Indiana, 1942. 390 pages. Price, \$3.50.

This volume contains in very readable form a comprehensive account of the beginnings of this particular church body, of its growth and geographical distribution during the one hundred and sixty-five years of its history, and of its present activities as a denominational body. There is much factual information presented, which makes the book valuable for reference and study. Certain points in connection with the origin of this church group are still in dispute, and the author carefully presents the evidence available but refrains from being dogmatic where the facts are inconclusive. Thus on the question as to whether the Brethren in Christ (often referred to as River Brethren) arose from the Dunker Brethren or from the Mennonites, the point is stressed that technically they were not a split-off from any one group, but arose as a body of independent origin, though the founders were greatly influenced by the other groups mentioned. The author inclines to the view that the Dunker influence was strongest and most direct, although Jacob Engle, their earliest leader, had once been baptized as a member of the Mennonites, before he and a few associates baptized each other and started the new group.

The author appears to have made careful investigations in order to insure accuracy and reliability for the main body of his work, that is, specifically for the history of the Brethren in Christ. The opening chapter of the book, which deals briefly with the European and early American backgrounds of

(Continued on page 221)

BIBLE STUDY

CHRISTIAN DOCTRINE

XLVII. Man and Sins

BY THE BIBLE STUDY EDITOR

In the last study of the question of sin, it was considered in the light of its general character. It must be recognized as an element of human nature, and one that has come down to all ages and in all human beings through inheritance from our first parents who sinned. By one man sin entered into the world, and that statement includes the fact of all men having shared the common inheritance of sin, and none has escaped it in all the history of mankind. If death were the only manifestation of the fact of sin in all mankind, it would prove that all have partaken of that nature which invokes the judgment of death from the righteous God who was dishonored by the first disobedience.

But there are other manifestations of sin in mankind. A certain act on the part of Adam and Eve manifested the sin which had entered into their lives and had become a part of their natures. That sin was one which perhaps no other person could commit, for the angels guarded the Garden, to prevent access to the tree of life; but nowhere in the Scripture is there a record of man partaking of that particular tree of the knowledge of good and evil although many have tried the experiment of attaining knowledge by partaking of both good and evil, and have thereby sinned against God, who would have us enjoy the good alone, and who has forbidden men to do the evil, even for the sake of obtaining knowledge. There are other sins in the world, and such have been committed, which "are not after the similitude of Adam's transgression" (Rom. 5:14), but they reveal the nature of sin which was received from Adam. Paul lays stress on the fact of "offense," instead of describing the many ways in which the offense may occur. The "offense" was "disobedience" and the disobedience was "sin." See Rom. 5:12, 15, 17-20. In verse 16, the apostle notes that there are "many offenses," and the gift of righteousness by Jesus Christ is able to give justification, for there is no limit to the number or extent of the offenses.

The Difference Between Sin and Sins

Sin is a general term which describes what is recognized as the transgression of the divine law. "If we say that we have no sin, we deceive ourselves" (1 Jno. 1:8). "If any man sin" (1 Jno. 2:1). "These things write I unto you, that ye sin not" (1 Jno. 2:4). Thus John describes in a general way the transgression of the divine law; while at the same time he appreciates the fact that sin is an inclusive term under which there are many transgressions, which he calls "sins." "If we confess our **sins** [for we cannot say we have no sin] . . . the blood of Jesus Christ his Son

cleanseth us from **all sin**." "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our **sins**: and not for ours only, but also for the **sins** of the whole world." Other passages of Scripture bear out the definition which John gives us concerning sin and its general significance, and the fact of sins manifesting the sin in many forms of expression.

1. Everything that fails to meet the Divine standard of righteousness, or perfection, is sin. "All have sinned, and come short of the glory of God." This is perhaps the first conception of sin. Rom. 3:23.

2. The failure of perfection in conduct is sin. "The law made nothing perfect" (Heb. 7:19).

3. The failure of respect to the divine relationship in honor and worship is sin. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness," etc. (Rom. 1:18-21).

4. The failure in any act on the part of man or angel is sin. "Ungodly men, turning the grace of God into lasciviousness, . . . angels which kept not their first estate" (Jude 4-6).

5. The failure of the mind or the thought in appreciation of the things of God. "Walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through ignorance that is in them, because of the blindness of their heart" (Eph. 4:17, 18).

6. The failure of the will to yield to the obedience of God is also a sin. "Ye will not come to me, that ye might have life" (Jno. 5:40). Also Matt. 22:3; Luke 19:27.

7. The failure to have power to accomplish that which is good. "How to perform that which is good I find not" (Rom. 7:18). "What the law could not do, in that it was weak through the flesh" (Rom. 8:3).

Since man has inherited the nature to sin, through the flesh and the life of the flesh in which man was made a living soul, there are many manifestations of that sinful nature, for the functions and desires of the fleshly body are many. It may occur to some persons that the body in itself is not sinful; but this idea should be carefully considered in the light of the fact that when Christ took upon Himself the obligation of offering for sin, He was made "in the likeness of sinful flesh" (Rom. 8:3). If our sinfulness consists only in having a sinful nature while we dwell in the body, then Christ must also have taken on Himself a sinful nature: and this proposi-

tion is entirely against the teachings of Scripture. Christ made atonement for us by bearing our sins in His body on the tree. He was made of the seed of Abraham. Heb. 2:16. The sins of man are all such that they have to do with some function or desire of the flesh. Hence the sins of men spring from the flesh, and the perverse nature of man inherited in and with the flesh.

Sins Differ

We have noted that not all sins are the same as that of Adam. Yet all forms of transgression of the law are sins. The law has Ten Commandments which cover the general nature of the transgression of men against God and man. Four commandments have to do with the proper honor of God, and six commandments deal with the transgression of man against man. These commandments suggest that there are ten general forms of transgression, or ten general ways in which sin can be manifested. One man may possibly sin against all of these commandments, and, if taken spiritually, according to the Sermon on the Mount, it may be possible that all men have sinned in every category of transgression.

Adam sinned by yielding to the persuasion of his wife to eat the fruit of the forbidden tree. Eve was enticed by the serpent to disobey the expressed will of God in taking of the fruit and eating of it. Cain sinned by slaying his brother. Noah sinned in his drunkenness. Ham sinned by bringing shame to his father. All through the Scripture there are characterizations of many kinds of sins.

In the New Testament, also, sins are constantly brought to our attention. The source of all of them is in sin in the flesh. Paul speaks of "the sin which doth so easily beset us" (Heb 12:1). The hindrances to spiritual progress—"every weight and the sin which doth so easily beset us,"—seem to have been numerous. There was more than one weight. There was a besetting sin, which seems to have been of an individual nature—"the sin, which doth so easily beset us." This does not imply that all were beset with the same sin. But it would imply that there is a besetting sin with which each of us must contend, and which must be set aside by each one in order that the race may be run with patience and success. It is a matter of knowledge that what may hinder one individual may not be an obstacle to another. Sins are so varied in their nature that even groups of individuals may be classified by the kind of sin to which they are addicted. No drunkard "shall inherit the kingdom of God" (1 Cor. 6:10). "Go to now, ye rich men, weep and howl for your miseries that shall come upon you," etc. (Jas. 5:1-6). The adulterers and whoremongers have a place of torment in eternity. Rev. 22:15. Stealing and purloining are noted as expressions of sin. Tit. 2:4; Eph. 4:28. Slothfulness does not belong to righteousness.

Rom. 12:11; Heb. 6:12; Matt. 25:26. Covetousness is as idolatry, for the love of material things robs one of the love of God, whom we should love with the whole heart. Col. 3:5.

Sins Are Sin

"For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins" (Heb. 5:1). "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's" etc. (Heb. 7:27). Under the ceremonial law of sacrifices for sin and sins there was a recognition of a variety of sins among the people as well as among the priests. Lev. 4, 5, 6, and 7 give a catalogue of varieties of sins and the sin offerings required in atonement for them. These sins are such that may be, and were, committed by both the priests and the people. The sins of the priests were first enumerated and the offerings for their transgression were designated. These sins were the daily transgressions to which the people were liable, and the corresponding offering was required to be offered when the sin came to one's notice. There were the daily sacrifices and offerings for the sins of the priest and also for the sins and transgressions of the people. In this manner the individual transgressions of all of the people were brought to remembrance. It was not the case that one could say his sin was responsible for all his iniquities, and atonement be made for his sin. In each case the individual confessed to a particular sin, and the offering which he brought made reconciliation for him for that particular sin. Thus many sins were brought to remembrance.

On the day of atonement (Lev. 16) at an annual feast, which was observed on the tenth day of the seventh month, a sacrifice was offered which recognized the sins of the people as a whole. Aaron offered a bullock for himself and his house. Lev. 16:11. A goat was offered for the people. "And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins" (Lev. 16:16). The scapegoat was brought. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness" (Lev. 16:21). Upon the head of this goat were placed the sins of Aaron and his house, as well as the sins of all of the people. It was one offering, an inclusive one, which recognized not only the sins of the people but all the sin which had estranged them from their God. The goat of the sin offering for the people was a sin offering, and was inclusive in its character and in its power of reconciliation. The sins had been remembered during the year, and all sin was recognized by the sacrifice of the day of atonement.

In our Christian faith we recognize in Jesus Christ the offering of atonement, an offering made once for all. While it is true that God will never require another sacrifice for our sins, it is not true that we shall never have a consciousness of sin, or that God will

never note sin in the lives of men. The atonement offering stands forever for the benefit of those who recognize the need of a sacrifice for sin. It is for this reason that the confession of sin is recognized as a means of forgiveness, and it is also evident that if any man sin we have an Advocate with the Father. It is also one of our great doctrines of faith, that, Christ having been made to be sin for us, we are made to be the righteousness of God in Him. II Cor. 5:21.

According to the intimations or the implications of the offerings and sacrifices, as well as the teachings of the Gospel concerning the atonement made for sin, we must believe that every individual sin may be and is forgiven when it is recognized and confessed. "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." At the same time we believe that because of the atonement made by Christ the sin of our inherited nature, through Adam, is also forgiven. In that atonement all sin is included, so that nothing may stand between us and our eternal hope of life and salvation. The body will die because of sin (Rom. 8:10), but the atoning power of Christ removes the judgment and gives us the assurance of the resurrection of the forgiven body.

It is therefore evident that sins cannot be separated from sin, nor can sin be accounted for without the consideration of sins. Where one is, there will be the other also. If sin should be eliminated from the body there would be no more sins emanating from the life. And, if sins should cease in one's life and only perfect deeds be found there, it is evident that sin no longer existed in the nature of the flesh. Both sins and sin are forgivable and are forgiven the believer in Christ, but must be reckoned with in the life, according to the Gospel of our peace and salvation.

The Source and Revelation of Sins

It will not be necessary to refer to chapter and verse to cite the believers to the facts of Christian teaching concerning their relation to the evils of the flesh and of sin with which we are surrounded. Paul and the other writers of the epistles, usually close their letters with admonitions to the believer as to his walk and association with the world. The facts of sin and of inconsistent living are constantly emphasized. The world and ungodly associations are pointed to as sources of evil and of trial, but there are constant references to the manner of the conduct of the believers. Evil habits, sins of the former life, pleasures and lusts of the flesh, are enumerated as being inconsistent with the profession of godliness and are to be avoided. But, whence come these evils which are still so intimately in touch with the Christian life? They must lie within the individual's life and nature in order to make their appeal to him.

The first fact to note is, that we are continuing to live in the flesh. Jesus said we are in the world, but not of it. So Paul says, "The life which I now live in the flesh, I live by the faith of the Son of God," etc. (Gal. 2:20). There can be two sources of contact with sin—the world and the flesh. Certain enticements may come from the world, but certain temptations also come from the flesh. "Let no man say when he is tempted, I am tempt-

ed of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (Jas. 1:13-15). This description of the process of temptation and the resulting sin is the most definite of any in the Scriptures. Both James and John have given us some of the most definite evidences of a Christian faith and life. James does not say that the Christian has no sin, and he does not teach that Christians have no temptation. Neither does he intimate that temptations are all foreign to the believer's life. The first fact noted by James is, that a man has temptations. As writing to the believers he states two kinds of temptations: the first is by persecutors (1:2, 12), the second is seductions of the flesh which lead to sin. (2:13-15). The flesh has power only to conceive sin through the mind, but the lust of the flesh is the source of the mind's conception. Note, that the temptation to evil is in the drawing away of the individual by the lust of the flesh. A rightful desire is not a sin. But when that desire is led beyond its rightful limits it becomes a sin, and therein lies the evil nature of the flesh, which has its excessive desires and selfish, uncontrolled passions. The mind and heart may be controlled by those lusts, and afford a means of fulfilling them. The heart may be filled with the fleshly lusts, and the mind given to fashioning occasions to fulfill the inordinate desires of the flesh.

Carnal-mindedness is that character of mind that follows the appeal of the flesh. We say it is the way of the natural man; but the way of the natural man is the way that pleases the flesh, and fulfills its desires. Any life that is controlled by the natural or human impulses is carnal. Any ambition that finds its interests only in the world and in material things is fleshly or carnal. The flesh lives only for the world and from the world. Its power and nature causes the conception of sin, which, when finished, brings forth death.

Those who are spiritually minded walk after the Spirit, and they will not fulfill the lusts of the flesh.

(To be continued)

A PREACHER'S PRAYER

Almighty God, Thou helper of those that proclaim Thy Word:

Help me be patient in committees; true in statistics; honest in details; exact in finances. Defend me from the sin of a roving mind; a lazy pen; a yawning mouth; and all thoughtless preparation. Keep me steadily at my desk; at my book; at my message; at my work in my parish. Give me according to my ability, thoughts to think; deeds to do; lives to lift; souls to save. Be Thou the Horn of my Salvation, and thus may I be willing to preach deliverance to the captive; joy to the joyless; hope to the hopeless, and salvation to the uttermost and undermost, in Jesus' name and for His glory. Amen.—Sunday at Home.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

GOD CALLS A LEADER

Exodus 2:1-3:12

Lesson for July 11, 1943

Golden Text.—Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. Ex. 3:10.

Ex. 2:1. Where sin abounds, grace doth much more abound. Whenever there have been men mighty to do evil, God has raised up men mighty to counter that evil. Not only does God come to the relief of His elect, but He comes to their relief through human instrumentality. If it is possible for me to sell myself to do evil above all men of my generation, it is just as possible for you to give yourself into the mighty hands of God to be used as the deliverer of the children of men from the evil that I would do unto them. For every Pharaoh there is a Moses; for every Ahab there is an Elijah; for every Nero there is a Paul; and for every Lenin who would destroy Christianity in Russia God will raise a man to restore it; and for every Hitler who would drag Germany back to paganism God will raise up a man who will rebuild the altars to the Lord. The forces of evil are mighty also in these U.S.A., and they are marshalling their resources to blot out the light of the Gospel. Even now it is said more than half the youth of America are without instruction in the way of righteousness. Can God rely on you to throw yourself into the breach, to stem the tide, and to reverse the trend, bringing the people back under the care and guidance of the Lord? Or if not will you at least be one of the great army who will cry to God for deliverance until He send us one. Luke 10:2. Deliverance for a man or nation is always preceded by an intense heartache over present conditions.

Amram and Jochebed had three children, gifted far above the average in talents requisite to leadership. Add to that that these three consecrated their lives to the service of God and you have the most influential family in history.

Ex. 3:1. It takes time to make a man. Moses had forty years of training in all the wisdom and knowledge of the Egyptians. This was built upon a faith in his mother's God and a love for his people. But knowledge puffeth up, and superqualifications gender self-confidence and conceit. And God can only use an humble man. To prepare Moses for the greatest work that was ever given to one man, God sent him for forty more years into the school of privation, loneliness, and discouragement until he had

become the meekest of men. Then he was fully prepared for his work. Whenever you are ready, the work will be ready for you.

Verse 2. This is the third recorded manifestation of Deity as a flame of fire. See Gen. 3:24; Gen. 15:17. The bush was but a desert shrub of but little value. If the bush could be aflame with God and not be consumed so could the lowly man that beheld the vision. Forty years later, at the age of 120, his powers were undiminished. See Isa. 40:28-31. Any man or organization (this includes the church) that relies upon the natural for its success will become effete with the years. Only that which is of the Spirit retains its virility. Psalms 92:14.

Verses 3-6. Heb. 12:28, 29. Moses approached God in reverence and godly fear. Instead of being consumed, he was empowered. Later Nadab and Abihu approached God irreverently and were destroyed. Can we learn the lesson?

Verses 7-9. Abraham had a premonition and a warning concerning the dark hours that would befall his descendants (Gen. 15:12, 13) and suffered for them; but God knew all things from the beginning. He knew that this suffering was necessary for Israel's spiritual and temporal good, but grieved for them, nevertheless. He may lead through fire and through water, but beyond is wealth in Christ Jesus.

Verses 10-12. Sometimes in early life God seems to have revealed to Moses that he was to be the deliverer of Israel from the hands of the Egyptians. At the age of forty he felt himself prepared for that work. His efforts ended in his discomfiture. The Israelite whom he delivered betrayed him, and the others rejected him. But he had turned his back on Egypt and couldn't go back. Forty years of exile followed but during all this time his love for his people remained steadfast. But is it possible to recover your grip after such failure? The consensus of opinion is against it. And if you would leave God out of it, it would be impossible. But though Moses was not Israel's choice of a deliverer he was God's. And God was with him. When God works with you, there is no such word in the lexicon of faith as 'fail'. Have you failed? Perhaps method and timing were both wrong. To succeed you must work in God's power, in God's way, and in His chosen time.

GOD ENCOURAGES MOSES.—Exodus 3:13-4:31

Lesson for July 18, 1943

Golden Text.—Certainly I will be with thee. Exodus 3:12.

Ex. 3:13, 14. In the days of Moses the knowledge of the true God had not entirely disappeared from the knowledge of men. In the days of Abraham there was at least one priest of the most High in Canaan, and Moses found such a one in Midian. But people love to worship gods of their own creation; and in the days of Moses the people of Egypt worshiped the Nile, birds, and beasts and creeping things. And it is highly probable that the Israelites had so far forgotten the God of their fathers that they had joined with the Egyptians in the worship of their deities. And the God of their fathers before the days of Abraham had been the false gods of Mesopotamia. But who was this? Yahwe. I AM. The eternal. The Creator of all things, but Himself uncreated. The unchangeable. The God of Life and of the living.

Verses 15, 16. Somewhere in the beginning of every tribe and nation there stood an outstanding man, or men, who left their impress for good or ill upon that tribe and nation. In the founding of Israel there were three such: Abraham, Isaac, and Jacob. What made them great and caused their descendants to become outstanding people in all generations since is that they turned away from all false gods and became strangers and pilgrims upon the earth for the kingdom of heaven's sake. Let Moses and Aaron prove to the elders of Israel that the God of Abraham, Isaac, and Jacob had revealed Himself with the intent of fulfilling His promises, and they will rejoice and take heed.

Verses 17-22. In these verses we have God telling Moses what the reception to his message would be both by the Hebrews and by Pharaoh, with general directions of procedure up to the time of their departure from Egypt. In the beginning God through Moses asked but little for His people. These things being refused, God demanded so much that Egypt was despoiled of its wealth and men. The more a nation fights against God the heavier the penalty that God requires on the day of restitution.

Chap. 4:1-9. You may be convinced that God has called you to a special work, but if you are to succeed you must be able to convince others also. And it is much easier for a fraud or a quack to get a following than it is for the true messenger of the Lord. They all have a message that is pleasing to the flesh. Slavery and the fleshpots are more desirable to the many than freedom without the garlic. But God does give His messengers indubitable evidence of the authority that He has delegated to them. In the case of Moses to Israel they were three: the rod becoming a serpent, the hand becoming leprous, and the waters of the sacred (?) Nile becoming blood. The last was probably a sign that God was going to visit judgment upon the gods of Egypt. But faith that is dependent upon signs soon droops and fades away. In

Israel's case the signs were followed by mighty wonders both in Egypt and in the wilderness, but in spite of all these Israel backslid in heart and would fain have returned to the slavery and fleshpots of Egypt. Abraham did not need to burn his bridges behind him, for he never thought of turning back. That is true faith, and it grows stronger with the passing years.

Verses 10-17. No one man has all the talents; we are all born short. He who refuses to see his handicaps is a prig. Believing in his own perfection he never advances; and having no sense of need, he never prays. What he thinks is prayer is nothing but self-adulation. But he who sees only his handicaps will be tempted to consider himself incapable of accomplishing anything and sit down on the stool of do-nothing. It is not good to have confidence in the flesh; but it is absolutely necessary to have confidence in the power of God to use me as He made me. Can I see, or am I blind? Can I hear, or am I deaf? Can I speak, or am I dumb? It matters not. God can use the things that are not, to bring to naught the things that are. What is required is consecration to God out of love for Him and the cause. Moses would have missed the greatest opportunity possible for him if God had sent someone else, as he suggested. God would not ask you to do anything that He had planned for someone else; nor does He want you to push the work He has for you upon the shoulders of another. Incapable! Sure! but God is able. Put your neck under the yoke with Him, and all is well.

BIBLE TEACHINGS ON THE COST OF DRINKING.—Deut. 21:18-21;

Proverbs 23:20, 21; I Corinthians 6:9-11

Lesson for July 25, 1943

Golden Text.—Know ye not that the unrighteous shall not inherit the kingdom of God? I Cor. 6:9.

Deut. 21:18-21; Deut. 13:6-11. In speaking of such regulations as these that we are studying it is easy to say that those laws were for a dark age, and that we of today would not be guilty of such savagery. The fact is that it is only where the laws of God are disregarded that we have REAL savagery. These were national statutes to keep the deplorable vices of the surrounding heathen from gaining a foothold in Israel. The first step in making void the laws of a land is when I shield myself and my near of kin from its penalties when we have violated its provisions. The law that is only for the other fellow will soon be disregarded by all. There can be no just enforcement of statutes and ordinances in state and church where sympathy for any individual is greater than love for the law. The purpose of legal penalties is to bring a fear upon would-be transgressors so that they will desist. In the case of the young man of our lesson the ordinary means of correction had wholly failed. In such a case the only thing for the parents to do was to ask the help of the constituted authorities. One sinner destroyeth much good, and if the parents had not done so, it would not have been long until other

sons of similar dispositions would have joined with him and openly defied constituted authority. Where there is rebellion in the home you have anarchy in the state and church. Punishment for wrongdoing must be adequate and administered without partiality. Drunkenness was only one of this young man's many vices. It, no doubt, augmented all his other vices and made his heart as hard as the nether millstone to all counsel. You may think the punishment too severe. Let God be judge, but be sure of this—it were better for the rest of us if such had never been born. We have all kinds of people in this present age, but it costs America billions of dollars annually to protect the rest of us from the evil of the riffraff and the scum. But you say, Save them. That's the work of the church, but it is the coequal duty of the state to punish adequately and impartially those enemies of society who hold the grace of God and the good will of men in contempt. Sin is the bitter ingredient in the cup of human woe. To lessen its disastrous consequences it is the duty of all to labor to make it so inconvenient and unprofitable that only hopeless degenerates will indulge, and such should be isolated as we would isolate lepers.

Proverbs 23:20, 21. The wise man's advice to me is to stay away from banquets. (Ger. Fresserei). And more, I am not to become one of them even though I might not be among them. There is more danger to me to become a drunkard or a glutton by running with that kind of crowd, but there is a possibility of me becoming such even though I have the other habits of a hermit. Self-control in eating and drinking must be practiced by the individual from childhood if he would attain to the noblest and best in life. All forms of overindulgence tend to increase with each repetition; but habit-forming drugs and narcotics create insatiable appetites that soon bring those who indulge into abject slavery. The drunkard and the glutton becomes poor doubly fast. He destroys that which has been produced; and at the same time incapacitates himself from further production of that which we call wealth. At no time is there more than sufficient food on hand to supply mankind for more than six months. It is only by conserving what is on hand and laboring to reproduce that which we must necessarily consume that life can subsist on the earth. Every day that I consume or destroy more than I produce I compel someone else to work that much harder to keep the masses from poverty and rags. All such are parasites, sapping the life-blood of society. War is a terrible strain on the resources of a nation, and when a nation's powers have been enervated by gluttony and drunkenness she collapses in such a crisis. A nation of sober, energetic citizens is invincible to all foes within and without.

I Cor. 6:9-11. Deeds are the manifestation of character. I do what I do because I am what I am. What we are by nature, and what we make of ourselves by yielding to the lusts of the flesh are all such as to unfit us as heirs of the kingdom of God. God the Father, working through the Son and the Spirit can wash, sanctify, and justify us, and make us heirs of glory. But as long as the

vices here listed remain it is evident that I have not yet been washed from my sins in His blood, nor sanctified by His grace. These things are an effective bar to the inheritance. You pay a terrific price for the privilege of serving sin.

GOD DELIVERS HIS PEOPLE

Exodus 5-12

Lesson for August 1, 1943

Golden Text.—Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. Psalm 50:15.

Exodus Chapter 5. When the Lord sent Moses to Egypt to lead Israel out of bondage He told Moses that deliverance would not be an easy job. But Moses did not anticipate that it would be as difficult as it actually was. The same thing is true about deliverance from sin. Few people realize the enormity of the conflict with the powers of evil before deliverance is finally accomplished. Pharaoh's resistance was based on his ignorance of Jehovah; but that ignorance was the result of a willful lack of desire to have God in his knowledge. It is so today. He who sneeringly says that he knows not the Lord and will not obey His commands acknowledges unwittingly that he has deliberately closed his heart to that which he could know, and is an enemy to his Creator.

Israel's first efforts at freedom resulted in a tightening of the chains of bondage. It is so today. It is only when you make an effort at freedom that you begin to feel the severity of the taskmaster's whip. But the pity of it all is that the masses are so resigned to their thralldom that they not only will make no effort to attain freedom but will complain about those who would deliver them. A cat will scratch and bite the one who would release her from the jaws of the trap, and poor mortals are not much different.

It is history that each generation turns against those who would lift them to a higher plane of life. The masses rise only under protest, and left alone quickly revert to the lower planes of life. He who would be the deliverer and uplifter of his fellow man needs the constant grace and encouragement of God, for he will get but little encouragement from his fellow man.

Chapter 6. He that would endure must be able to see Him who is invisible. Heb. 11:27. Moses had had a vision of God; now he was to behold His mighty works.

God and His Son have numerous names in the Word. They are not different personages but different revelations of the same Godhead. In El we have the Creator; in El-Shaddai we have the Almighty Creator. In this form He had appeared to the Fathers. But in Jehovah we have the unchangeable, covenant-keeping God. In this manifestation we have Him as a personal, loving Father to the children of men. Israel was His son, His first-born. They were to be His people, and He desired them to acknowledge Him as their God.

Chapter 7. It was not unusual in the O.T. for messengers of God to be called gods (divines). John 10:35. The root of the Hebrew (Continued on page 221)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

The Way of Salvation is an important thing to know. Such a knowledge is of greater value than the greatest educational training along any other line. A real Christian is a **saved soul**. There are many so-called Christians who do not deserve the name because they do not have the true earmarks of a Christian. Our aim in the study of how to become a Christian should be to make plain the way of salvation, so that those who are unsaved may be guided to and in the way of salvation, and that those who are saved may be able to guide others. These steps may be discovered through the reading of the Word of God. They can be summarized in the words: seeking, hearing, believing, repenting, confessing, obeying. As these simple but essential steps are truly taken, the Lord in His faithfulness and mercy makes us Christians or children of God, and as such we possess salvation.

The Call from China is our fourth missionary topic for this year. There will no doubt be a special interest in this topic due to the fact that the Mission Board is sending a brother as a representative to investigate the needs and possibilities of service in that land. Let us not only present what things we have known, but create an interest to learn other things from our representatives and others. As we become acquainted with conditions, we may enlist the prayers and gifts and service of those who make acquaintance with conditions.

The Juniors will continue the series of topics on "Men of Faith," by using the life of Joseph as a study. Faith is the secret of success in a multitude of people. It is impossible to please God in any way that leaves out faith in Him, both as a being as well as One who is able to reward our seeking after Him, and our obedience to His revealed Word. We may well use this topic for adults as well as for juniors.

The Christian Life Topic for the first Sunday in August is "Assurance of Salvation." Believers may have this assurance if they will be careful to study the evidences which are given in the Scriptures and which are, therefore, approved by God. How tragic is a false assurance that leads a blinded soul to eternal darkness and loss!

We are in the midst of the summer months at this time. These are busy days, and it is a season that may distract the mind from things that are spiritual unless we are diligent to cultivate our spiritual life and feed ourselves on the proper food. May the activities and vain things of the world around us not quench our zeal for the Lord and His cause. Do we find the preparation of our part in the young people's meeting growing slack? Let us do our best and seek to make the topics a Scriptural and living reality.

HOW TO BECOME A CHRISTIAN

Rom. 10:3-15; I Jno. 1:5-10

Topic for July 11

MOTTO

"He that hath the Son hath life."

MEDITATIONS ON THE TOPIC

I. **The Great Question** as to the how of salvation has always been an important one. The Young Ruler said, "What shall I do that I may inherit eternal life?" The jailer cried, "What must I do to be saved?" The convicted multitude at Pentecost asked, "Men and brethren, what shall we do?" While these questions do not directly use the word "Christian," they contain the vital heart cry that can be satisfied only by Christ through Christian discipleship. There is in one sense very little that can be done by the individual who would become a Christian, yet that little is essential, and the meeting of these conditions or not meeting them marks the acceptance or rejection of the seeking soul.

Christ has settled the great debt which all men owe. But none can receive its benefits without receiving Christ by faith and permitting Him to have His way in his life. There must somehow be a consciousness of the need of a Saviour and a need of being reconciled to God, so as to be admitted into His fellowship of love and peace. With this feeling of need we will the more readily give attention to the Word of the Gospel. This Word, if honestly received, will effect a faith as well as a deeper consciousness of unfitness and helplessness which by the promises of God may be remedied by the Gospel plan.

As God works in us the grace of sorrow for sin, we yield ourselves to a willing repentance and an honest confession and renuncia-

tion of our heart condition and sinful life. We yield our will to do His bidding in all things and to forsake all that we have for His name's sake. Thus coming to the Lord we find the gate of mercy opened and the power of God operating to make us Christians or children of God, through the merits and sacrifice of His Son who has risen from the dead and has taken His position as Lord and Saviour at the right hand of heavenly power.

II. **The Text.**—Rom. 10:8-15.—This passage explains in a simple way the process that takes place in the heart and conduct of a person who truly becomes a Christian. It is in striking contrast to the plan of those who depend upon their own works as a means of favor with God.

I John 1:5-10.—Here John reveals the steps that lead into fellowship with the Father and His Son Jesus Christ. There is need of purity which we do not have. We receive the light which is shed upon our path and walk in that light, honestly confessing our sins, and receiving the cleansing which the blood of Christ would supply.

III. **Suggestions for Junior Programs.**—The steps in becoming a Christian may be understood by the junior who gives earnest attention to the Gospel message. The Outline Study with its Scripture references may well be used in imparting the way to the junior. Simplify the steps to the understanding of juniors, helping them to become conscious of their personal sinfulness and need of cleansing, as well as a need of power to be kept in thought, word, and deed, so that in their acceptance of Christ by outward confession there may also be a real experience of their heart through faith and surrender. Note the steps in the Suggestive Assignments for Juniors, reinforcing them by Scripture. Assign such of these steps to those capable of preparing thoughts for the meeting. Let

someone clarify the whole question by a talk to the juniors.

OUTLINE STUDY

I. Steps Leading to a Christian Experience.

1. Attentive seeking of the Lord.—Acts 17:26, 27; Isa. 55:6.
2. Hearing the Word of the Gospel.—Rom. 10:13-15; Heb. 4:12; Isa. 55:10, 11.
3. Believing with the heart.—Rom. 10:10; Eph. 2:8; Jno. 1:12, 13.
4. Repenting.—Acts 2:37, 38; 3:19; II Cor. 7:10, 11.
5. Confessing.—Jno. 1:9; Rom. 10:9, 10.
6. Obedience from the heart.—Rom. 6:17, 18; Acts 5:32; Luke 14:33.
7. The resultant experience of new life.—Rom. 5:1-5; Jno. 3:5; Rom. 8:15, 16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Salvation."
2. How to Become a Christian.
 - a. Seek the Lord who is seeking for you.
 - b. Listen to the teaching of the Bible.
 - c. Believe in God and in His Word.
 - d. Repent of all sin.
 - e. Confess the sins and the Saviour.
 - f. Let the Lord have all there is of you.
 - g. God will do His part in making you His own.

For Seniors.

1. How God Seeks for Lost Men.
2. Conditions Lost Souls Must Meet for Salvation.
3. God's Work in Us.

PERSONAL THOUGHT

Are we truly Christians? Or do we simply have a name of being Christians while our hearts, like that of Simon the Sorcerer, are still in the gall of bitterness and in the bonds of iniquity?

SEED THOUGHTS

Salvation is the grace of God applied to the penitent believer. It is the miracle of grace performed in the hearts of all people who come to God by faith. It is the rescue of the lost soul from the thralldom of sin and making him heir of heaven. It is twofold in character. It means, (1) a deliverance from sin in this life; (2) a deliverance from the results of sin in the life to come. Applied to the individual, it means a rescue from the thralldom of sin, becoming a new creature in Christ Jesus, a cleaning up of the sinful life, the living of a life of purity and holiness, serving God rather than drifting with the world, a hope which is the "anchor of the soul," an eternity of bliss and glory in the realms of the blest.—D. K. in "How to Be Saved."

Salvation is wholly the work of God. Yet there is something that we must do that God may have an opportunity to do His part.—D. K.

Briefly stated, then, every seeker after salvation will find the answer to the question, "What must I do to be saved?" in this fact: If he will believe on the Lord Jesus Christ, accept Him by faith, repent of his sins, and put his trust in God, salvation is his precious heritage.—D. K.

THE CALL FROM CHINA.—Acts 26:9-20

Topic for July 18

MOTTO

"Go ye therefore and teach all nations."

MEDITATIONS ON THE TOPIC

I. China Calling.—Her call comes by way of the Spirit of God in the same manner in which the people of Macedonia called in the vision of Paul when he saw, by night, a man of Macedonia saying, "Come over into Macedonia, and help us." Paul knew it was a vision, but he knew it was from God and interpreted it to mean that he and his company were called to preach the Gospel to these Macedonians.

As we study the conditions of the millions of Chinese people, we will need the same open heart which Paul possessed and the same Gospel message which he delivered, before we can have God's Spirit calling us to China to help them. We are, therefore, proceeding upon the supposition that you are in that condition and that you have the means of relief which Paul possessed in the Gospel of Christ.

God knows the spiritual conditions better than we can grasp them by a study. Yet a study may enable us by His Spirit to see the conditions more clearly. For some time many of the Chinese have been in the struggle of a great and destructive war. This not only reveals the fact that many are Christless, but it reveals that much of the religious teaching has fallen short of the Spirit of love and peace which Jesus brings to His believing children.

Do these facts not challenge the peace churches of our day with a call, in the visions of God, saying, "Help the Chinese people"? And the opening doors enforce the reality of God's call and move us to an endeavor to respond in person, in means, and in prayers.

II. The Text.—Acts 26:9-20.—This passage tells the story of Paul's conversion and call to bear the Gospel message to the Gentile people. He was obedient to the heavenly vision and continually sought the leading and call of God into the fields that were ripe for the Gospel message. By his obedient application to his God-assigned work, his mind and heart were constantly open to the prompting of the Spirit so that God could both forbid his entrance to fields that were not ready and call into the places prepared and due for the message.

III. Suggestions for Junior Programs.—The Lord often speaks to the hearts of those tender in years through the giving of information of the needs of certain fields. May we enter upon this service with the juniors with the thought in mind that God may use us as instruments to touch these young lives and make them instruments of spreading the Gospel. We have suggested the needs as constituting a call and also the thought of what juniors may do. We may expect that God will move boys and girls in some one or more ways to answer the call of God to help. May God bless your meeting with the juniors to this end.

OUTLINE STUDY

I. Conditions in China that Challenge the Church.

1. Spiritual conditions.
 - a. Taoism, Confucianism, Buddhism.
 - b. Antireligion.
 - c. Ignorance of Jesus Christ
 - d. The Gospel seed already sown, at work.
2. Physical needs.
 - a. Destruction by hostile armies.
 - b. Millions of refugees.
 - c. Destitution.
 - d. Orphans.

II. Opportunities to Meet the Call.

1. Hunger for the Gospel.
2. The need of Bibles and literature.
3. The need of missionaries.
4. The opportunity to do relief.
5. The opportunity to be ready for every open door.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Gospel."
2. China Calling.
 - a. Her suffering people.
 - b. Her orphan children.
 - c. Her ignorance of Jesus.
3. What We Can Do.
 - a. Send relief money and workers.
 - b. Send Bibles and missionaries.
 - c. Pray the Lord for her.
 - d. Prepare young Christians to serve.

For Seniors.

1. History of Missions in China.
2. Religious Conditions in China.
3. Opportunities of Today in China.

PERSONAL THOUGHT

Have we obeyed God's personal call to His service, that He may lay His hand upon us in behalf of His needy souls in the world?

SEED THOUGHTS

The China field has been challenging us in a special way for some time. Definite action has been taken, favoring the opening of work in this field as soon as possible. The Secretary of Missionary Education is strongly urging a study of China in missionary study classes throughout the churches. The raising of funds for work in China is encouraged. Definite contributions are welcomed. It is hoped that funds and workers will be on hand the moment the field opens for us to enter. —E. C. Bender in Mennonite Yearbook and Directory.

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.—Rom. 10:13-15.

I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.—Rom. 1:14-17.

MEN OF FAITH—JOSEPH (Jr.).—Heb. 11:22; Gen. 50:24-26

Topic for July 25

MOTTO

"And the Lord was with Joseph."

MEDITATIONS ON THE TOPIC

I. The Faith of Joseph was manifested in his continued integrity in the bonds of slavery and false accusation and imprisonment with long waiting. The advantages which his good behavior and faithful service purchased for him did not cause him to lose his head or to take ignoble advantage of his favors or the subtle allurements of the mistress of Potiphar's home. His conduct behind prison walls proved him to be a man whose fellow-

ship with God was unbroken. God saw in Joseph a man who could be trusted with honors and favors of both rulers and inmates of the prison. And in due time he was entrusted with the highest honors and responsibilities of the Egyptian government because of his gifts and favors from heavenly blessings. Even in his exalted position when he might have acted selfishly in revenge on his brothers' cruelty, he proved his faith by benevolence and forgiveness and largeness of vision. And after he had saved Egypt and the people of other lands because of divinely given insight of the future, Joseph looked beyond Egyptian glories and advantages to the promises of God for His people in a return to Canaan, commanding them to carry up his bones at the time that they would move back to the land of promise.

We do well to fill our minds and hearts with the promises and prophecies of God as given to holy men of God and left as a heritage to us in the Scripture, and to walk in this world by faith, holding fast to our integrity and to the commandments of God, turning away from the alluring prospects of worldly hopes to the sure things which God is able to fulfill in the future to the faithful.

II. The Text.—Heb. 11:22.—Joseph's dying requests prove the unfailing purposes of his life.

Gen. 50:24-26.—This is the record of which the writer of Hebrews speaks. Joseph's secret of a successful life and a triumphant end is due to faith which endured. He would have his grave as a testimony, in time to come, to his descendants and the descendants of his brethren that he believed in God's Word of promise.

III. Suggestions for Junior Programs.—The story of Joseph is very interesting and does not grow old to the mind of the junior. See that the high points of this story are fully in mind and let the qualities found in the life of Joseph be fully illustrated in the story of his life. The Lessons from Joseph may be assigned to the boys and girls and thus have the story of his life brought out in the meeting by written or oral recitation.

OUTLINE STUDY

I. Points of History in Joseph's Life.

1. The eleventh son of Jacob and first son of Rachel.—Gen. 30:22-24.
2. The favorite son of Jacob.—Gen. 37:1-4.
3. A boy of God-given dreams and visions.—Gen. 37:5-11.
4. Sold by his brethren.—Gen. 37:27, 28.
5. Sold to Potiphar in Egypt.—Gen. 37:36.
6. Prospered by the Lord in bondage and in prison.—Gen. 39:1-40:4.
7. An interpreter of dreams.—Gen. 40:5-41:36.
8. Promoted to rulership in Egypt.—Gen. 41:37-46.
9. By wisdom made provision to save many lives in famine.—Gen. 41:46-57; Gen. 47:13-26.
10. Providentially had opportunity with his brethren and father to preserve them and to lead them to a better life.—Gen. 42, 43, 44, 45, 46, 47:1-12.
11. Showed faith in the promises of God in his death.—Gen. 50:24, 25.
12. Died and was placed in a coffin.—Gen. 50:26.
13. His body taken to Canaan.—Ex. 13:19; Josh. 24:32.
14. His special blessing from Jacob.—Gen. 49:22-26.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Joseph."
2. Lessons from Joseph.
 - a. Faithfulness to his father.
 - b. Honesty.
 - c. Purity.

- d. Godliness.
- e. Faith.
- f. Patience.
- g. Kindness.
- h. Forgiveness.
- i. Humility.
- j. Wisdom.
- k. Favor with God.

For Seniors.

1. Providential Overrulings of Evil for Good.
2. The Secret of True Prosperity.
3. The Opportunities of Faithful Living.

PERSONAL THOUGHT

God is worthy of our confidence. May we be fully informed of what He has promised and hold fast to the hope unto the end of our days.

SEED THOUGHTS

Joseph was still a son, though lord of all Egypt. He had still an affectionate heart, though pomp and circumstances conspired to give him great eminence and wonderful power in the whole land of his enforced adoption.—Parker.

There is something about a religious man that is not to be found about any other man. Pagans can see whether God is with us. Heathens and idolatrous men have some notion of our religious thinking, our religious relationships. Potiphar knew nothing about the true God, yet he saw in this fair-faced youth something he had not seen before.—Parker.

Ten men keep the fire-and-brimstone show-er back. The righteous are the salt of the earth. The true, loving, and God-fearing are the light of the world. But for them would God be patient with the world? What would it be to Him with His great power to crush the little world, to pulverize and throw it away on the flying winds, and forget it? It is Paul that saves the vessel on the stormy sea. It is Joseph that blesses the house of Potiphar. It is ten praying men that save the Sodoms of the earth from the lightning-showers of judgment.—Parker.

ASSURANCE OF SALVATION
I Jno. 3:1-34

Topic for August 1**MOTTO**

"And we know that we are of God."

MEDITATIONS ON THE TOPIC

I. How We May Know That We Are Saved.—God has made it possible for a lost soul to be saved. To know God's plan of salvation and to meet the conditions for its application to our own soul is to have a ground of assurance that God will really do His part. It is possible for men to meet part of the conditions and then to claim that God has saved them. But the claim is false since God does not adjust His plan to the whims of men who fail to yield themselves fully to all conditions.

But God has given a number of ways to check up on our experience. We cannot continue to walk in darkness and truthfully claim fellowship. We cannot be disobedient to His command and say that we know Him without making ourselves liars. If our affection is still centered in the world, it is evident that we have failed in meeting the condition whereby our love may be changed to the love of the Father above all else.

There is an unction from God that comes upon those who have truly become His children. This unction brings a new experience within us that is realized only in the heart of him who receives it. This gives the in-

dividual a discernment, or spiritual taste, that enables one to know the difference between that which is Christian and antichristian.

Assurance of salvation is properly placed when we are enabled by the grace of God to cease from sin. The one in whom the grace of God has wrought has a distaste for that which he knows is wrong. When we find ourselves longing to do God's will and seeking to remove from our lives every action and thought of evil and to freely confess the sins in our lives, bringing them to the Lord for cleansing, then with the commandment conscience we can have confidence toward God. Thus we may check and double check our experiences and God's working and prove whether we are truly God's children.

II. The Text.—I John 3:1-34.—This passage, taken out of the heart of the first epistle of John brings to us several points of assurance that we may well place over against our own experience to see if we are truly in our right place before God.

III. Suggestions for Junior Programs.—The tests found in I John may be set out in such a plain, simple way that the junior will be enabled to discern whether he is really saved. After the individual junior has met conditions, it will be a means of strength to him or her to look up the various ways of proving one's experience and thus be assured of salvation. We trust those who work with juniors may be in such close touch with their understanding that a profitable study of the subject can be made to the edification of those still unsaved as well as a fuller assurance on the part of the saved.

OUTLINE STUDY**I. Making Sure of Our Salvation.**

1. Sure of meeting the conditions of fellowship.—I Jno. 1:5-2:2.
2. Sure of our right to be a child of God.—Jno. 1:12.
3. Sure because of obedience.—I Jno. 2:3-6.
4. Sure because of love.—I Jno. 2:9-11; 15-17; 3:10-18.
5. Sure because of the anointing of the Spirit.—I Jno. 2:20, 27.
6. Sure because of victory over sin.—I Jno. 3:6-9.
7. Sure because of answered prayer.—I Jno. 3:19-24.

8. Sure by a proved Spirit and love.—I Jno. 4:1-6, 7-12.
9. Sure of regeneration.—Jno. 5:1-5.
10. Sure of the inward witness.—I Jno. 5:10; Rom. 8:13-16.

SUGGESTIVE ASSIGNMENTS**For Juniors.**

1. Text Word, "Know."
2. Knowing That We Are Saved.
 - a. By what we love to fellowship with.
 - b. By what we have done with Jesus.
 - c. By what we do with Jesus' commandments.
 - d. By how we act toward evil or good.
 - e. By how we keep our conscience.
 - f. By whether we love or hate others.
 - g. By the Holy Spirit in us.
 - h. By answered prayer.

For Seniors.

1. Making Clear Our Relation to God in Jesus Christ.
2. Making Sure of Our Continued Walk in Him.
3. Making Sure of the Difference between the Spirit of the World and the Spirit of God.

PERSONAL THOUGHT

Am I willing to come to the light of truth concerning salvation?

SEED THOUGHTS

All mankind are God's children by creation: as regards this, a creature can have no choice. But a creature endowed with free will can choose his own parent in the moral world. The Father offers him the right to become a child of God (John 1:12); but he can refuse this and become a child of the devil instead. There is no third alternative.—Selected.

The important thing is that we can quiet our consciences in the sight of God. The self-deceiver, who is not of the truth, but walks in darkness hating his brother (I John 3:1), can quiet his heart, because the darkness has blinded his eyes; but this is not done before God.—Selected.

ALTERNATE TYPE OF PROGRAM FOR JULY 11**HOW TO MAKE THE ALTERNATE TYPE PROGRAM MOST HELPFUL**

The Young People's Bible Meeting is an effort of the church to meet certain needs of her young people. In so far as these Bible meetings meet those needs, they are a success. Some conditions have changed since the beginning of Young People's Bible Meeting work in our church. Others remain the same. In some sections this meeting has failed to hold the interests of our young people. Possibly the nature of the meeting or the way in which it is administered is at fault. Possibly the young people have failed. But it is also possible that we have failed to provide a program that actually meets their needs. When a program in which we have responsibility fails, it is well first to examine ourselves to see if the fault lies there. For this reason we should assume a large share of the responsibility for the present status of Young People's Bible Meetings. It is likely true that if our program for Young People's Bible Meetings and the administration of that program is pertinent in terms of the experience of young people today, they will be interested. Therefore we urge again that leaders make these outline studies as personal as possible.

Theory interests us only in so far as it affects us in our living. Young women are most interested in electric refrigeration when there is possibility of having such a refrigerator in their houses. Few young men are disinterested in tractors when they may have the privilege of having such a machine solve their farming problems. Young people listen with keenest interest when the subject of courtship is discussed because they are looking forward to keeping company. The same principle applies to the study of Christian doctrine. If that doctrine touches and influences life where they live it, they will likely be interested.

Our doctrinal concepts result in certain patterns of action. Our understanding of the doctrine of salvation, for example, will determine our concept of the way to be saved. To some it may mean joining church, to others becoming good is being saved, and to others it is receiving baptism. In the study of this topic "How To Be Saved" we have suggested four simple steps, without mentioning the much-used but perhaps little understood technical terms, conviction, conversion, regeneration, justification, sanctification, repentance, etc.

Possibly one reason why young people are not interested in our discussions is that they have such vague ideas of what we are speaking about. Therefore we have used only simple Scriptural statements in the outline. The suggestive topics for discussion at a later meeting are designed to help our young people think through their own experiences, and so be able to help others. It is our prayer that these studies may be a blessing in touching the heart experiences of our young people. Be free to write your reactions to the undersigned.

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"HOW TO BECOME A CHRISTIAN"

I. **Introduction.** Before a person can become a Christian certain forces must be brought to bear upon him.

1. A Man of God. How shall they call without a _____? How shall they believe without a _____? How shall they hear without a _____? Rom. 10:14.
2. The Word of God. Faith cometh by _____ Rom. 10:17.
3. The Spirit of God. "He will _____ the world of _____, and of _____ and of _____ John 16:7-11.
4. God the Father. The Father must _____ him. John 6:44.

II. Steps Leading to Becoming a Christian.

1. Hearing the Word.
 - a. He that _____ my word, and believeth hath life. Jno. 5:24.
 - b. If any man have _____ to _____, let him _____ Matt. 13:9.
 - c. Now when they _____ this, they were _____ in their _____ Acts 2:37.
 - d. Many of them which _____ believed. Acts 4:4.
 - e. And the people gave heed unto those things which Philip _____, _____ and _____ Acts 8:6.
 - f. The Holy Ghost fell on all them which _____ the _____ Acts 10:44.
2. Believing or Receiving the Word.
 - a. Then they that gladly _____ the _____ were baptized. Acts 2:41.
 - b. They _____ the _____ with all readiness of mind . . . therefore many of them _____ Acts 17:11, 12.
 - c. Ye _____ the _____ of us, which effectually _____ also in you that _____ I Thess. 2:13.
 - d. As many as _____ him to them gave he _____ to become the _____ of _____, even to them that _____ in his name. John 1:12.
 - f. For by _____ are ye _____ through _____ Eph. 2:8.
3. Turning to God from Sin.
 - a. Ye _____ to God from _____ to serve the living and true God. I Thess. 1:9.
 - b. And a great number _____ and _____ unto the Lord. Acts 11:21.
 - c. To _____ them from _____ to _____ and from the _____ of Satan unto _____, that they may _____ of _____ Acts 26:18.
 - d. I will _____ and _____ to my father. And he _____ and _____ to his _____ Luke 15:18, 20.
4. Confessing Christ Before Men by Obeying Him.
 - a. If thou shalt _____ with thy _____ the _____ and _____ in thine heart . . . thou shalt be _____ Rom. 10:9.
 - b. Whosoever . . . shall _____ me before _____, him will I _____ before my _____ Matt. 10:32.
 - c. By this shall all men _____ that ye are _____ if ye have _____ one to _____ John 13:35.
 - d. Whosoever shall _____ that Jesus is the _____ God _____ in him, and he in _____ I John 4:15.

Topics for Expression in the Following Meeting

1. How the Spirit Used the Word in Showing Me My Sin.
2. How I Would Explain the Way of Salvation to a Man Who Had Only a Few Minutes to Live.
3. Memorize Ten Scripture Verses Which Most Clearly Show to You How to be Saved.
4. How God Used Others to Bring Me to Christ.
5. Changes I Had to Make When I Became a Christian.
6. Why It Is Necessary to Preach the Gospel to the Unsaved.
7. The Influences that Led Me to Become a Christian.
8. Why One Cannot Be a Christian without Others Finding It Out.
9. How Most Effectively to Help Another Become a Christian.

SUNDAY SCHOOL

(Continued from page 217)

brew word translated prophet has the sense of flowing forth as water from a living fountain. Aaron was a prophet of Moses in this sense that he was the channel through which Moses would speak to Pharaoh. Happy would the church be today if we would be prophets for Jesus in the same sense.

When we refuse to know the Lord when He calls to us in grace, we shall learn to know Him through His great judgments. He who will not bow before Him in worship shall bow before Him in fear.

The magicians of Egypt could do some things that were supernatural. Pharaoh's belief in magic caused him to harden his heart against the truth. Faith in the sixth and seventh books of Moses is deadly to faith in the books that he really did write. But why should we lean on Satan's counterfeits, when we can have the genuine that leads us unerringly to the liberty of the children of God?

Chapters 8, 9, 10, 11, 12. God visited Egypt with ten great judgments. They were upon the gods of Egypt as well as upon Pharaoh and his subjects.

Some of the earlier plagues also affected the land of Goshen where the Israelites dwelt, but immediately after Jannes and Jambres had reached the limit of their powers God manifested Himself in a special way to separate His chosen from the Egyptians. After the plague of lice Israel was exempt from the judgments that later befell the Egyptians. In all ages, when God visited men with judgments He delivered His own saints from the worst. It pays to belong to God's chosen even in this life.

At the first, Pharaoh hardened his own heart, but towards the end God hardened his heart. Or put it this way, you can harden your own heart to the wooing of the Spirit of grace; but when once the Spirit ceases its wooing your heart will become like water from which all heat is withdrawn—hard and cold as ice. There comes a time to all those who persistently rebel against God when the Spirit will cease to strive with them; but to those who commit themselves into His keeping comes the gracious promise, "I will never leave thee, nor forsake thee."

BOOK REVIEWS

(Continued from page 213)

this church, is unfortunately not so reliable. At the one point where this reviewer's information enables him to check on this reliability the shortcomings are rather glaring. This point is the one that has to do with the history of the Anabaptists and early Mennonites in Europe. The only source for Mennonite history which the author cites in the bibliography is D. K. Cassel's, *The History of the Mennonites*, a work published in 1888. Had he made use of the more up-to-date historical writings of C. Henry Smith, John Horsch, and other recent Mennonite historians, the errors in the brief references to the Anabaptist and Mennonite part of the background of the Brethren in Christ would have been avoided. However, the weakness of the work at this point does not particularly mar its value as an authoritative source of information on the actual rise and development of the Brethren in Christ Church.—E. Y.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

IN A WORLD GONE MAD WHAT IS A CHRISTIAN TO DO?

I. The First Thing Is to Keep His Head.

Be still, and know that I am God.—Psa. 46:10.

Precious and permanent Christian values are gravely imperiled under the stress and strain of war; and this one thing we can do—we can make the attempt to bear witness to the spiritual and moral aspects of the Christian Gospel which may be obscured or depreciated by the tempers and attitudes induced by the atmosphere of war.

It is a mad world, to be sure, a world bent on destruction; the "nations are angry." Behind all this madness is a terrible irrationality. Psychiatrists may explain how a madman went mad, but that does not cure the madman nor make his madness rational. The world is supposed to be fighting for its existence. It is a world in which there was plenty of bread and other needed foods, and yet men, women, and children went hungry. It was a world in which there was plenty of clothing, yet men and women and children went unclad in wintry weather. The world is even madder yet than that. It was because there was so much food and so much clothing in the world that these men and women and children went unfed and ill-clad. Men allowed the instruments of production so far to outstrip the ways and means of distribution that the food could not find its way to the mouth of the hungry nor the clothing to the back of the shivering.

Nor is this all. It is a world which, just twenty-five years ago, emerged from the most cruel, most costly, most wasteful, most destructive war in its history, and the cry went up, "It must never happen again"; and yet it happened again. Out of this mad situation grew the weeds of strange innovations which may have consequences that no intelligence can accurately forecast—Communism, Naziism, Fascism—each introducing elements of change into an already desperate situation. To the above mess, labor unionism is adding another menacing irritability. A cynic from another planet might just say that this planet is the lunatic asylum of the universe.

What then should a Christian do? Are we sufficiently well enough informed as Christians, and true enough at heart to take the Christian attitude?

The first thing to do is to keep our heads. That is, we must not allow ourselves to be misled by our prejudices. We ought to be full-grown Christians. Perhaps none of us have reached this point of maturity. Everyone of us suffers with a hangover of prejudices. That always means passing judgment before facts are all in—that means an unfair verdict. To put away prejudice is the beginning of understanding.

To keep our heads, we must "be still." We must remember that both allies and axis have sinned in bringing about the present chaos. If it were all one-sided, a divine Sovereign would have kept us from this bloody war. The Word of God is still true in 1943. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." This is true collectively with nations as with the individual. We must remember that these unwanted political ideologies were the last resort of exasperated and desperate people in Europe.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

To keep our heads, we must not only "be still," but know that "I [the Lord] am God." Listen! Long ago a poet living in a troubled and anxious world, described it. "The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted. . . . Behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire" (Psa. 46: 6-9). It was in days like ours that he heard the voice of God, say, "Be still, and know that I am God." May we not fall into fear or panic or despair! This attitude is supported by the best reason: "Know that I am God."

It is not only because God is in heaven that all's right with the world; it is because God is in His world. The issues of the future are in His hands. Say to yourself, "The Lord God omnipotent reigneth." Then we can keep our heads in the swirl of events and be kept in peace of mind as well. This will give us a deeper wisdom than that of the newspaper and a light that shines farther than the politician's spotlight. If we remember God, we will keep our heads—we will be still.

II. The Second Thing Is to Keep His Eyes Open.

And when he had looked round about upon all things, . . . he went out unto Bethany.—Mark 11:11.

These words were recorded about Jesus after He went up to Jerusalem, also to the Temple. The next morning He came back and cleansed the Temple. He cleansed that sanctuary of its racketeers, moneychangers, peddlers, and cattle dealers who were defiling the holy place.

It was no news to Jesus that the Temple area was desecrated by a trade, not illicit in itself, but illicit in that place; and it was common knowledge that the prices charged were excessive. It was a piece of indecent graft in religion. The high priest and his sons made a pretty penny out of it; which swelled the family coffers. What interests us largely in this editorial is that before taking action, He "looked round about upon all things." He surveyed the whole situation; He took everything in; eased His eyes; and then went out to Bethany to sleep over it. He acted with full knowledge of the facts. He had been keeping His eyes, and His ears, too, wide open. Consequently, His final dispositions were with confidence and His action had overwhelming effect.

Today, in spite of our many newspapers, many commentators, many magazine writers, we are still badly served with facts. Christians must keep their eyes open. Many speak and write with insufficient knowledge; they go off at half-cock, and often talk through their hats. News is often dished out, not because of its intrinsic value, but because of its sensational character. May we Christians be on the lookout for real facts.

III. The Third Thing Is to Use His Brains.

The prophet Isaiah, the reformer of his days, complained that Israel did not use their brains. "Israel," said he, "doth not know, my people doth not consider." And so it is today. Many in our times do not think; that is, they do not think for themselves. If they do think at all, they think only other people's thoughts. They echo what they hear; they report what they read; yet it is the will of God that a man should think for himself; for God has given him a mind of his own.

It is precisely this mental inertia, this refusal to use our brains that leaves us at the mercy of the spellbinder. This is one of the chief reasons why some of the C.O.'s today have been lured from constructive to destructive work, in spite of the clear teaching of the Word of God. The argument is often made that the ministry was faulty. There is some truth to this in certain sections of the church, but over all the delinquent young men knew enough, but they did not think enough for themselves. The talk of the schoolroom, the talk of the shop and the office, the talk of the community, the talk on the radio silenced the voice of their own thinking. It is written, "My people doth not consider." The work of thinking is hard, but it is necessary.

The slogan of nonthinkers is, "My party, my church, or my country, right or wrong, wise or foolish." This makes for heat, but not for light. The Lord God gives us light, and still more light, in the dark, perilous wilderness through which the stupid world is traveling today!

IV. The Fourth Thing Is to Believe His Bible.

I am the way, the truth, and the life.—John 14:6.

When Jesus Christ spoke the above simple, yet profound words, the world was in as bad a plight as it is in today. The world of A.D. 33 was a chaotic war-torn world. The Roman world was ruled by force, and this force often was abused and misused for selfish purposes. The Grecian world of culture had corrupted itself until its devotees lost their right to be cultural leaders; Hebrew religion had become so degenerate that the Temple in Jerusalem, the center of this system of worship, had become a house of merchandise, and a den of thieves rather than a house of prayer. No wonder that Luke chronicles in his narrative that they "sat in darkness and in the shadow of death." This is the natural state of the world, both of the cultured and unlearned masses. But this does not need to be true of those who are the children of light. To be the children of light, we must remember that Jesus Christ is the "light of the world," and that His Word is the only illumination.

Altogether too often Christian professors come to their conclusions by a mental process rather than by the voice of God speaking to their conscience.

In such an hour as this—a world gone mad—we must dust our Bibles, peruse its pages until they become thumbworn, meditate over its contents until all inner and outer voices are silenced and only God is heard. No conclusion that is arrived at is right if it goes contrary to the general content of the Word. Jesus Christ said that "heaven and earth shall pass away, but my word shall not pass

away." There is an air of eternity about the Book that is intensely stimulating and definitely challenging.

Questions today dare not be solved on the basis of personal convenience—a good job, a larger salary, or one's own future welfare, or even that of one's own family. When God has spoken, that settles the question. This is what the prophets meant when they wrote, "The Lord has spoken."

With a world gone mad and many millions of Christians confused, there is light, sufficient light for the day. This light is found in Him who said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." He is the way, without whom there is no going; the truth, without whom there is no knowing; the life, without whom there is no living.

The following poem suggests the way out for our own dear land.

AMERICA, TO YOUR KNEES!

America, to your knees!
Your only hope is prayer.
The world is filled with strife,
Confusion, and despair.
But God is still in heaven,
His power is over all.
America, to your knees!
In supplication call.

America, to your knees!
Night shadows lengthen fast;
Soon judgment will descend,
The day of mercy past.
Our only hope is God,
In Him we must rely.
America, to your knees!
He still will hear our cry.

America, to your knees!
Your forefathers of old,
Loved God and served Him faithfully,
For righteousness were bold.
They read and lived God's Word,
Honored the Sabbath day.
America, to your knees!
Confess your sins and pray.

America, to your knees!
Now is no time for pride;
In humble pleadings call,
"O God, be on our side,
We've sinned and disobeyed,
We've wandered far astray."
America, to your knees!
Return to Christ today.

—Esther Kerr Rustholi.

STARTLING PROPHETIC FORECAST FULFILLED TODAY

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons.—I Tim. 4:1.

The above prophetic forecast of the future may have been given to the prophets in the local churches. Before the canon of Scripture was completed the ministry of such men was greatly needed. This forecast was also given to the Apostle Paul himself for a direct warning. It was spoken expressly, that is, plainly and positively, with the purpose of forewarning God's people in the days ahead of dire perils to come. Conditions today seem to fulfill the very letter of this forecast. Apostasy and dead formalism has gathered like a thick cloud. All this inroad was made by supernatural beings who introduced false and lawless doctrines.

This departing from the faith is first seen in the studied absence from the house of God of those who have some formal connection with the church. A clipping taken from an English newspaper has reached us with painful statements regarding religious life in

England, a land which was once regarded as the center of Christianity and the most evangelistic of countries:

The facts quoted are taken from *Religion and the People*, a supplement to another journal, and are compiled from the reports of some fifteen hundred mass observers, who have been going about through the populace, asking questions with a view to discovering the state of spiritual life.

"The facts are startling. Only ten per cent of the people of this country are actively connected with any church; ninety per cent have drifted away from organized religion, and have no connection with it. The ninety per cent are not actively hostile to religion; in fact four times as many people as are connected with a church wish to claim some sort of connection with Christianity; another forty per cent profess some sort of vague religious belief. Only a fifth deliberately reject religion.

"No hostility then to religion, though marked indifference to the church. On the contrary, an approval of Christian ideals, a desire for religion, and a conviction that a man is the better for the possession of a religious faith. In other words, a wishful agnosticism based upon a need which finds no satisfaction in the churches."

If the deductions are a fair appraisal of the situation, the churches are to blame. They are to blame because they have not presented Christ. For did not our Lord say, "I, if I be lifted up from the earth, will draw all men unto me"? Where this is done in the power of the Spirit multitudes will still through Him, as of old. Where hearts are aflame the crowds still come.

It is easy to see our neighbors' faults, but our situation is fast becoming equally serious; we find the same indifference in this country.

In the second place, this departure from the faith is evidenced by the widespread challenging of the authority of the Scriptures. This denial is deadly, destructive, and damning. It lies at the bottom of most of the immoral living of the day. The only book that can halt our immoral debauchery is the Word of God. But its message is either ignored or challenged. This takes the edge off and blunts its effectiveness.

In the third place the departure from the faith is evidenced by listening to Satanic spirits. These spirits speak what Satan spoke in Eden, "Ye shall be as gods." That is, divinity is inside, merely listen to its voice. "Ye be gods." Godet says:

"Antichrist's theological system may be summed up in the three following theses: (1) There is no personal God without and above the universe. (2) Man is himself his own god—the god of this world. (3) I am the representative of humanity; worshipping me, humanity worships himself." Thus he takes the place of Christ, and fulfils before men the solemn warning of the Saviour: "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive."

"Some shall depart (lit. apostatize) from the faith." What is the source of this deadly thing? Paul tells us it will be the result of the working of "seducing spirits" on the minds of men. We have little conception of the ability of the unseen powers of the air (Eph. 2:2). Refusal to obey the truth opens the door to their control over "the children of disobedience." Those who believe not, who pride themselves on their intellectual acumen, and look with contempt or pity on others who hold "the faith which was once for all delivered unto the saints" (Jude 3), are themselves unconsciously blinded by the god of this age (II Cor. 4:4). There are none free save those who have been liberated by the Son of God.

Finally, the departure from the faith is seen in doctrines inculcated by the same evil spirits. What a multiplicity of cults are

springing up, each with Bible truth mixed with a superfluity of man-made deadly errors. What fierce zeal these cults manifest! They often put saints to shame. They will propagate error night and day. They will pay large sums to spread their error. It is even possible to hold much truth and make it of none effect by the admixture of pernicious teachings. It behooves us today to know where we stand. May we Christians dust our Bibles, bend our knees, and pray sincerely for divine wisdom, unction, and power to be true in these days of declension and apostasy.

GAMBLING

Some of the reporters—and some of his political opponents—have lately been poking a lot of fun at Mayor La Guardia of New York, over his attempt to clean up Gotham gambling. They laughed at the Mayor's radio lecture, in which he asked for information direct from the victimized families of the gamblers; they suggested that the Mayor sounded like a lecturing grandma, knitting needles and all.

A few days later, the Mayor called together 200 ranking police officials, behind closed doors, and read the riot act. When they came out, their faces were red. Confronting them with letters from 244 mothers, wives, and children and with certain reported evidence of police carelessness, the Mayor is reported to have told them: "I want you fellows to clean up the gambling situation, or I'll clean you up." Nobody laughed at that one.

We see nothing to laugh at in any of it.—Selected.

STAGGERING FIGURES ABOUT DRINK

Over 400,000 outlets for the sale of alcoholic beverages under government protection.

6,165 wholesalers of fermented malt liquors.
222,458 retailers of distilled spirits (including all liquors).

181,770 retailers of fermented malt liquors only.

30,000,000 families averaged \$91.69 per family for liquor.

Government got an average of \$14.97 per family in revenue.

Rather staggering, what?

—Penn Bulletin.

PREACH THE GOSPEL

"Go ye into all the world, and preach the Gospel to every creature."

What is the Gospel? The good news, to be sure. But the good news concerning what? We have the answer in John 3:16. The Gospel is the good news of God's love for a world in sin, the good news of Christ's sacrifice for a world in sin, the good news of God's plan for the salvation of a world in sin. With this Gospel we have been sent to conquer the world. Let us rejoice in the efficiency of this Gospel. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." There is wonder-working power in the Blood of Jesus Christ. He is able to save unto the uttermost those who come unto God by Him. There are no incurable souls in the hospital of our Lord. "Whosoever will" may come and "take the Water of life freely." Let us rejoice in the sufficiency of the Gospel and share its blessings with others.—The Watchman-Examiner.

X

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Mennonite Publishing House, Scottdale, Pa.

Christian Monitor, July, 1943

CAMPERS FIND LOST CHILD

(Continued from page 207)

water from her rescuer's canteen. She was removed to Rockingham Memorial Hospital where she has been slowly recovering.

Since Paul Coffman was the man to find Doris, he was made beneficiary to a reward posted by the employees of Duplan Inc., Grottoes. Also, Paul and the writer had the privilege of being interviewed for twenty minutes over the air at the studios of WSVA.

Many hours were spent in the search, but our efforts seemed trivial, when compared to the work which was accomplished, the saving of the life of a child which would probably have perished. It was a tiring search, but as we say in C.P.S., "It's all in the day's work."—The Olive Branch.

Grottoes, Va.

OHIO YOUNG PEOPLE'S INSTITUTE

Sebring Camp Grounds

July 28 to August 1, 1943

The tenth Annual Ohio Young People's Institute will be held at the shady Sebring Camp Grounds, near Sebring, Ohio, beginning on Wednesday morning, July 28, and continuing to Sunday night, August 1. Bulletins describing the camp, instructors, and complete program are available upon request. Plan your vacation now for this summer so that you can include these five days of outdoor life, with wholesome and spiritual fellowship. Qualified and experienced instructors have been chosen to direct an interesting and vital program. Rooms are available in both dormitory or cottage. Your reservation will be appreciated. The Institute is sponsored by the Ohio Christian Workers' Conference.

Loren King, Director, West Liberty, Ohio.

O. N. Johns, Secretary, Canton, Ohio

J. J. Hostetler, Business Manager,
1939 Third St., S.E., Canton (4), Ohio.

"To Thee, Lord Jesus, I direct mine eyes;
To Thee, my hands, to Thee my humble knees;

To Thee, my heart shall offer sacrifice:
To Thee, my thoughts, who only my thought sees.

To Thee myself, myself and all, I give,
To Thee alone, only to Thee I'd live."

—Scripture Truth.

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August, 1943

CHRISTIAN MONITOR



A Typical Dining Room Scene in a Civilian Service Camp.
The Cost of Food Per Man Is about Forty-one Cents. See Article on Page 238.

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RAMA'S FREEDOM

BY MARY MILLER



Well, I'll be glad to get away! I can at least have a mind of my own then."

With clenched spirit, Rama Young walked away from her father and let the screen door bang behind her. "Always growling! Always griping! Can't do anything to please him!

There he sits by the desk thinking of things to gripe about next time. Why should he care about that slumber party out by the old straw-stack? What if Ted and Joe did come and some of us got into their car in our pajamas and took a ride? What does that matter? We were as well dressed as many women you see on the streets. He hates the way I do my hair, and the length of my dresses, and the boys I go with, and the time I come in at nights."

Virgil wasn't a bit sympathetic. He shrugged his shoulders and mumbled, "Pa isn't so dumb. Maybe it's us that's dumb for thinking we're so smart."

"Well, he isn't a husky he-man like other fathers that work and make money and let their children alone."

"Some day you'll be thankful for that, Rama. You know why he doesn't work. It's the doctor's orders. Anyway, I wouldn't trade my dad for fifty of these others combined."

"U-u-uh, Virg! You make me sick! You're blind and deaf and dumb!"

Both Virgil and Rama were not to go back to the local high school this fall. Father was sending them to a church school. For Rama he hoped and prayed. For Virgil he had a calm confidence. He understood his son who thirsted to know—who suffered mental growing pains and loved peace to think in.

In the dormitory of the church school Rama spread her wings. "I'm free! I'm free! Regulations may go hang if I can get by!"

The first month she was there she helped to plan a midnight party. They got by with it for a while until the secret seeped out and finally it reached officials who gave them a week-end campus. She went with questionable fellows, missed religious meetings, cliqued with other girls who overstepped. One night she and another girl sneaked out the fire escape and didn't come back until hours afterwards. That too was found out and there were various surmises as to how those hours were spent.

Gradually the better girls acquiesced to her place in the low-standard clique, the better boys dropped her as a probability, and when revival efforts started, she discovered that her name was on the prayer roll.

"Oh, they're worse than Dad—always fussing!" Just then her ring went. In the reception room was Virg, waiting with a sober, drawn face. Without a word he held a yellow paper toward her. "Father very low. Come at once. Mother."

In her room at home Rama sobbed long hours into her pillow after she was sure everyone else—even her mother—was asleep. Never, never could she tell him! If he'd only wake up for an hour! If she could only sit by him, listen to him! Her hair—her dress—she'd do anything to make life easier and happier for him. Oh, he had to wake up, just once! There must be

a way! Was this immortality—living again—to be dead—dead—no answer—no response, never, never again! That wasn't her father alive, that dead, expressionless face. He had a vibrant spirit that flashed. Oh, if only his eyes would light once more!

* * *

The day she and Virg came back to school was a close, sultry day. The air was heavy, oppressive. Rama was suffering an unbearable nausea of body and soul. She looked at Virgil's white anguished face and felt her breath shut off.

Soon heavy storm clouds hung low and the atmosphere became more stifling. There was not a breath of air. Rama in her room alone now, feared to move lest the spell break.

She watched at the window. The sky began moving. Heavy swollen clouds swirled, raged,

CHRIST'S CHOICE FOR ME

"So are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:9).

I would have chosen a sunlit path,
All strewn with roses fair,
With never a cloud to darken my way,
Nor a shade of anxious care.
But He chose for me a better way—
Not sunshine or roses sweet,
But clouds o'erhead and thorns below,
That cut and hurt my feet.
I have deep joys of another kind,
My Rose of Sharon is He:
And as for sunshine—His lovely face
Is perfect sunshine to me.

'Tis far, far better to let Him choose
The way that we should take.
If only we thus leave our life with Him,
He will guide without mistake.
We, in our blindness, would never choose
A pathway dark and rough,
And so we should never find in Him
"The God who is enough."
In disappointment, trouble, and pain,
We turn to the changeless One,
And prove how faithful, loving, and wise
Is God's beloved Son.

—Catherine S. Mozley.

swallowed, and overrode one another. The sky as far as she could see was a mad, raging maelstrom. A tornado above them was ripping and tearing the clouds with an insane fury. Any minute it would descend and rip and tear the dorm in its madness. Rama was paralyzed with the awful, hopeless grandeur.

Then the winds descended. She closed the window with a bang and moved away. Blinding flashes of lightning whipped and cracked into the room in whirlwind succession. Then came crash upon crash of deafening thunder that shook and tore and heaved at the old dormitory. The earth was in a raging spasm! The very roots of the universe were being torn up! Rama crouched in a corner, covered her face, and slid heedlessly to the floor. "O God, take me! I'll do anything. Show me the way! And, oh, forgive me—forgive me!"

Hesston, Kans.

THE CATBIRD IS AN IMITATOR

Bennett B. Smith

For days I had heard the song of a catbird as he perched in a near-by tree and poured forth his beautiful imitations. There must be a nest near and quietly I began a search. There it was in a near-by hedge in the back yard with the mother busily engaged about her housework. One egg was in the nest which increased daily to four. The father and mother birds then kept busy at their strenuous duties, she sitting on the eggs to hatch them and he near by to guard against intrusion of enemies and to entertain her with his song.

The nest was a rude affair made of sticks, scraps of paper, bark, and leaves—just any material that was handy at the time of construction.

In about two weeks the eggs hatched into four babies and now how much busier the family was. The father did not have so much time to sing now, for there were four hungry mouths to feed, and the mother was busy with keeping the nest clean and the four homely little birds neat and trim. All day one or both birds were kept busy carrying food for those terribly big mouths which always seemed to be open and crying for food. But the parents were equal to the task and brought the children to adulthood.

The song of the catbird ranges from a harsh "me-ou" of the house cat to the beautiful mocking bird imitations of other birds. For an hour at a time the male will sit in a near-by tree or on a wire and pour forth the soft, melodious tones, apparently composing his songs as he sings, often feeling his way from one note to the next.

In both summer and winter the male and female are dressed much alike with their dark, drabby, slate-colored coat. On the head is worn a small black cap and the under tail feathers are rusty brown. The bird is a faultless dresser, keeping himself trim and neat with frequent baths. Often he may be seen taking a dust bath, a common thing with nearly all birds.

There has been some complaint that the catbird eats fruit and many people do not like him because of this. But he more than pays for what few fruits and berries he eats with his excellent work in destroying insects and worms. Often he may eat twenty-five to thirty grasshoppers at one meal. What a help he is in the destruction of these pests of fields and gardens which destroy so many of the crops. But the charge of destroying much fruit is not well founded as investigations have revealed that the food of the catbird is mostly worms and insects. With plenty of these he is not greatly interested in the fruit crop.

The catbird is sly and often sneaky, as if he had done some wrong; but this is only his nature. He has great confidence in man, builds his nest in near-by bushes, hedges, or trees and takes an interest in everything about him. With his little beady eyes, he observes man as he goes about his daily tasks and does not appear to be afraid.—The Friend.

His Name shall be called Wonderful.—

CHRISTIAN MONITOR

A Monthly Magazine for the Home

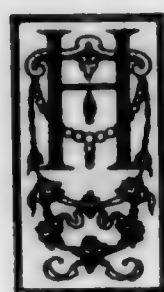
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SCOTTDALE, PA., AUGUST, 1943

No. 8

THE LETTER MISSIONARY

BY CHESTER E. SHULER



HELLO, Aunt Martha, writing some letters, I see," greeted the minister's wife, who was out making calls.

Aunt Martha laid down her pen and smiled brightly. "Yes, just doing my daily missionary work."

"Missionary work? Won't you tell me about it?"

"Well, you see, years ago I had my heart set on going to the foreign field, but circumstances prevented. And then I took up the form of missionary endeavor which I found here at home—which happened to be what I like to term being a letter missionary."

"How interesting! Please go on—"

"I had always liked to write letters, but since so few people seem to enjoy it, I found it difficult to discover and hold interesting correspondents. Then one day the Lord seemed to reveal to me that there might be a good work for a letter missionary—the writing of letters with the thought of merely being helpful, and not with the idea of merely getting a reply. So I started in, years ago, and have been at it ever since, with very definite blessing of the Lord upon the work."

"I do believe I've never heard of anything just like this, Aunt Martha," the minister's wife exclaimed. "Won't you please tell me about some of the people to whom you send these missionary letters?"

"Since I was interested chiefly in missionary work, I naturally began by writing to foreign missionaries. I tried to make my letters just as interesting, helpful and newsy as possible. In due time, I always receive a reply—often a lengthy one, with pictures of the mission stations and assurances that the missionary has been delighted to hear from me. This enables me to gain a good idea of the work, too. I aim to have at least one or two regular correspondents in each of the countries where missions exist. Some day I will be glad to show you the interesting scrapbooks of letters and pictures which I have collected from this one source."

"How splendid! And some others are—?"

"I have found that nearly everyone in the world would rather receive a friendly letter on Christmas or his birthday than the finest greeting card you can buy. So I try to learn folks' birthday dates, and often write a note to them; invariably they appreciate it. But even if they did not bother to say so, I'd have done my bit as a letter missionary, I believe, since my aim is to be helpful."

"Then, when young folks leave this community to attend college, to work in the city, go on vacation, or travel, I try to write to them oc-

asionally. They appreciate it a lot, especially the news items which I always include. Some years ago, a boy named Jed, whose mother was dead and whose stepmother didn't care too much for him, left town to work. I kept in touch with Jed, and he would write to me pretty regularly—often writing things which I know he would have written his own mother if she had been alive. I appreciated this confidence and of course respected it. Jed is married now, but he still keeps in touch with me.

"Some of my correspondents are in jail and penitentiary. Of course, they don't write to me often, because they may write only at certain times, but they appreciate my messages just the same."

"I'm sure you are doing a fine work, Aunt Martha. But with your other work, how do you find the time to do all of this writing?"

"I don't read the newspaper so much as some folks, and almost never waste time, since I

DO IT NOW

He was going to be all that a mortal should be

—Tomorrow.

No one should be kinder or braver than he

—Tomorrow.

A friend who was troubled and weary he knew.

Who'd be glad of a lift, and who needed it, too;

On him he would call and see what he could do

—Tomorrow.

Each morning he stacked up the letters he'd write

—Tomorrow.

And thought of the folks he would fill with delight

—Tomorrow.

It was too bad, indeed, he was busy today. And hadn't a minute to stop on his way;

More time he would have to give others, he'd say

—Tomorrow.

The greatest of workers this man would have been

—Tomorrow.

The world would have known him had he ever seen

—Tomorrow.

But the fact is, he died, and he faded from view.

And all that he left when living was through

Was a mountain of things he intended to do

—Tomorrow.

—On the Line.

have taken up this work. Besides, I ask God for time and strength to do His work—for I consider it His work. So He seems to make time for me. Then, too, letter-writing is a joy to me; I consider that writing a really good letter is as much an art as playing an instrument skillfully. But I never allow any letter to leave my pen without containing some bit of the Gospel message. I send this forth with a fervent prayer that God will not let it return void—and I have the faith to believe that it never does fail to help the recipient, even though all else that I may write is forgotten. I've had many folks write to thank me for my message; others never mention it, but I keep on putting it into every letter that I send forth. Otherwise, I would not consider that I was performing a truly missionary work."

"And I know God's blessing will rest upon you and your efforts!" the minister's wife exclaimed, earnestly. "But I am just wondering—forgive me for asking, please—about the expense of writing so many letters. It is considerable, is it not?"

"Yes, postage and stationery cost quite a lot. But God provides. I've always made it a point to tithe, and a great portion of my tithe money goes to this work. Occasionally, a friend who knows of my work sends a bit of stamp money, and once a wealthy man, to whom I had sent a friendly note on his birthday, was so appreciative that, learning about my missionary efforts, he sent a five-dollar bill to help. So you see the Lord will provide, if we do our part gladly and well."

"Then I never forget the children. They do so like to get letters written in language they understand. And you'd be surprised to see the interesting replies I often receive, done in scrawling handwriting or even printing. But even to the children I always send some Gospel thought—and doubtless the seed finds lodgment often in their tender hearts."

The minister's wife left shortly after, declaring she must answer a dozen letters now awaiting attention at her home.—Gospel Messenger.

WITH FATHER

A little boy was traveling by train. A fellow passenger asked him where he was going. He replied, "I am going with Father." He did not worry about the outcome of his journey, because he had implicit confidence in the loving oversight of his father. How much fretting and worrying we could save ourselves, how much joy and peace would be ours, if, being God's children through faith in His Son, we would always remember and trust in the Divine promise.—Publisher Unknown.

MENNONITES IN LANDS FAR AND NEAR

I. Switzerland

BY JOHN C. WENGER

This is the first of a series of articles about Mennonites, past and present, in the various countries where they have made their homes in both the Old World and the New. The articles, by various writers, have been gathered and furnished by Bro. J. Winfield Fretz, Akron, Pa.

Almost one hundred thousand American Mennonites, says the late John Horsch, are of Swiss descent. These Swiss Mennonites are continuing in North America the faith and practice of their forefathers in the Canton of Bern in the old Fatherland. How did the Swiss Mennonites get their faith, however? How did the church originate in the first place? What are the Mennonites of Switzerland like today?

The Mennonite Church originated in Switzerland in January, 1525, well over four centuries ago. The chief founder was of a wealthy and influential Swiss family, a young man of less than thirty, Conrad Grebel by name. He was supported by a converted monk named George Blaurock, by a young scholar named Felix Manz, by a converted priest named William Reublin, and by others. Grebel was at first a follower of Ulrich Zwingli, the reformer of Zurich, Switzerland. But when Zwingli refused to go all the way in the establishment of a church patterned after that of the New Testament, Grebel broke with him and dared to inaugurate believers' baptism. The followers of Grebel called each other simply brethren, and are now known technically as Swiss Brethren, but were by others dubbed with various terms because of their rejection of infant baptism. Among such nicknames were *Taeufer*, *Wiedertaeufer*, *Anabaptists*, *Catabaptists*, *Taufgesinnte*,—all of which indicated some sort of stand on baptism, against (infant) baptism, in favor of rebaptism or simply baptism-minded. The Swiss Brethren set up congregations of converts who had accepted Christ and were baptized on confession of faith. They exercised a Scriptural discipline over their members. They taught the principle of Christian love and nonresistance. They bore one another's burdens, assisting each other as there was need. They made no demands on anyone except the right to live holy lives and preach the Gospel, but were denied even these privileges. For separating from the state church, and for rejecting all extrabiblical practices and beliefs, they were subjected to abuse, social pressure, imprisonment and martyrdom.

The Swiss Brethren preserved their faith through dungeon, fire, and sword. They were drowned, beheaded, and burned at the stake. But through it all they maintained a beautiful resignation of spirit, a stalwart fortitude and a remarkable testimony of good cheer and Christian joy.

The first known martyr was Eberli Bolt, burned at the stake in May, 1525. The last known execution was that of Elder (bishop) Hans Landis, beheaded in Zurich in September, 1614. All Mennonites were ordered out of Bern in 1600, but many refused to emigrate. A special division of the Bernese government was set up in 1659 to combat the Swiss Brethren. A dozen years later Bern sentenced some Mennonites to galley slavery on the Mediterranean. In 1669 a special police force called *Taeufer-jaeger* was created. Indeed, one could say that the Swiss Mennonites were abused for the first three centuries of their life in their homeland. As recently as 1811, for example, twenty-seven Mennonite children were forcibly baptized in Langnau in the Emmenthal (Emme Valley).

Partial relief finally came about 1815 when at least one bone of contention was removed. The Swiss Mennonites were allowed to purchase freedom from military service by the payment of a fee. This privilege was continued until 1874 when complete equality with all other Swiss citizens was achieved. At that time, however, they lost the right to purchase their military exemption. The Mennonites of Switzerland were required by law to perform military service.

The Mennonites objected at first, but ultimately yielded. The year 1875 saw the first Swiss Mennonites in army uniforms. The government did grant them concession of having the right to do sanitary service, a noncombatant function. This step was a complete reversal of policy for the Mennonites of Switzerland. Indeed, when the question of the Mennonites and military service was discussed in the Bernese Senate in 1835 one senator declared: "If we wished to

compel the *Wiedertaeufer* to do military service, we would make them martyrs of their faith. For not a single *Wiedertaeufer* will allow himself to be forced to take up arms."

The compromising stand of the Swiss Mennonites since 1875 has somewhat broken down their conscience on the doctrine of nonresistance. Today many of their young men do not even take advantage of their privilege to do noncombatant service; they voluntarily take up arms.

Swiss Mennonite history is of further interest to American Mennonites because it was in Switzerland and Alsace that the Reist-Amman division took place in the last decade of the seventeenth century. The major issue was caused by Jacob Ammann's desire to inaugurate the Dutch Mennonite practice of avoidance or shunning. Today the Amish-Mennonite issues have all but been forgotten in Europe.

Large numbers of Swiss Mennonites emigrated to the Palatinate, to Holland, to Prussia, and to America down through the centuries. The bulk of the eighteenth century Mennonite immigrants to America were either directly or indirectly from Switzerland, mostly from the Canton of Bern. Again in the first half of the nineteenth century, many Swiss Mennonites emigrated to Wayne County, Ohio, to Adams County, Indiana, and to Minnesota.

In 1899 the late A. D. Wenger, a Virginia Mennonite, visited the Swiss Mennonites near Basel. He wrote: "The congregation was small and the service was much similar to ours at home. Three ministers took part, each speaking very emphatically in German on the truths of the Word. The worshipers had the appearance of sincerity and humility. There was nothing so flashy about their attire. The sisters wore plain hats and one aged sister wore a black cap" (Six Months in Bible Lands, page 29).

In 1823 the government of Bern ordered a census of the Mennonites in Bernese territory (where most of the Swiss Mennonites lived then, and still do) and found that there were 1365 Bernese Mennonites. Persecution and emigration kept the number down, so that a 1916 census of the Bernese Mennonites revealed a Mennonite population of but 1545 souls, of which 873 were baptized. The Swiss Mennonites today probably have a baptized membership of about one thousand.

Those who read the German ought to look up the article "Bern" in the *Mennonitisches Lexikon*, written by Bishop Christian Neff of Weierhof in the Palatinate. Even more interesting and instructive is the only volume on their history produced by the Swiss Mennonites themselves, *Die Taufgesinnte-Gemeinden (The Baptism-Minded Congregations)* published at Karlsruhe, Germany, in 1931. The author was Samuel Geiser of near Tavannes, assisted by David Lerch, and Samuel Geiser of near Tramelan,



Emmenthal Church, Switzerland. Founded in 1520

all of Switzerland. Chapters 10, 16, 17, 18, 19 and 20 are especially valuable. After page 400 there is a picture of a typical Swiss Mennonite preacher of the eighteenth century, as well as a Mennonite woman of the same century. Peter S. Lehman's (1821-99) likeness is found after page 416; he was ordained to the ministry by the lot in 1848, and emigrated to America in 1852. Other interesting pictures are of Bishop David Ummel (sometimes Umble in this country) who died in his 99th year in 1896; Johann Gerber and wife, a minister who was ordained in the year 1875 and died in 1918; and Bishop Ulrich Steiner, 1806-77, author of the book, *Angenehme Stunden in Zion (Pleasant Hours in Zion)*. Steiner was ordained as preacher about 1830 and as bishop in 1835. Once he was imprisoned and once fined for "proselyting" (the fine was later canceled). One of the most typical figures of the book is the picture of Bishop David Lerch, 1829-1915. Lerch was ordained to the ministry by lot in 1856, and as bishop twenty years later. The author of the Swiss Mennonite history, Samuel Geiser, also has an article in English translation on "The Mennonites of Switzerland and France" in the January, 1937,

Mennonite Quarterly Review. The same journal, October, 1937, issue, contains an important article by Milton Gascho on the Amish division, 1693-97. John Horsch's last book, *Mennonites in Europe*, 1942, contains numerous chapters on the Swiss Mennonites. Very valuable also is C. Henry Smith's *Story of the Mennonites*, 1941.

Today the Swiss Mennonites are a humble and sincere body of earnest Christians who have weathered the storms of persecution. They maintain their witness through four centuries. They can still be classed as evangelical Christians. Believers' baptism they have retained. No distinctive garb is worn, but the simplicity of the dress is quite marked. Their ministry is generally without special training or salary, and is elected by the congregation. Ministers are not ordained upon election, however, but first pass through a probationary period.

Perhaps the most encouraging factor in Swiss Mennonites today is the keen interest which some of their active leaders are taking in their glorious history and the courage and inspiration which they are drawing from the life and witness of their forefathers.

Goshen, Ind.

"BEHOLD WHO HATH CREATED THESE THINGS"

Isaiah 40:26

BY LUCILLE LEASA

Who has not felt a quickening of the pulse, a swelling inside, as he gazed with awe and admiration upon a heaven full of stars, a faraway range of majestic mountains, a garden with a gorgeous array of floral colors, the summer sun of an early morning as it causes the dew to sparkle on grass and bush? Who has not felt the need of expressive words as he feasted his eyes upon the splendor of a sunrise or the glory of a sunset? Who has not listened with awe as he heard the thunder roll and the winds roar? To some these things are very ordinary, just a part of that which makes up the world in which we live. It is the one who knows God and is living to know Him better that experiences the deep stirrings of the heart in the presence of His works of wonder.

We worship not nature, but the God of nature; not the creation, but the Creator. As we seek to know Him better can we not see Him in His works? Eyes adjusted to seeing God, ears attuned to hearing His voice, hearts open to knowing Him, can see, hear, and know Him largely by what He has made. As each new summer day dawns there come with it more great truths about God to be revealed to seeing eyes, listening ears, and open hearts. Would it be too high an inspiration to try to learn one new thing about God, to try to see Him in a new way every time He gives us a new day? His greatness is far beyond our comprehension, so fear not that you will exhaust God by asking Him to reveal Himself anew to you each day as you consider the work of His hands.

With few exceptions most of us see trees every day. Some of us see thousands of them each day. Seldom do I meet an individual whose life inspires me as does the life of a tree. Seldom do I hear a sermon that leads my heart and mind to God as easily and naturally as does

a tree. A tree has many uses, depending upon the fruit it bears or the kind of wood beneath its bark. But today I'm thanking God for trees, not because of what they do, but because of what they are.

Choose a tree for your own personal messenger from God; ask it to tell you something about its Maker. I know a tree—a great oak—that tells me God is magnificent. Often its leafy branches have waved to me as I passed it in the morning and told me that God is great and is all that I need for that day. I know another tree that tells me that God does not do His work in a haphazard way. The greatest artist that ever lived, even by applying all the known principles of art, could not have designed a tree more perfect. Viewing it from different angles I see the same exact symmetry. I would like my character to be as that tree—unafraid and



FATHER IN HEAVEN, WE THANK THEE

**"For flowers that bloom about our feet;
For tender grass so fresh and sweet;
For song of bird and hum of bee;
For all things fair we hear and see,
Father in Heaven, we thank Thee!"**

**"For blue of stream and blue of sky;
For pleasant shade of branches high;
For fragrant air and cooling breeze;
For beauty of the blooming trees,
Father in Heaven, we thank Thee!"**

—Ralph Waldo Emerson.

unashamed of critical observation from any angle. Such is the character of God. There is another tree that I knew when I was a child. It taught me of God's kindness. I am not the only one who has found shelter in its shade from the noonday summer sun. How good is God to give us the shade of a tree! By the side of a river there is a tree that renders me speechless. I cannot tell you just what it teaches me about God. I only know it is beautiful, and that He made it. I praise Him when I see it. Just recently the trees told me that God does not leave His work half finished. I challenge you to show me a normal, healthy tree that God forgot to adorn with leaves for the summer. He has overlooked none—big or little. I would strive to be more thorough in whatever I do, not slighting the smallest of details because they are too insignificant nor the big things because they are too difficult. I have yet to see a tree dishonoring God. The very being of each speaks of His wisdom and might. God's trees have more to tell you; go and learn of them.

If I were more practical minded I might question God's wisdom in "wasting" material, time, space, and effort in the making of flowers. They neither clothe nor feed us. Nor do they supply any of the other necessities of life. I am glad they don't, for that tells me something about God I might never have heard from the pulpit or read in His Word. It tells me that God approves of things of life that are for enjoyment only. It tells me that He sanctions beauty for its own sake. I am glad for the wide variety of colors there must have been on God's palette that third day of creation.

Flowers are messengers from God bringing notes of happiness to those who are willing to learn from them. I am not speaking only of the elegant flower gardens with their many expensive varieties arranged in perfect design. More particularly I mean the purple violet as it almost hides itself beneath a rock ledge. I mean the humble little daisy that is satisfied to bloom alone and without praise. I mean the pure white lily whose fragrance far surpasses the perfumes of Arabia. I believe God would tell us by these messengers that He would have us to be as noble as the violet, as humble as the daisy, and as pure as the lily. Flowers never dishonor God. For a flower to live—and bloom—and die is to fulfill its purpose.

When it is lessons on God's care that I would learn I would listen to the song of a bird. Think of such a small, frail body that must make its daily living, exist in spite of storm and rain, have time and be happy enough to sing—that were impossible, except for the care of a loving Father. I may not know many scientific facts about birds. I may not know a sparrow from a crow, but I do know that their lives are ruled by God. We say it is instinct that will tell them to start southward as these summer days fade into fall. I choose to believe that God tells them to go. And they go when He bids them go and come when He bids them come. He tells them to come and go because He knows far better than they what is best for them. Does He not know the same about us? I may not know the song of an oriole from the call of a meadow lark, but to me their voices sound of praise to the One who so kindly cares for them, and teaches them where and how to build their nests, how to provide their daily food, when to go north and when to go south.

Another voice that speaks to me of God is the rain. The individual is indeed ungrateful who fails to thank God for every gentle summer rain that falls upon our gardens. Sowing a seed is an act of faith. That does not mean that all who plant have faith in God. But they do have faith in the sunshine and the rain or they would not plant. I am glad that we can know the One who sends the rain and the warmth. To hear the gentle rain tells me that God has not forgotten our needs. It speaks to me of His "showers of blessing." It reminds me of how dependent we are upon Him.

The lightning and the thunder speak loudly to me of God's greatness. No man, however strong, however wise, has an iota of control over the thunder. Nor can he cause the lightning to flash from the east to the west. It strains my power of imagination just to try to find a few points of comparison between God and man. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Of all God's works, to me, the greatest teacher is a sky full of stars. In them I see beauty, vastness, immensity, magnificence, grandeur, splendor, innumerable. Such feeble words! The wonder of it all is that these hosts of heav-

en were made by *One* from *nothing*—just spoken into existence. A committee of angels was not appointed to study the possibility of creating a universe; they didn't spend many days in research work making plans and investigating the materials available. They didn't make measurements and estimations on the approximate size of which they would build Jupiter, nor how far they would place Polaris from the earth, nor how bright they would make the sun. How absurd and complicated and impossible that would have been! And how confusing if plans would have been made by any other than God! But it was simpler than that for God to speak into existence a universe that men have spent centuries in simply trying to understand.

In a contest a few years ago I identified a few over seventy stars and constellations. I should be ashamed to tell it, for God "callesth them *all* by their names"! And He has them numbered, too!

To know God better, to love Him more, to praise Him more duly, to make your troubles unimportant, and your trials insignificant, to make you happier and wiser, learn of God from His works. "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge."

Scottdale, Pa.

A YOUTHFUL HYMN WRITER

BY MILDRED MARTIN

Recently I read the following statement, "Christian hymns are surely among the most powerful agencies we have for the development of the religious sentiment of the people."

Those who have studied hymnology are heartily in accord with the sentiment expressed in that statement, for it would seem that often spiritual truths are more easily absorbed when sung than when one hears the preached Word.

Previous to the time of Martin Luther (1483-1546) there were less than fifty hymns that were suitable for congregational use. People were not accustomed to singing in groups and it was largely through the efforts of Luther that people began to develop a liking for group singing.

Knowing this, we are not at all surprised that Martin Luther is spoken of as the "father of congregational singing."

He had a great deal of musical ability as well as poetic instinct and furthered the cause he was so interested in by writing hymn-poems and composing hymn-tunes.

Today, our hymnals are rich in beautiful hymn poems that have been written by some of the outstanding poets of the world as well as hymn tunes that have been composed by the masters of music.

As we study these hymns we find that there are many that were written and composed for young people.

There are also scores of hymns, as well as gospel songs, that were written by young people.

One of the youngest hymn poem writers of which we have a record is Joseph Grigg, who wrote the hymn poem, "Behold a Stranger's at the Door," when he was ten years of age.

Grigg was born in England in 1720, and when but twenty-three years of age became a co-pastor of a church in London.

Some people think that Grigg was inspired to write this poem because of the impression he received when he saw a picture of the Christ standing outside of a closed door, but regardless of how, when, or where he was inspired, he made a contribution to the world that will live on and on.

The poem was first printed in 1765 in a small pamphlet which contained eighteen other song poems. Only two of the eighteen poems are found in the hymnals of today: "Behold a Stranger's at the Door" and "Jesus and Shall It Ever Be," which is based on Luke 9:26.

The latter mentioned poem is seldom found in

BEHOLD! A STRANGER'S AT THE DOOR

**Behold! a Stranger's at the door;
He gently knocks, has knocked before;
Has waited long, is waiting still;
You treat no other friend so ill.**

**But will He prove a friend indeed?
He will, the very Friend you need;
The Man of Nazareth, 'tis He,
With garments dyed at Calvary.**

**Oh, lovely attitude! He stands
With melting heart and laden hands.
Oh, matchless kindness! and He shows
This matchless kindness to His foes.**

**Rise, touched with gratitude divine;
Turn out His enemy and thine,
That soul-destroying monster, sin,
And let the heavenly Stranger in.**

**Admit Him ere His anger burn;
His feet, departed, ne'er return;
Admit Him, or the hour's at hand
When at His door denied you'll stand.**
—Joseph Grigg.

the original, but as it was altered in 1787 by Benjamin Francis.

"Behold a Stranger at the Door" has been used with various hymn tunes, but the one that seems to be a general favorite and the one that is found in the majority of hymnals is the one which was composed by T. C. O'Kane, a native of Ohio who composed tunes for many of the poems written by Philip Phillips.

Marion, Ohio.

SHOWING YOUR HANDS

"I bear in my body the marks of the Lord Jesus."

Paul proved his sincerity not by profession but by his suffering. Because of Paul's available record, it is not difficult for us to believe everything he said, for at last profession must be borne out by definite proof. This man combined in himself the ideal and the real. That recital of his "a night and a day in the deep" needs no reinforcement. Most of us understand what he is talking about, for we know that our faith must show itself through our feet, our eyes, our lips, our hands. That is where we live. We may be disposed at times to lay too much emphasis on our service attitudes, but we do demand that if one tells of his love to Christ, he must prove it by his acts. There is in a preface of a biography of Wesley a paraphrase of Paul's recital of what the Great Apostle had passed through. The experiences of Thomas Coke, who in the early days of Methodism crossed the ocean a dozen times, gave his entire fortune to Christian work, begged for more money from door to door, was shot at, and at last died at sea on his way to India, and was buried in the Indian Ocean are likened to those of the Great Apostle. In death his dearest longing, to carry the good news to the ends of the world, was fulfilled.

There is an old story, but a good one, of a fakir preaching on a street corner that he was Christ returned to earth. Down the street there came a band of the Salvation Army singing, "I shall know Him, I shall know Him, by the print of the nails in His hands." The crowd caught on and took up the cry, "Show us your hands, show us your hands."

Our hands are our symbols of service. Always there is present with us the necessity of proving our case by what we are doing. Christianity does not escape the same demand. It must prove itself. Jesus submitted to the same test: He "went about doing good." His teaching emphasized service, as in the case of the Good Samaritan, or in the final demand upon the young ruler: "Go and sell that thou hast, and give to the poor." To prove our universal claims for Christ our thought and our service must be demonstrated in adequate terms.—Publisher Unknown.

"Three out of ten that use alcoholic liquors become addicts, and most of the other seven suffer from it in later life."—Dr. W. J. Mayo of the Mayo Clinic.

Editorials

Church School Day

The last Sunday in August has been designated as Church School Day by the Mennonite Board of Education. This day was first observed last year, and now, as the second observance of the day draws near, it will be well for us to review the purposes which the Board has in designating and setting aside such a day. From the literature which was prepared by the Board we glean the following three objectives for the observance of such a day:

1. *To provide an appropriate observance of the opening of our church schools and of the public schools.* It is the purpose to plan the services of the day for the benefit of all the young people and boys and girls of the church constituency as they are about to enter another year of school work. The church services, the Sunday school, and the young people's Bible meeting can all make a contribution in this respect. The meeting can also take on the nature of a farewell service for the young people who are going away to our church schools.

2. *To bring to our Mennonite people an increased consciousness of the importance of our church schools.* We need to be reminded constantly of the dangers and temptations that confront our young people in the public schools and the state institutions of higher learning, and how the church schools can be a tremendous help in just the situations that now confront our young people. They help both to remove them from and to guard them against many of the temptations of the day. They provide a Christian atmosphere, Bible teachings, and helpful associations. The observance of such a day gives an excellent opportunity to tell what the church schools are doing for our young people, and to encourage them and their parents to patronize these institutions which the church has provided for the benefit of our youth.

3. *To secure a closer relationship between the church and her schools.* The people should be impressed with the fact that these schools are owned and operated by the church and that we owe them our support in prayer, in interest, and in finances and patronage. It is understood that the schools should on their part render the best possible service to the church in giving the right kind of instruction in a Christian atmosphere and in the most helpful surroundings. Only as the church and the church schools are mutually helpful and co-operative can the educational interests of our young people be taken care of in the best way.

These are some of the ends to be obtained by an observance of church school day. Elsewhere in this issue we have an article from the president of the Mennonite Board of Education on this same subject.

Congress Halts Relief Training and Foreign Relief Service for Conscientious Objectors

Under authorization of Selective Service the Mennonite Central Committee and the service of organizations of the Friends and the Church of the Brethren, had launched a rather extensive and intensive relief training program. Not only were summer relief training schools held at a number of places, but plans were made to continue this work during the regular school year, since draftees who were volunteers for relief work could be furloughed from C.P.S. camps to take such relief training.

Also in February of this year President Roosevelt authorized the sending of a unit of seventy C.P.S. men to China to do relief work. Just recently the first contingent of seven sailed on a cargo vessel, the first C.P.S. draftees to leave the United States or her possessions. One Mennonite (General Conference), Bro. Robert Kreider, North Newton, Kansas, is in this group. Another group, which included Bro. Irvin Horst, Reinholds, Pa., was getting ready to sail in a few months. However, on

June 30, when Congress passed the bill authorizing the appropriation of \$71,500,000,000 for the War Department, a rider was attached specifying that none of the money appropriated shall be used for the training of conscientious objectors or for contributing toward their service in relief work outside of the United States and her territories and possessions. Of course, no War Department funds were to be used directly either in the C.P.S. training program or for the China unit, but the division of Selective Service which is administering the whole C.P.S. program from the government angle is denied any funds through which to function on these projects. This means that C.P.S. training and foreign relief service will need to cease as soon as present operations can be readily terminated. That was the evident intent of the attachment of this rider to the appropriations bill, and C.P.S. will need to act accordingly. How this will affect the seven men who are already on their way to China remains to be seen. The relief training school held at Goshen College this summer will be allowed to finish its course about the middle of August, but all plans for such work during the regular school term will need to be abandoned.

All of this means that quite a few plans of the Mennonite Central Committee and a number of C.P.S. draftees will need to be revised. But this need not and should not discourage any one. All through the history of the people of God we find many instances when doors were closed to certain plans and activities. But for the faithful servants of God these were always the signal for the opening of other doors into other fields of service. So we trust the Lord will open other avenues of service in C.P.S., of which we do not now know, but which we believe He will reveal in due time. Let us then commit everything to Him and trust Him for the future.

Brother Graber Leaves for China

On Friday, July 16, when Bro. J. D. Graber left New Orleans, La., by airliner for Buenos Aires, Argentina, a new epoch in the foreign work of the Mennonite Church was begun, for this was the first lap of his journey to China as a relief commissioner, authorized and sent by the Mennonite Board of Missions and Charities through its Relief Committee. From Buenos Aires he is scheduled to proceed by boat to Capetown, South Africa, and then north and east to India by the best route and means available. After a stop in India in the interests of the Mission, in which he has served since 1925, he will proceed, the Lord willing, to Chungking, China, by plane unless in the meantime other means of entrance into China are available. He will be accompanied by Bro. Samuel Goering, as relief commissioner for the Mennonite Central Committee.

It will be Bro. Graber's task to organize relief work in some needy section in China which he will discover in his investigations. This should not be a difficult matter when we consider that millions of people have been driven from their homes through the six-year war that has been raging in that unfortunate country. As rapidly as the work opens up and as men are available additional workers will be sent to help to organize and carry on a substantial program of relief. C.P.S. men for the present will not be available, but we believe there will be others who will gladly go forth in this service.

On a later page in this issue you will find an excellent article by Bro. Graber in which he tells of the plans and implications of this advance of the Mennonite Church into what is a new field of service for her. We are glad for his emphasis that the aim of this effort is evangelistic. The physical need of many of the Chinese is evidently great. Our hearts go out in compassion toward that need, but we well realize that there is a greater need than that of the body, and that is the spiritual need of millions of people in China who have never even heard of Christ as the Saviour of the world. We look forward in faith, then, that the relief service which is to be undertaken by the leading of the Lord will prove to be the entering wedge which will open the way for our church to launch definite missionary work in China. May we diligently pray to this end, and may our prayers be backed up by our support in finances and by our gifts of the best of our young men, as the Lord leads.

OUR HOME CIRCLE

MY RESPONSIBILITY TO MY CHILD

BY MRS. C. C. GLICK

This article is a condensed form of an address given at the State Women's and Girls' Missionary Meeting held at Martin's Church, near Orrville, Ohio, May 29, 1943. We are glad that the author was willing to share this helpful message with our readers.

When God established the first home He commanded Adam and Eve to be fruitful and multiply. This command brings a duty, and every duty brings a responsibility.

Our child did not ask to be born into the world. Therefore we owe him something. We owe him a Christian heritage as Timothy had.

The conditions in the world, the home, and the church show that some one has shirked his responsibility. Parents, teachers, pastors, even statesmen and the press, deplore the fact that there is so much lawlessness and juvenile delinquency. The last few years it has increased forty per cent under the age of fourteen. Nearly everyone holds the parents responsible.

Working and pleasure-seeking mothers leave the children grow up undisciplined and unloved. It is sometimes necessary that mothers work to help support the family, but many times they desire the income to lavish on themselves.

Some one has said that an undisciplined child is like an unplowed garden and such lack results in children's being willful and developing undesirable traits. This is exactly the opposite of the results when children are brought up in the nurture and admonition of the Lord. It is not only a responsibility but a privilege to shape and mold young lives to go out into life and to work for God and the church. Children who submit to parents will the more readily submit to the will of God when they are grown. Teachers can readily see the difference in school.

Every one of us as mothers has a hope or ambition for her child, and much depends on what we have in mind that our child should be as he grows up. Do we hope he will be a big figure in the world and accumulate wealth and power? Or do we have the higher ambition to make out of that little life a being that God can use and that will glorify His name? The wise man says, "Train up a child in the way he should go; and when he is old, he will not depart from it." If we believe that to be true, and then do our part, He gives us the promise that the child will not depart from it eventually. We often see children who seem to depart from it, even some who have had the best up-bringing, but the promise is still there, and God always does His part.

There are two scriptures that prove that God holds us responsible for our offspring. God said of Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19).

In the case of Eli, He said, "For I have told him that I will judge his house for the iniquity which he knoweth; because his sons made them-

selves vile, and he restrained them not" (I Sam. 3:13). Proverbs 23:13 says, "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die."

Hebrews 12:6 says, "Whom the Lord loveth he chasteneth." God does not chasten because He does not love us, but He shows forth His love by that very act. So the parent does not punish because he hates the child, but because he knows what is needed to mold it into what God wants it to be. Mothers should recognize faults early and try to correct them.

As we gaze into the face of a newborn babe, do we realize that a soul is born and that its destiny lies in our hands to a large degree? God gives us the child pure and stainless, like a clean sheet of paper. With what delicacy should we use the pencil of personal influence! It is an immortal soul that we work upon, and the

THE BUSY WIFE

**It's wash the dishes, cook the meals,
And make the beds each day;
It's listen as some child reveals
Its troubles while at play;
It's feed the hungry little tots
And soothe their aches and pains;
It's put them in their little cots,
Or keep their clothes from stains.**

**It's sweep and sew and patch and mend,
And wash, then scrub the floors;
It's be a neighbor—good to lend—
And do a lot of chores.
It's help the husband manage well
To save a lot of bills.
It's smile when she would like to tell
Of troubles, sorrows, ills.**

**It's help the children off to school
And fix their lunch for noon;
It's practice well the Golden Rule
And keep their soul in tune
To do these things from day to day—
The same things o'er and o'er—
And then with patience she must pray
To reach the Heavenly shore.**

**It's work and toil till late at night
And rise at early morn;
It's keep her soul and spirit bright
That home she may adorn.
It's be a mother and a wife
That's saintly, kind, and good;
It's live a noble, helpful life
For home and neighborhood.**

**God bless the queenly wife away,
And keep her full of grace,
So when she ends her earthly stay
In heaven she'll find a place
With saints and angels sweet and fair
On God's eternal shore,
Where there will never be a care
Nor troubles any more.**

—Walter Isenhour.

lines we make are deep and not easily erased.

It is not only important for the physical well-being of children but also for the beginning of discipline to start them on a regular schedule as far as feeding, sleeping, and early habits are concerned.

Almost before you know it the child emerges from infancy into childhood, which is a critical period and the most important time to make impressions. Early impressions are easily made and will remain.

The mother of Moses improved her short time to teach him of the God she loved, and later he chose the people of God rather than the enjoyment of the pleasures of sin for a season.

Catholics say, "Give us a child till he is six, and you can have him. He will still be a Catholic." Are we negligent in assuming responsibility and in giving Bible teaching? We know that the Mennonite Church has lost a large number who should rightfully be in her fold.

It is in the preschool age that a child learns more than in all his life afterward, and often then he contracts some habits which remain for good or evil. If he has not learned obedience to parents before he starts to school, he is already handicapped in his school life.

We are much concerned about his physical growth and development but if we neglect the Christian nurture mentioned before that will affect his welfare not only for this time but for eternity.

Modern ways of child care are far superior to the ways in which many of us were brought up, but today the spiritual nurture is very much neglected by many. If we neglect discipline and spiritual nurture and admonition now, we may have cause to repent of it sincerely in the years to come. If we spoil our children by overindulgence we also rob the school and church of the right to obedient members.

Mothers often lay the foundation for immodest behavior in later life by exposing the little bodies unduly. Therefore the child grows up lacking the most beautiful virtue of modesty. Modesty is the crowning ornament of womanly beauty and gives additional charm to the possessor of genius and talents. When our daughters reach high-school age, it takes a wise and tactful mother to steer them over the pitfalls that might rob them of their modesty, purity, and love for all that is good and uplifting. At this time they are full of life and activity. They must have something to keep them occupied. Good literature always available will do much for them. Parents should make the home attractive so that they will be glad to bring their friends into the home.

In our day it often seems hard for the young folks to be as reverent in the house of God as God meant when He said that the place where He meets people is holy ground. Unless the child was trained to be reverent for sacred things, even before school age and after, it will manifest itself in the high-school age. It is surprising how soon a child can be trained to fold its hands while saying grace at the table and family prayers and also to kneel quietly at church during prayer, instead of standing on seats or walking around. As soon as they eat at the table with the family is not too early to do this.

At a certain stage mothers often feel that the children are grown up, and therefore relax on

watchfulness and guidance, but if a child ever needs the mother's help and counsel it is at this time. The social life is a most serious concern of life, and the influence we exert on others depends in a great measure upon the wisdom and virtue with which we conduct our social life. When our children go out on a career of their own, do they reflect our teaching in their lives?

Are we examples of honesty to our children, or do our inconsistencies speak louder than our teaching? If the law says we are to drive thirty-five miles an hour, do we like to go fifty when no one sees us? Or, is our child five when riding on the train, and six when school starts? Children notice those things and will pay you back in your own coin.

WE ALSO ADOPTED A BABY

BY DELECTA

Considerable interest has been shown in recent articles in the Monitor by folks whose homes were blessed by adopting a baby. Here is another story that we believe will grip the hearts of our readers.

Jimmy was ten; a boy with a boy's heart and hand. He was the joy of our heart and the subject of prayer. He was not perfect. But he was our very own and we loved him dearly. Should he have left us, home would never have been home again. But, he was only one. He could never make up for two, especially a girl. And there would never be another child of our own. We were sure of that. The Lord had planned it so, and we were satisfied.

Within our circle of friends there were intimate ones who made suggestions. They were similar to the thoughts we (my husband and I) had lived with for some time. Neither of us had felt prepared to open the subject to the other. Both of us had known of homes of recent acquaintance where unhappiness and sorrow existed. This should not happen to us, because of a child that was not blood of our blood. One day I opened the subject to my husband. He said little, so little that I did not know his thoughts. After that in Jimmy's absence our conversation frequently drifted to that topic. Finally the thought so possessed our minds that we unwittingly brought up the idea in Jimmy's presence. Like his father, he too was silent at first. But I thought I understood him. Behind the embarrassment, characteristic of a boy of ten, I felt a sense of secret hope. He was lonely. All of his cousins had sisters. Perhaps, too, secretly he was not without his fears.

Months passed and nothing had happened. We had talked about our interests to a number of friends. Some frowned, and others encouraged it. So far the interest had been chiefly mine. My husband would not say yes, and he would not say no. Sometimes I was puzzled. I laid the matter before the Lord and told Him everything. I was really willing to have His will in the matter. After that I felt better. We inquired into the practices of various orphanages and children's societies. We actually applied at the headquarters of a large organization of a distant city. And still nothing happened. We were eager and yet fearful. Jimmy had to be considered.

And then there was a telephone call. A friend in a hospital in a near-by city called and said, "We have a little girl ———". I heard little

Eddie Rickenbacker is a hero in many people's minds, not only because he trusted in God to save his life but for certain principles for which he stands. He was only twelve years old when his father died, leaving his mother with seven children. There are four things she taught him as soon as he could understand, and that every child should learn, and which will do much to make a well-behaved person. The first is faith; the second, a sense of responsibility to others; the third, self-reliance, or faith in oneself; the fourth, industry.

Our efforts often seem in vain and our precepts unheeded. Yet we must scatter the seed morning, noon, and at night, withholding not our hand, for we know not which shall prosper.

Sugar Creek, Ohio.

else she said. A pang shot through my heart. I was excited. From the start I felt she would be ours. Had the Lord willed it, after all? We arrived at the hospital. Our friend took us down the hall approaching the ward. "She is not pretty," she said in a half whisper. Then as she studied my face she added a bit more hesitatingly, "She is a waif, but I love her for what she is. I think there are possibilities in her personality." I peered over the crib and a wave of keen disappointment swept over me. There she lay, two months old, and a mere wisp. On her body were signs of shameful neglect. I bit back the tears. My friend pretended not to notice and said cheerfully, "You may hold her."

Half unwillingly I picked her up. As I held her warm body against mine, a new feeling crept into my heart. Here was a child unwanted in all the world. She could be ours for the taking. Had the Lord so willed it? For a while I stood in silence and looked at this mite of humanity in my arms. Suddenly, as from the beginning, I felt again that she was ours. I laid her down and said simply, "I think we will want her." And the whole world looked different.

She did not come into our immediate care but remained for a few medical tests. Eventually she was ours. I discovered that she took over a great deal of my concern that had previously gone to Jimmy. To Jimmy it brought some conflicts. But he was brave. His loyal little soul was not without its struggles. Tears came at times. I did not rob him of my love, I merely shared it. But at times he could not understand this new circumstance. He was having just the experiences other normal children were having in other normal homes the world over. We were glad for it. In our heart of hearts we had hoped it would happen. Gradually and graciously he shared his sovereignty over our hearts with this little stranger.

We loved her, of course. But she was rather insignificant to be given too much devotion, (my husband thought). He never said it. Here was a problem that needed a solution. It brought up the question whether we would ever or should ever be asked to love her as much as our son. She was not really our own, for we had not drawn up adoption papers. Yet here was a child

who had the right to true parent love. She needed love. We were her parents; she had no others. Whether Jimmy lived in our home and was our child by birthright should make no difference. But the mind does not always persuade the heart. However, throughout the early months we lived by the mind's persuasion and did by her the best we knew.

Months passed. Smiles and curls arrived in due time. Her first word was distinctly imitated at nine months. She was cunning and of most amiable personality. Jimmy and I loved her without question. Secretly I knew that she was making great strides toward winning my husband's love. When that day arrived I whispered the word "adoption" for the first time. It met with reticent interest. At first I could not understand. But there was a reason. Jimmy was on father's mind and heart. Second to that the family name had to be considered. Well, so this had been running in the undercurrent of my husband's thoughts all the time. Some other things were clearer to me too now. I was genuinely grateful for his calm reticence and caution. It seemed best to move slowly.

Several years passed. The matter of adopting her was definitely out of the question. She had already adopted us. She had completely won a place not only in our own home, but in the whole family beyond that she was acclaimed a permanent member. She took everyone wholeheartedly into her big, little heart. Her keen mind and alert spirit responded to every act of love. Every inch of her was ours—except! New fears crept in. We remembered, too well, that her guardian had never said that she was truly ours. My husband now felt it urgent that we press the matter. We did. In the courtroom before signing our pledge of love and parenthood we were asked, "Do you love this child as your own?" With our heart's truest devotion we both said, "Yes." It has never been our heart's question since.

She is still a child and very much our own. We rise to say that she is worthy of an honest and substantial family name, that is not hers by right of birth but by choice of love. Undisguised, she has come as a blessing from the Lord. This we feel has come through a confidence in Him and not through decisions of our own. Love has a new meaning. We have faith that love will not fail in the future.

OVERCOMING THE WORLD

I believe that a great many Christians are overcome because they don't know what a terrible fight we have. Now, it is no sign because a man is a Christian that he is going to overcome the world, unless he resists temptation when it comes. Do not let any man think that all he has to do is to join the church. That will not save you. The question is, Are you overcoming the world, or is the world overcoming you? Are you more loving than you were five years ago? Are you more patient than you were five years ago? Are you more amiable? Have you more patience? If you haven't, the world is overcoming you, even if you are a church member. That epistle which Paul wrote to Titus says we are to be sound in patience, faith, and charity. We have got Christians—a good many of them—who are good in spots, but mighty poor in other spots.—Moody.

CHRISTIAN LIFE

THE THEORY OF RELIGIOUS EVOLUTION DISCREDITED

BY GEO. J. LAPP

We are glad for this illuminating message by one of our veteran missionaries in India.

As we read of the creation of man in the Bible we also become aware that the belief in the existence and rule of a Supreme Being, designated by some term which means to us God, was born in the understanding of man with his creation. This belief is known as monotheism. This historical fact, as clearly implied in the Bible, laid the foundation for the continual persistence of monotheism from the very beginning through the ages of Biblical history. In spite of the tendencies of the Jews to forsake the worship of God and to take up with the worship of idols, the belief in one God was, we believe, divinely preserved among them through various agencies, just as divinely established. With the infiltration of Biblical teaching into the thinking of the more enlightened of every land, monotheism is becoming more widespread. This enlightenment, however, will not of itself bring about true loyalty to God without the impact of the Gospel and the regeneration of the individual. But our purpose is to bring to our notice a few findings that have convinced research workers in the field of religious conditions and progress that the religious history of man is that of retrogression instead of progress, of a downward instead of an upward trend. Man, when unaided by divine revelation through the Word, has fallen away from his first belief in and loyalty to one God. But remnants of this primitive faith exist among primitive peoples of the earth.

That monotheism has existed from the earliest times among the most primitive tribes has been accepted as an established fact. Missionaries and research workers among them found that tribes living in the most remote and untouched regions of the world, where neither Old or New Testament teaching had become known to them, hold the belief in one Supreme Being so designated by a suitable term in their language.

Charles Darwin, during the years of his extensive research, contacted extremely backward tribes of people. Among them were the Tierra del Fuegians. He declared that they had no religion. They were known as Halokwalup and Yamana tribes. Due to cruel oppression and exploitation by foreigners, they became extremely reserved. Gusinde, as a result of great patience, finally obtained access to their religious beliefs and practices by actually submitting to initiation into their tribes. He found that they had clearly defined belief in a personal God who is Creator of the world. "He hears what you whisper and punishes you if you mistreat your women folk," was included in their ethical teachings. They mentioned the name of God with great respect and held that man's spirit is wafted to His abode after death. They expressed no knowledge of the ultimate fate of man, but hoped for the best.

The Pygmies of Africa, according to Schumacher, Trilles, and others, represent the most ancient layer of primitive civilization and culture. After patiently gaining their confidence and breaking through their reserve, it was found that they believe that "beyond the Milky Way, somewhere among the far distant glittering stars," dwells one God who once walked among men. He has withdrawn from them because of their evil ways and because of the overpowering influence of the hordes of evil spirits which have taken possession of the spaces in the firmament next to the earth. While He is not unapproachable and is all-seeing and all-knowing, yet because of man's sin He is no longer "a guest at the fireside." These primitive tribes possess a strong and well-defined faith in one God.

The most primitive Eskimo tribes of the northern regions represent one of the most ancient groups of human life. They believe in a wholly good Supreme Spirit who has given them rules for their moral and social life and conduct. Their belief in and respect for the Deity has built up in them a high standard of moral life. Alas, among many of them this standard was broken down through the degrading influences of foreign exploiters before they were reached with the Gospel.

Additional data could be given to show that monotheism, as it has existed among primitive tribes from the beginning, stands as a proof that man, instead of progressing in his religious belief, has retrogressed, and in his depravity has wandered far from the faith of primitive mankind. The data gathered puts us at variance with the theory that man, religiously speaking, started from the lowest round of religious conception with the worship of trees, stones, and spirits, and ascended in his comprehension to the worship of stars, sun, and moon, then to the worship of the forces of nature, and finally ascended to a comprehension and consciousness of the Supreme Being and is now only fairly beginning to worship Him.

One more historical reference. The writer has had access to the most ancient historical and religious writings of the Hindus known as the Vedas. Some of them were composed centuries before the Aryans migrated into India, which would be many centuries before the Christian era. In them is expressed a strong belief in and consciousness of the existence of the Supreme Being. Monotheism forms the foundation of their faith. This faith later was broken down with the rise in influence of Brahmanism, imposed upon the people by their priests who injected superstitious and idolatrous beliefs and practices into the religious systems of worship. There developed as a result an elaborate system of superdeities and semideities, gods

and goddesses, represented by their idols. Much of this was borrowed from the idolatrous systems of the non-Aryans of the country. There is still a vague conception of the Supreme Being in the minds of India's millions, but it is obscured by the smoke screen of polytheism, demon and demigod worship. It is rarely expressed except by those who have received enlightenment from Christian and other monotheistic sources.

A sincere believer in the creation of all animate and inanimate things by Almighty God and one who believes in His personal interest and kind protecting care cannot believe that the theory of evolution as applied to religion or to the origin of matter is tenable. One rejoices that the reactions against the evolutionary theory of religious development are championed by so many scientists and research workers in the fields of anthropology, ethnology, and psychology. Those worthy of note are unanimous in their conclusion that there has been a definite decline of religious understanding and loyalty among men from what they term *early reminiscence*. As man has set his face so he has retrogressed.

Let me digress here just a little. The sense of sin is also a conscious factor in the lives and relationships of primitive peoples. The three major sins of theft, murder, and adultery are universally recognized as evils to be safeguarded from by society. This is found to be true of the most primitive and backward tribes. They seek ways and means to remain emancipated from them. They do not live up to the Christian standard of social ethics, but they formulate rules and regulations by which they are governed in their conduct. With this there is a consciousness that they are not born as animals merely to be controlled by instinct and the various urges to which they are heir.

What shall we say then to these things? The position and active relation of the Creator to His creation whether animate or inanimate, whether man or animal, are recognized by the simplest and least enlightened peoples. The teaching we have received and given of our Father God and His gracious provision for man's redemption from unbelief and spiritual darkness through Jesus Christ, is a means of clearing away the mist and of bringing out into a clear perspective the belief that obtained in the beginning and forms the foundation for the True Light that lightens every man coming into the world. Be not deceived into thinking that Christian teaching and observance are but the highest rungs in the ladder of human progress. Let the teachers in schools, including colleges and universities, ponder this very carefully and not be misled by evolutionists' books on Comparative Religion, The Religious Quest, Religious Development, etc., lest they with those whom they instruct be plunged into the darkness that already has covered the earth with the death-dealing pall of unbelief, atheism, and reckless indifference to the things religiously worth while, according to God's standards of truth and righteousness. Oh yes, refined terms are used to define many finespun theories, but they are but a spawn to produce in receptive minds doubt and resultant despair. Knowing that it is God who worketh in us to do His own good will and pleasure, we seek to know His will more perfectly and His grace and strength to live it according to the wisdom He gives.

Dhamtari, C. P., India.

"A TIME TO KILL AND A TIME TO HEAL"

II

BY J. M. SHANK

We commend to all our readers the careful reading of the concluding installment of this message on nonresistance as a way of life for the Christian. Our brother's approach may have been different from what some people would have made, but we are sure that his conclusions will be generally accepted by our people.

After "four hundred years," God fulfilled His promise to Abram, "I will make of thee a great nation." "By a mighty hand," He delivered His people from their hard bondage in Egypt, and led them by a path through the Red Sea to Mount Sinai. Encamped before the Mount "that burned with fire," God organized them into a nation with potentialities of becoming the greatest nation on earth. Unlike any other nation, Israel became a theocracy; God was the sovereign Ruler. Moreover, they were a dual nation, combining state and religion, human government and divine worship. They were the custodians of the "lively oracles" as we read in Romans 3:2; for "unto them were committed the oracles of God." But this article is concerned with human government, God's own specific provision for dealing with crime and lawlessness, particularly murder. In harmony with the Noahic, and now also the Mosaic Covenant, God placed into their hands a sword of justice for all who failed to respect law and order. "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses" (Num. 35:30). In Hebrews 10:28 we read that they did that very thing. "He that despised Moses' law died without mercy under two or three witnesses." Nor was it in any sense a violation of the Sixth Commandment. The purpose was twofold. (1) To curb an inherent murderous trend in the unruly and to impress the sanctity of human life. (2) To cleanse the land from pollution. "So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it" (Num. 35:33).

The Bible records many instances of the severity of "Moses' law." A notable case is Joab, the commander in chief of David's army. Joab was a mighty warrior and won many great victories for Israel, for which he deserved praise. He was one of those "mighty men" who deserted King Saul and joined David when the latter was in hiding. Steadily growing in power, he became quite indispensable to David in his wanderings and his step-by-step advance to the throne of Israel. But Joab was hasty, and in some respects a quite unprincipled man. Twice in his lifetime jealousy overcame him, and he committed murder, killing men more worthy than himself. Serious as these murders were in the eyes of the king, and doubtless in the eyes of God, the life of Joab was not immediately required. The probable explanation is that it was because of his military skill, and his loyalty to David in time of distress. But there was a law for murder in Israel from which none could escape. The murders which Joab committed were never forgotten, though he lived to become old and greyheaded. In his last charge to Solomon, David remembers "what Joab the son of Zeruiah did to me, and what he did to the two captains of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether,

whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet" (I Kings 2:5). About to "go the way of all the earth," David points out to youthful Solomon the one clear path of wisdom. "Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace" (I Kings 2:6). Solomon obeyed. Nor was it unexpected to Joab. Hearing of the accession of Solomon to the throne, he immediately became fearful and "fled unto the tabernacle of the Lord, and caught hold on the horns of the altar," presumably for protection. But this was futile, for here Benaiah, the executioner, found him and "fell upon him, and slew him." In a belated hour General Joab paid with his own life for the murder of "Abner the son of Ner," and "Amasa the son of Jether."

In addition to the policing of the nation, the sword of Israel had another very definite mission. Through Israel and because of Israel, God reckoned with the surrounding nations according to their merit or folly. If their attitude was friendly, blessing would be the reward, while an unfriendly attitude would not go unpunished. This would be in strict accordance with an early promise made to Abram, "And I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3). Of the hostile attitude and its dire consequences, Amalek is a notable example. Journeying from Egypt to Canaan,

A SONG OF PEACE

The Son of God goes forth for peace,
Our Father's love to show;
From war and woe He brings release;
Oh, who with Him will go?
He strikes the fetters from the slave,
Man's mind and heart makes free;
And sends His messengers to save
O'er ev'ry land and sea.

The Son of God goes forth for peace,
That men like brothers live;
And all desire the other's good,
And other's sin forgive.
He turns our spears to pruning hooks,
Our swords to ploughshares warm,
And war no more its deathblast brings
Nor men their brothers harm!

Now let the world for peace be won,
And ev'ry hatred slain;
Let force and greed be overcome
And love supreme remain.
Let justice rule in all the earth,
And mercy while we live;
Lest we forgiven much, forget
Our brother to forgive.

We send our love to ev'ry land,
True neighbors would we be;
And pray God's peace to reign in them,
Where'er their homeland be.
O God, to us may grace be giv'n,
Who bear the dear Christ's name,
To live at peace with ev'ry man,
And thus our Christ acclaim.

—Ernest B. Allen.

"according to the commandment of the Lord," Israel had "pitched in Rephidim," presumably for much-needed rest. Physically, Rephidim was by no means a congenial spot, for "there was no water for the people to drink." But God had led them thither, and nothing else mattered. Soon they drank copiously from the gushing waters of "the rock in Horeb." Miraculously, the "God of Jacob . . . turned the rock into a standing water, the flint into a fountain of water." In great astonishment the heathen had seen a barren wilderness turned "into watersprings." This was too much for the envious Amalek, for we are told, "Then came Amalek and fought with Israel in Rephidim" (Ex. 17:8). Insidiously, he attacked from the rear and "smote the hindmost of them" when they were "faint and weary." Doubtless Amalek anticipated an easy victory, but, heathenlike, he failed to reckon with God. He had to learn what others learned, viz., that an assault on the people of God was an assault on Him. For this wickedness the Lord declared war on Amalek "from generation to generation," until He should "blot out the remembrance of Amalek from under heaven" (Gen. 17:14). In "the vision of the Almighty" Balaam saw this and said: "Amalek was the first of the nations; but his latter end shall be that he perish forever" (Num. 24:20). Such was the verdict of God for evil Amalek. He must "perish forever." What concerns us here, is the plan of the Almighty to accomplish this great end.

Presently we discover that the extermination of Amalek becomes the solemn obligation of Israel. Immediately we find Moses issuing the specific orders to young Joshua, "Choose us out men, and go out, fight with Amalek" (Ex. 17:9). By "tomorrow" the battle was on. At the going down of the sun, Joshua had "discomfited Amalek and his people with the edge of the sword." The first battle with "the first of the nations" is won. At once the Lord comes to Moses with this word of approval: "Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven" (Ex. 17:14). As the Lord here implies, this was only the beginning of a long, weary conflict. For generations to come Amalek would be an ever-recurring menace to the children of Israel. Apparently because Amalek was the first nation to attack Israel, the Lord made him a special target of hate. God also made it plain to His people that they should persistently hold the same hostile attitude. Indeed, any deviation from this would be promptly branded untrustworthy. King Saul's failure to obey "the voice of the Lord," "Now go and smite Amalek, and utterly destroy all that they have, and spare them not" (I Sam. 15:3), proved disastrous to the House of Saul.

In a general way the relation between Amalek and Israel was typical. It represented the normal attitudes of both Israel and their enemies, which were also the enemies of God. The Psalmist quite bluntly expresses it in this language: "Do not I hate them, O Lord, that hate thee? and am I not grieved with those that rise up against thee?" (Psa. 139:21). "Let the sinners be consumed out of the earth, and let the wicked be no more" (Psa. 104:35). Many of Israel's inspired hymns breathe the same spirit of righteous indignation.

At the appointed time Israel marched into Canaan with written orders, so to speak, to "smite," "consume," "drive out," "destroy" the inhabitants of the land. "And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them" (Deut. 7:16). Such was the stern command of the Lawgiver. If the nation would "hearken to these judgments, and keep, and do them," He would assist them by putting into their enemies a nameless "fear and dread of you," by throwing down walls, laying "evil diseases" upon them, sending "the hornet among them, until they that are left, and hide themselves from thee, be destroyed" (Deut. 7:20). This represents the Old Testament apprehension of the solemn obligation of Israel towards all their enemies. Jesus summarizes it in the Sermon on the Mount. "It hath been said . . . thou shalt love thy neighbour, and hate thine enemy" (Matt. 5:42).

Turning to II Chronicles, chapter 20, we have a very remarkable instance of a battle in which Israel shed no blood. They were simply required to "go out against" their enemies, not to fight, but to sing and shout the praises of God. As they did so, the Lord Himself "set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten." This is thought by many who have "the love of the truth," more nearly to represent the will of God for Old Testament times. But, in view of the array of scripture to the contrary, this seems incongruous. We must seek a better explanation. Let us observe that the Lord expressly states, "Ye shall not need to fight in this battle" (II Chron. 20:17): as if to say, "This battle is going to be won by a method that is out of the regular order." And indeed it was. Furthermore, once again Israel learned the oft-needed lesson, not to trust in themselves or their armor, but in "The Lord strong and mighty, the Lord mighty in battle." God could always have given them this easy type of victory, but this would not have been best for Israel.

The thrilling story of David and Goliath is a perfect illustration of God's divine will for Israel's attitude toward their proud enemies. It was a time of fear and trembling in Israel. The troublesome Philistines had mobilized a great army for war. Together with huge military equipment they staked their faith in a formidable giant, "a man of war from his youth." Halfheartedly, King Saul was mobilizing the armies of Israel against them. How well they were equipped we are not told, but one weapon was conspicuously lacking, viz., "the shield of faith." Each recurring day the arrogant challenge of giant Goliath, "Give me a man, that we may fight together," struck fresh terror and dismay into the ranks of Israel. Not a man could be found to take up the challenge. Meanwhile youthful David, perhaps because he was under draft age, perhaps because he had fulfilled his mission as a cunning harper, or perhaps because he was needed on the farm, "had returned from Saul to feed his father's sheep at Bethlehem." However, "the three eldest sons of Jesse went and followed Saul to the battle."

While the battle waited long, there came a day when "the son of Jesse" was sent to the camp of Israel with some provisions for the "elder brothers." When he reached the camp

and began to commune happily with his brothers, champion Goliath stepped forward in his usual haughty style and bellowed his seventy-ninth challenge to the armies of Israel. Rumors of a tempting reward King Saul had staked for the "man who killed him" were circulating. Instantly, David's faith fanned into flame. He recalled his triumph over the lion and the bear. With utmost confidence in the outcome he accepted the challenge. Presently he stood before the king and said, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine" (I Sam. 17:32). Skeptical at first, the king was finally convinced that he should be allowed to go. Said he, "Go, and the Lord be with thee." Goliath's armor represented the acme of human military skill for that day. It was, so he thought, invincible. But for his military equipment, David "took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand;" and with these simple weapons he went out to meet the foe.

To go unchallenged for a period of forty days, and then be met by a fair complexioned "youth" with an innocent-looking staff and a sling, was too humiliating for words. Immediately the man of war broke loose in great fury, "Am I a dog, that thou comest to me with staves?" (I Sam. 17:43). Then he "cursed David by his gods." He concludes, "Come to me, and I will give thy flesh to the fowls of the air, and to the beasts of the field." And now youthful David has heard the eightieth and last challenge of this "champion" of the Philistines. He was not alarmed in the least, but calmly talked back, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts . . . and I will smite thee, and take thine head from thee . . . that all the earth may know that there is a God in Israel . . . for the battle is the Lord's, and he will give you into our hands" (I Sam. 17:45-47). Did that word strike terror to the superman? If not, it nonetheless soon became an effective reality. Quickly David's faith went into action. "And it came to pass, . . . that David hastened, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slung it, and smote the Philistine in his forehead, . . . and he fell upon his face to the earth." The battle was won; he did not need to reach for the second stone. The gist of this is most simple. With a sling and a stone David did precisely what the Lord wanted him to do. "The Lord of hosts" and "David" slew the Philistine. In the conquest of Canaan the Lord said, "I will drive them out"; but He also said, "Ye shall drive them out." In either statement the other is implied. Whatever men may say about God's forbidding punishment and revenge by human hands, the stubborn fact is that for the time being He has largely delegated the solemn task to properly authorized men.

In Proverbs 25:21, 22 there is a strong passage on returning good for evil. We would not for a moment ignore this beautiful precept of Old Testament Scripture. Its probable application is to communal life in Israel. They were to do the utmost for the promotion of peace within their own borders. The "teeth" in Moses' law were for the lawless and the disobedient.

In the sphere of human government, capital

punishment is the most effective weapon against crime. In countries where it is rigidly applied, crime is reduced to a minimum; in a country like our own where there is great leniency, it flourishes alarmingly. The "capital punishment" clause of the Noahic Covenant has not been abrogated. Let us read it again direct from the Book. "And surely your blood of your lives will I require; . . . Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:5, 6). This is God's law, and there is nothing to be gained by evading it. The passages which seem to indicate that God has reserved for Himself alone the right to take human life, must be interpreted in the light of the contexts. The obvious conclusion must be that it IS the prerogative of God, and His DIVINELY AUTHORIZED HUMAN AGENTS. And here I would repeat, that the righteous were among those so authorized, and so used of God in Old Testament times. That capital punishment is still the leading function of "the powers that be," is definitely recognized in the New Testament. Let no Christian feel called upon, as so many do, to admonish the government to deal gently with criminals.

We are now face to face with a most vital question. What, then, is the relation of the Christian to human government, and to the use of force? Coming to the New Testament, which must ever be regarded as the rule of life for the Christian, we find the answer. Here, we are at once compelled to observe a remarkable change. A new dispensation has come, and mankind is under a distinctly new test. This change is clearly indicated by Christ in the sermon on the Mount. "Ye have heard that it was said by them of old time, . . . but I say unto you" (Matt. 5:27, 28). We do well to point out, and duly emphasize this difference. Indeed, here is the clue to the harmony of the old and new covenants.

Regardless of the reason for it, we must face the stubborn fact that God commanded Israel to go to war, and laid upon them the solemn duty of capital punishment, but has forbidden both in the jurisdiction of the Church. It is this fact which gives the strongest backing to our priceless doctrine of nonresistance. Nonresistance, which in its broad application forbids participation in war and human government, is therefore distinctly a New Testament doctrine. We can not emphasize this point too strongly. Failure of our so-called Fundamentalist groups to make this distinction, is at least one cause for their wavering attitude on the doctrine of nonresistance. In time of peace, or when "foreign nations" are at war among themselves, they shout "brutish," "uncivilized," "unchristian," and freely eulogize the teachings of Christ; but the moment "our nation" becomes involved there is a breathless silence, and incredibly soon they have reverted again to the teachings of Moses.

But if there be not this difference between the Covenants, is there not some justification for this Fundamentalist divergence? If, as many affirm, nonresistance was God's highest will for Old Testament times, and He could consistently command His people to go out and slay their enemies, and warmly commend them when they obeyed, is it unreasonable to assume that He would tolerate a similar "double standard" today? Would it not be equally consistent for a

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MISSIONS

WE ADVANCE INTO CHINA

BY J. D. GRABER

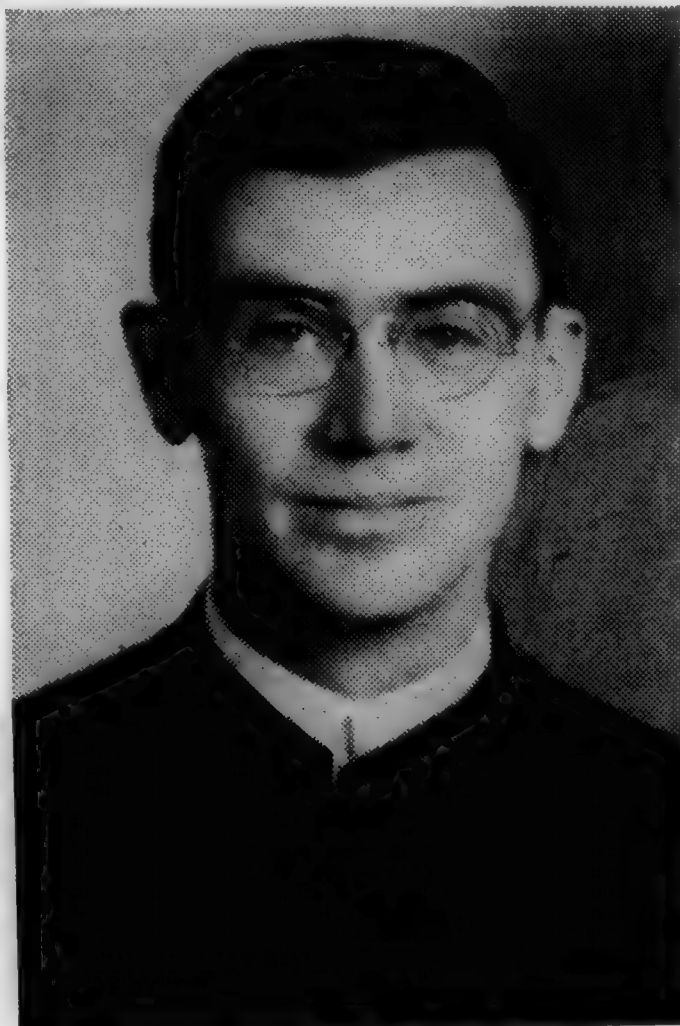
Bro. Graber was appointed to go to China as a Relief Commissioner at the annual meeting of the Mennonite Board of Missions and Charities in May. He began his long journey to China from New Orleans July 16. He will travel by way of Buenos Aires, Cape-town, and India, by air, boat, and land. Our readers will appreciate this challenging message from him.

The command of Christ, "Go ye," is never static. No sooner do we arrive at a certain point than the Great Commission again drives us forward. We felt it distinctly in India a few years ago when we advanced into our new field in Bihar. "Are there not nearly a million unevangelized people in the Dhamtari field?" someone asks. We answer, "Yes. But the Great Commission is not a mandate to move forward after everyone has been made into a disciple at home. It is a call forward to evangelize unenlightened peoples." In India we had come ten thousand miles, but, for the sake of the India Mennonite Church; for the sharpening of the evangelistic vision of the missionaries themselves; and for the challenging anew of the Church at home we felt constrained to move into a new field; to take upon ourselves added responsibility. One dare never say, "I have come a long way. *I have carried out the Great Commission.*" The Great Commission can never be carried out, for it always carries the true believer outward and onward. Paul never got to the end of the road. At life's close he was still disturbed and concerned about Spain and other unevangelized places at the fringe of his Mediterranean world.

And so our Church has come to the point of advance into China. For some years the spirit has been moving upon the brotherhood here and there. Many have felt a strange concern for that great people—great in numbers, great in need, and great in possibilities. Our General Mission Board discussed China on its programs and opened a fund against the day when this "dream" of the Spirit should become a reality. As in India the unprecedented famine of 1899-1901 gave us the final impetus and opportunity of entry so, it may be, in the providence of God, the appalling suffering of China at this time is our final call and our immediate opportunity.

It is true, we are proceeding to China with a mission of relief for physical suffering. In the face of this need our Church dare not be unconcerned. But, as was so clearly stated at the Annual Board meeting in Virginia, "We do not advance into China because people there are hungry and destitute. We advance into China because of the Great Commission of our Lord. We go with relief for those who are suffering, but this relief is merely incidental to the Church's true purpose." This statement keeps our lines clear. Immediately it is relief; fundamentally it is evangelism.

A beautiful parable of what we have in mind is found in the incident of Christ's breaking bread at the table of His discouraged friends at Emmaus. Breaking bread is a very ordinary



J. D. Graber

task—one that we all can do. But, when Christ broke bread there resulted spiritual enlightenment. The two discouraged men "knew that it was Jesus." This was a tremendous discovery! It drove them running back to the rest of the disciples in Jerusalem with a message of joy and hope. Can we make our simple task of "breaking bread," of giving physical relief, so significant spiritually that because of our physical service men and women will be making the great discovery that Jesus has risen and has come near to them? That with material aid there will come spiritual enlightenment? This is our ideal. Nothing less dare satisfy us.

We hope that our relief work can be done in such a manner and so completely under the direction of the Spirit that where relief work is done now a Church will grow up and remain tomorrow. This is a high and difficult task. In the Orient we must continually be on guard against "rice Christians," those coming into the church for the loaves and fishes. Jesus gave bread, but He also gave a discourse on the "Bread of Life," so that many left following after Him. Motives must always be sifted and fearlessly tried, for mere "rice Christians" are as dead wood in a church.

We have some experience to instruct us from India. A church built out of famine derelicts is bound to have weaknesses. But *we do have a church in India.* And in that church there is much pure gold. Truly there are many who have found the Lord. To wait until there is no physical need simply because there is danger

that the motives of some coming into the church might be mixed is not in the letter nor in the spirit of the Great Commission. Famine and destitution bring a great missionary opportunity, provided we grasp it and make it so by the power of the Holy Spirit. Let us see in our visions a church of the redeemed in China won to Christ through the testimony of relief given in His name and through the power of the Gospel faithfully declared by Spirit-filled men and women. Some may follow at first for loaves and fishes, but their hearts must be enlightened or else they will simply cease following after. It is the superhuman task of every Christian relief worker and missionary to accept a man who comes because of physical hunger, but, in the supplying of physical need, to stimulate a hunger for the spiritual bread; to create in the giving of the bread that perisheth a hunger for the bread of eternal life.

Are Our Resources Adequate?

This question must arise on the eve of our advance into China. Jesus said the man who begins building a house without first calculating the cost is foolish. What, in the first place, about financial resources? The opening of a new field will add to our total mission commitments. It will require larger budgets and more money will need to be raised. Here is the question as it affects each one of us individually: "Have I given all I can? All I ought to have given? Do I give a tenth? Have I ever given definitely in exercise of faith, knowing that God's blessing attends those who give largely?" Suppose a quarter, or a half, of the members of our churches should begin to give a tenth, would not our Mission Board and Church agencies be embarrassed with overflowing treasuries until they could find new fields and outlets of service? Yes, financially, our resources are adequate. The Lord has given our church much. Shall I withhold my portion from Him?

But, can we find consecrated men and women for further advances? This is a crucial question. Advance into China does not mean retreat elsewhere. India, for example, is understaffed. They need desperately a dozen workers—evangelists, teachers, doctors, nurses. Africa, South America, our cities, rural fields, local congregations, charitable institutions, schools, hospitals—everywhere the call is for *men* and for *women*. "Who will go for us? Whom shall I send?" is heard on every hand.

Have you ever looked over the young people's section of your congregation on a Sunday morning? Have you traveled about in the church and seen the strength of youth as they come to worship in a hundred meetinghouses? Have you felt the quickening pulse of eager youth as you faced them in young people's institutes, at conferences, in our schools and colleges? If you have you will never again ask, "But where can we find the workers?" Like our financial resources this reservoir of youth is not all available, but the potential is there. It must be mined, purified, refined, stamped, and put into circulation. To drop the figure, the church through her various agencies must challenge, select, appoint, train, support and send from among her choicest sons and daughters. This is the supreme task of the church.

I cannot refrain here again from drawing the significant parallel of our Civilian Public Service program. There are at the present moment

approximately 2,000 Mennonite young men away from home in our various camps. These represent the flower of our youth physically and, in many cases, spiritually. When the Government under which we live calls these men we give them up. More than that we raise the funds required to support them and to administer the C.P.S. program. So, in a sense, the Mennonite Church has added to her missionary staff about 2,000 new "workers" during the past two years. Has she been impoverished by this drain on her resources? Rather she has made this experience yield spiritual fruit; she has been strengthened thereby. Do we now look longingly toward the day when our boys can all return home and to the time when we can again cut our giving down to a prewar level? No, this is not the case, for we have learned that "it is more blessed to give than to receive." No one could again rob us of the blessing that comes from giving, for we have learned by experience that "God loveth a cheerful giver."

There remains yet the question of our spiritual resources. Here the answer is at once more easy and more difficult. The power of God is limitless; there is no shortage in the bank of heaven. But our ability to draw on that account is limited. The limitation is in ourselves. We can release that power through our lives only as we pay the price. Only as self is consumed can

there be light and spiritual strength. Only as we are weak can we be strong. Only as we give ourselves can He work in us and through us His holy will. God has done His part. Are our spiritual resources adequate? The challenge is directly ours. *Will we let God use us?* It still remains true, as Moody said, that "the world has yet to see what God can accomplish through a soul wholly yielded to Him."

So conscious of unprecedented need, conscious of the Lord's binding commission to go to the ends of the earth with the Gospel, conscious of the adequacy of our resources (financial, personal, and spiritual) we advance into China.

As ambassadors of Christ in all lands at all times may do, we lay claim to the last personal promise of Jesus, "Lo, I am with you always." This promise is given especially to those who go out carrying the Gospel, and it is a sufficient resource for every emergency. He has not promised to keep us from having hardships and difficulty. He has not promised to shield us from trial, pain, or temptation. But *He has promised to be with us.* More than this we could not have. His abiding presence, His wisdom, His leading, His love, the everlasting arms underneath—this is the promise of our Lord, and "He is faithful who promised." With Him we advance into China. "Who follows in His train?"

Goshen, Ind.

APPETITES, RATIONING, AND CAMP DIETITIANS

BY MRS. H. RALPH HERNLEY

For almost two years the Mennonite Central Committee has supervised the operation of Civilian Public Service Camps. In the beginning of that period few of us as lay members of the various churches realized the potentiality of the program. What started them, as an experiment, has developed into a well-organized structure that each day touches more lives and affects the daily routine of more families than ever before. Nevertheless, it is surprising to find that a large percentage of our constituency has heard little concerning certain phases of camp life.

In our church papers, from time to time, you have read articles concerning the types of project work carried on in the different camps. You have watched with interest the way in which various forms of detached service have been made available for our men. Quite a number of assignees have contributed writings that give us their views of camp life, the benefits they receive from the religious program, the educational opportunities offered, social development encouraged, or recreational facilities enjoyed. The purpose of this article is to present to you a phase of camp life that you have probably heard little about, yet one which is in-

tensely interesting because it seems to affect greatly the happiness of your sons, husbands, brothers, and sweethearts during their stay in camp.

You are well aware that men are far in the majority in our C.P.S. camps. The women that are placed in each camp are so few in comparison to the number of men, that they sometimes feel quite out of place and are usually very happy for the privilege of visiting with other women. If their work would not keep them so busy, the time would probably creep along for them and camp life become extremely monotonous.

As it is, the duties of the camp matron, the nurse, or the dietitian usually include such a chain of unpredictable happenings that the women in charge are given no time to fret concerning their isolated state. My main duties in camp life have been to take the role of the dietitian, and so from that angle I shall present some aspects of the work that I feel might be interesting and helpful to anyone having even a slight interest in the organization of our camps.

Help in the Kitchen

The task of the camp dietitian is no simple one. To supervise and organize the work so that things go along smoothly is only a small part of her work. The meals must also be planned carefully, with consideration given to balance, budget, rationing, and anywhere from forty to one hundred and seventy-five different appetites, tastes, and personalities. In supervising the work, the first obstacle that a dietitian must hurdle is training her men efficiently. Most of the folks at home will admit, with due respect to their men, that their brothers and sons that have gone to camp are not trained cooks. At first it may seem hopeless to try to train the men in the culinary arts. Their fingers are much too clumsy in rolling pie crust, their movements awkward in stirring batters, their judgment poor in seasoning and preparing foods! Discouraging? Well, ladies, to get a fair sample of the first impressions a dietitian might have, call in the father, son, or husband that might be in your household now. Give him proper equipment and instructions, and watch him prepare a meal. Just a bit awkward for him, isn't it? And no wonder! Now *you* take a turn at doing *his* work. There are many things involved that we do not know about, aren't there? "There are tricks to all trades." And so until the unaccustomed hands have become less clumsy and some of these "tricks" have been practiced again and again by the men in camp, the work of training cooks seems to be slow and painful. We must admit, however, that the men have done a noteworthy job of learning the art of cooking, and surely must be commended for their willingness and speed in taking over the reins in

food preparation. When once a dietitian has reliable cooks and the kitchen force trained, much of the difficulty of her work has vanished.

Balanced Food vs. Balanced Budgets

To come to the more permanent problem of meal planning, a number of separate items prove to be of constant concern to the dietitian. In the first place, a well-balanced meal is important for the nourishment of the human body. Were we to live entirely on meat and potatoes, or fruits, or on vegetables, a particular part of the body would suffer. Perhaps it would not be



The Dietitian's Kitchen Force in a Midwestern Camp

noticeable for a long time—but still there would be danger in not supplying each part of the body with the type of food vital for its growth. For that reason, the meals that are served in camp are carefully planned to supply the essential food that each organ needs. This would be a very simple matter, were we to disregard entirely the next two factors that we must consider in planning meals for our men—those of expense and rationing.

We have felt keenly the responsibility of spending wisely the money that *you* have given for the support of *your* men in camp. We know you want your men happy and their needs well provided for, but we also realize that the contributions sent in have in most cases been earned by sacrifice and hard toil. Because of this, we spend the money as wisely as judgment and buying opportunities will allow.

Points vs. Appetites

But planning is not the only problem. A new one has arisen within the last six months that has caused the dietitian more headaches than all others combined. You who have your cellar shelves supplied with home-canned fruits and vegetables have perhaps scarcely felt the effects of rationing, but to the camp dietitian it has made a big difference. A number of our camps have been set up since last summer, and so had no chance to do any canning for themselves. Some were moved so far that the goodly supply they had worked hard to can could not be shipped to their location. A few camps were very fortunate to be in a section where donated goods could easily be obtained. Several others had large camp gardens last summer and were able to can and store in lockers a supply from which they are still drawing.

Let us suppose that each camp would have to depend entirely on commercially canned goods for their daily supply of fruit and vegetables, which is what many of them do at present. Under the present system we would not be allowed enough points to serve a sufficient amount of one fruit *and* one vegetable during the day to satisfy the average man-sized appetite. Before rationing days many camps were serving fruit at every meal and at least two canned vegetables a day, and could still keep within the budget. Fruits and vegetables supply our bodies with minerals and vitamins, and are therefore probably the most necessary foods we can take, with the exception of milk. You can readily see what this means for the one in charge of meal planning. At present the simplest way to overcome this difficulty is by using large amounts of dried fruits, fresh vegetables, and citrus fruits. That sounds as if the problem were solved, does it not? But again difficulties are encountered. If fresh vegetables and fruits are obtainable, they are often prized very highly. Perhaps the wholesale company takes your order, assuring you that they can easily supply your needs. When the day for the delivery of your goods comes, you may be fortunate enough to get part of the order, or something to substitute—but very often nothing at all. The seriousness of this problem seems to vary considerably according to the location. In some sections the ingenuity of the dietitian gets a real workout when no meat can be obtained for as long as two weeks, no fresh milk is available, or

no fresh fruits or vegetables can be bought for any amount of money or ration points!

Imagine yourself in the same position (or maybe it has been a real experience with some of you, and you will not need to *imagine* it). You have arranged to prepare a meal for a certain number of people. Your food is ordered, your guests invited, and your meal carefully planned. If the meat does not come, or you cannot obtain what you had hoped, it means much hurry and bother to change on short notice, does it not? Now multiply all that fifteen or twenty times, and you know what it means to plan and change menus for as many as one hundred and seventy-five men, as some of our dietitians must do. Where the work of preparing one meal involves from four to six hours' work of two to four husky men, last minute changes are not as simple as when they must occur in our kitchen at home.

To Every Man His Taste

Aside from the problem of balance, keeping within the budget, and food rationing, the dietitian tries to keep in mind the tastes of the majority of men in camp. We want your men to be satisfied with their food in camp, as I have already said, but we hope you realize it is impossible to please everyone. I have at some time heard all of the following comments on a breakfast that was prepared and served alike to each table: "Ah, the coffee is delicious." "This stuff is strong enough to stand alone!" "No thanks, when I drink coffee I want it stronger than weak tea!" "No eggs for me—cooked too hard!" "A perfect job on these eggs—just the way Mother fixes them!" "Eggs? Not me—I'll get mine out of the nest when I want them raw!" "My, but that was a good breakfast!" "Oh, for one of Mother's real breakfasts once again!" These comments may seem exaggerated, but I can assure you they are not. It only shows that every man is not used to the same type of living—and cooking.

Do you see what we are up against, Mothers? These men have been brought up in different environments. What one especially likes may be quite distasteful to another man. Since we realize it is utterly impossible to satisfy *each* man, we try to plan meals that will satisfy *most* of them. The dietitians, on the whole, are doing a splendid job of that. In the majority of camps I have visited, the food has been above average in tastiness, quality, and quantity, in comparison to the many places where food is prepared in large amounts. Most of the technical men working our boys have testified to that, and on a number of my visits some have made it a point to let me know that they especially appreciate the good food they get at our camps—so Mother, Father, and all of you home folks, when John or Henry or Bob or Carl write home complaining a bit about "camp grub" and wishing for some of "Mother's good old home cooking," do not be too critical of the dietitian. Remember that your boy may be just a wee bit homesick and lonely, and that his sentiments are not necessarily the sentiments of the whole camp. Remember, too, that the dietitian is doing her best at a job that is becoming increasingly difficult. She is not doing that work because it is the most pleasant task she's ever had, nor because it is paying huge dividends. She is staying on the job—despite criticism—because she feels it is an

important work of the church, and because she has been asked by an agency of the church to help out in the present crisis. Could she then be given a tiny bit more of your appreciation rather than blame? More of your prayers and less criticism?

The Dietitian Sees It Through

Now I hear your questions. Are good standards of food being maintained in the camps, and can the food budget be handled in an economical fashion in these present problems? Yes, I think we can answer in the affirmative to both of these questions.

Our people have always been known for their thrifty, simple manner of living. We have been taught to get along comfortably with little, and be happy with little. That is perfectly right and proper, and in keeping with our religious beliefs. Would it be consistent that we, as followers of Christ—the lowly Nazarene—the humblest man that ever lived—should demand a different pattern of living? This pattern of living should be evident in everything we do. It should influence our characters, our work, our living standards, and even our daily habits.

And so, in relation to the question of good standards of food, we have been accustomed to good food, well-prepared and well-seasoned, but by no means the most expensive or exclusive brands that could be obtained. The dietitians have ordered and planned accordingly. They have taught the men to prepare carefully and season well the food that is served. By careful planning and substituting they have kept the meals nourishing and tasty, and supplied a balanced diet that has provided the proper nutrients for the men. Your donations of canned and dried fruits and vegetables have helped much in adding variety and valuable minerals and vitamins to the meals. The business managers have tirelessly "shopped around" to obtain seasonable foods and economical buys. Purchasing in large quantities from wholesale grocers has helped maintain good standards of food. It has been a very important factor also in enabling us to keep within the budget. This means that the dietitian must plan meals and order necessary supplies far in advance to guarantee that the goods delivered will be an adequate amount to feed the men during the two or four week interval that may elapse before the wholesaler makes another delivery. This year the camp gardens will play a very important role in supplying our men with good food and reducing food costs. The major objective in having camp gardens is to supply current needs. In most camps, however, plans have been made that the garden will adequately meet those needs and also furnish some food for canning.

The work presents some definite problems, and many far too large for us to solve in the way we would like, but the women that are placed in our C.P.S. camps are determined to do their part in making this program a success. We trust that we have your confidence, your backing, and your prayers.

Wells Tannery, Pa.

Death to a good man is but passing through a dark entry, out of one little dusky room in his Father's house into another that is fair and large, light-some and glorious.—Adam Clarke.

BIBLE STUDY

CHRISTIAN DOCTRINE

XLVIII. Man and Sins (Concluded)

BY THE BIBLE STUDY EDITOR

As long as man abides in the flesh he will have a fleshly environment and will have to do with things that are very material, for the flesh is of the earth, and is earthy. It has a nature that is truly of the human and of the world. There can be no freedom from it until it shall be put off and the soul be clothed with the building which is from heaven. The flesh is the occasion for all that caused the groanings of Paul, and incited the strong desire to be clothed upon, that mortality might be swallowed up of life. It is essential that man has a body while he lives in the world.

The body is called a tabernacle, compared with the building which shall be the dwelling place of the soul in the new world. It was not the desire of Paul to be found without a body, as he terms it, "unclothed" (II Cor. 5:2-4). The life in the body has its advantages, and it also has its burdens and trials. In the providence of God it is to be the abode of the soul of man until the time of complete redemption, when it shall be changed into a glorious body, and then it will be called, "a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1). The tabernacle, or tent, of which Paul speaks, is understood to refer to the temporal nature of the body. It is also referred to in the same chapter, as mortal, subject to death. It is the house in which we live while we are "absent from the Lord."

The nature of the body is also such, according to the teaching of Paul, that a Christian should not be judged by his life in the flesh. II Cor. 5:10-16. Christ died for men in the flesh, that they should live unto God in the Spirit. Paul does not commend himself, and suggests that those are wrong who glory in appearance, that is, in the flesh. His suggestion that "we know no man after the flesh," and that we have known Christ after the flesh, and now know Him as the new creature risen from the dead,—is a true interpretation of His teaching that the flesh cannot be made perfect, and that perfection of life is found in this world only by faith, and by walking in the Spirit.

Inclinations and Cause of Sin, in the Flesh

This subject has been frequently referred to in former discussions, but it should be well understood, since much of the enjoyment of a truly Christian life rests upon a proper appreciation of one's relation to his flesh and to his Lord. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). What is meant by this statement is, that the flesh never seeks to know nor to do the will of God. It is not sensible to the things of the Spirit. It is allied only to the things of the world for which it was created.

The Spirit of God has its affiliations with the spirit and the soul of man and not with his physical senses. The man who dwells in the body is the one who has to do with the directing of the flesh and the control of its actions. The perfections of God are so far above the body and its powers that the body can never attain to them. The fallen nature of the flesh is such that it resists the will of God to live a life that disregards the appeal of the flesh for its pleasures. To live after the Spirit means that man must not expect to please his flesh; rather, he must expect to disregard the things which the flesh desires and subject the flesh to the experiences of a Christian life which may cause the groanings and sufferings with which believers are associated with the Lord.

One should not imply that every deed done in the body is distasteful, and that every act of the Christian experience is a hardship. There are necessary functions of the body, and essential services which are natural to our bodies. Ungodly men often do things that are right and good, and find pleasure in so doing. It is when the demands of the Spirit run counter to the nature of the flesh that the Christian is willing to bear the sufferings and the man of the world reveals his antagonistic attitude to the will of God. The flesh of the ungodly man and of the Christian is the same in character and nature. The spirit of the man of the world and of the child of God differs, and it is shown by the attitude which each sustains toward his flesh and his God.

The Christian becomes such by reason of his faith in Jesus Christ. He is a new creature by virtue of a spiritual regeneration. He is "born of the Spirit." Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (Jno. 3:6). The flesh remains flesh even after the new birth of the Spirit. It is for this reason that Paul admonishes the believers to guard against fleshly lusts, and advises against following worldly lusts. He also claims no justification for his own works or ways. I Cor. 4:4. Because of the lack of perfection in his flesh he continued to press forward in order to attain that for which he was apprehended of God, a perfection which he could find only in the resurrection from the dead. Phil. 3:13, 14. The body is counted an earthen vessel containing the treasure of faith in Jesus Christ and the light of the knowledge of the glory of God in the face of Jesus Christ. II Cor. 4:5-7.

But let none think that the infirmity and human nature of the body has been used by the Apostle, or by any writer of the Scripture, in order to condone sin or justify the wrongdoings of men. On the other hand, the fact of the sin-

ful nature of the body is the basis of the justification of the grace of God toward men in the sacrifice of Christ for atonement. Without that grace there can be no reconciliation with God, and no peace in the life of those who believe in Christ unto justification and salvation. It is better that we endeavor to justify the grace of God toward the imperfect flesh through faith in a perfect atonement, than to presume to justify the imperfections of the life in the flesh by the claims of a guidance and power of the Spirit which can only justify the spirit life. Justification by faith and justification by works have been, and will always be opposed, the one to the other.

Controlled or Uncontrolled Lusts

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:14-16). There was One who was fully tempted, but who fully conquered every temptation. Jesus Christ was master over all of the inclinations of the flesh. No one can fully appreciate the nature and the power of the temptations that came to our Lord and Saviour. Jesus was tempted of the devil after fasting forty days and forty nights. Bread, kingdoms, and angels were promised Him by the tempter. Each may signify the nature of the appeals of our flesh in our times of temptation. But Jesus conquered all of these temptations by the Word and will of God. He was not tempted or molested by the devil for a season after this great temptation. Jesus returned from the temptation in the power of the Spirit into Galilee, and began His ministry to those who were tempted by all manner of appeals of the flesh. The Conqueror came to have compassion on the tempted ones.

No one can conquer temptations in the same degree in which Christ overcame His temptations. Yet, it is possible that walking in the Spirit we shall not fulfill the lusts of the flesh. The passage in Hebrews, cited above invited those who are tempted to come boldly to the throne of grace. Such may obtain mercy, and find grace to help in time of need. But the ministry of the High Priest is not particularly to keep men from sin, but to save them from the consequences of sins that are committed. In the case of the Priest of God in heaven, he is also able to give help to those who are being tempted, for He *knows the feeling of our infirmities*. He knows the strong desires of the flesh, and the power that draws men away from the path of righteousness and causes them to trespass against the will of God and the rights of their fellow men. He knew the causes of every failure of those who came to Him for help. He understood the nature of the tempta-

tion of those who came to Him who had sinned and whose sins He forgave. Every occasion of trouble—of a social nature, of a personal difficulty, or a spiritual problem—had back of it some kind of trial or temptation. All of these Jesus understood and afforded relief from the trial for those who sought His counsels and followed His instructions. But, above all of the means of grace that were afforded by our Lord, was that counsel of love and faith in God which gave the assurance of a spiritual righteousness of greater measure than could ever be attained by the perfections of the flesh. The consciousness of the *mercy* of God and the *grace* to help gave peace to the soul and inspired a devotion that gave courage to strive to attain the pleasure of God by turning away from the allurements of the flesh. To do the will of God, and to walk after the Spirit gave power to resist the flesh and overcome the temptations still lurking within the body of flesh.

Those who have not been born again have but one power to control their lives, their own desires. It may be that self-respect may encourage some people to live purely and honestly. But where there is no expression of honor to God and no acknowledgment of the saving mercies of Jesus Christ, there is no righteousness beyond human standards, and no remedy for sin beyond the power of man to overcome the unconquerable temptations of the flesh. There is no control for human passions which, because of their nature and mastery over man, are the cause of sin and eternal death. No man can escape his own lust and overcome his desires or passions without the inspiration of the Holy Spirit, the enlightenment of the Word of God, and the conscious presence of Christ and a devoted love to Him who saves him from his sins. "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and platter, but within they are full of extortion and excess.—Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.—Ye serpents, ye generation of vipers! how can ye escape the damnation of hell" (Matt. 23:25, 28, 33)? Thus the man who has no claim of salvation from the grace of God has no hope of escape from the power of the flesh and its temptations.

It is a mistake to think that an occasional trespass of the law of righteousness by yielding to the temptations of the flesh is justifiable. The Christian does have temptations, but does not continually yield to them. Every yielding to temptation is a sin for which there must be an adequate repentance and an earnest effort by the power of the Spirit to overcome. "Flee youthful lusts," is the advice of the aged Paul to the young servant of the Lord. It is better to put one's self away from the contacts with sin than to endanger one's spiritual life with a possibility of yielding to it. It may not be easy for the individual to resist sin, yet the suffering of the flesh is preferable to the pangs of a violated conscience. "He that hath suffered in the flesh hath ceased from sin" (I Pet. 4:1). The new man is one that is "renewed in knowledge after the image of him that created him" (Col. 3:10). But the one who is thus renewed is admonished to "put off the old man *with his deeds*" (v. 9). There is a possibility that the process of putting off the deeds of the old man is of long continuance, for the character of the

evil deeds is such that there are many expressions of them, and while one is put off there are others to take the place, and the process of putting off continues until the time when the body is dead from whence the sins had their instigation and by which they sought to have expression. Through the Spirit the body is accounted dead, and the deeds are consequently put off in order that the life may be conformed to the image of Him who lives within and whose Spirit and Word the child of God seeks to follow and glorify. There was a time when those who are Christians did not seek to walk after the things of the Spirit. They lived in the sins of the flesh. Now, knowing the wrath of God against those evil propensities of the flesh, they seek to please God and will put off the fruits of the members of the body of this flesh.

Charging Sin to the Devil

Satan began the world of sin by suggesting evil to the first parents. What he began has continued of its own accord. By one man sin entered into the world. Satan has not been called the author of all sins. The nature we possess is that which we have inherited through the flesh and not because there is a devil in the world. When sin is punished it will not be punished in the devil, but in the individuals who have sinned. The same fact is true concerning those who sin after they have become children of God. There are too many people who continue to thresh the devil for the sins which they know have emanated from their own flesh and its lusts.

In the sacrifices for sin, as ordained in the service at the altar, the soul that sinned was required to bring a sacrifice for the transgression, and was obliged to lay his hand upon the head of the offering and confess the sin for which the offering was made. The lamb or goat or member of the herd was made to represent the man who had sinned. Had the devil been the source of sin, then the devil would have had to be represented by the sacrifice. No such offering was ever made in the service of God. In due time the head of the serpent will be crushed. In the meantime the sons of men by their sins have bruised the Saviour who was willing to die for their trespasses. Our sins were laid upon Him. He became our Lamb of God, and by His stripes we are healed. Even Christians should confess their faults one to another. If they have committed sins they shall be forgiven them. James 5:15, 16. It is a great deception to presume that men would not sin if they were not tempted of the devil. Some temptations do come from him. Satan entered into the heart of Judas, and led him to betray the Lord. Satan desired to have Peter and to sift him as wheat. But when a man is tempted "He is drawn away of his own lusts, and enticed" (Jas. 1:14). "Set your affection on things above," for ye are risen with Christ and are seated with Him at the right hand of God. Col. 3:1, 2. Remember the nature of the body and guard against its evil impulses. The temptations of Satan are most frequently deceptions that touch the mind and the soul of men and lead to errors of faith and doctrine and to disregard of the Word of the Lord. Satan hath blinded the minds of those who believe not, and deceives the very elect if it is possible for him to do so. Brethren,

walk circumspectly. God holds men responsible for their sins.

Flesh and Blood

"Flesh and blood cannot inherit the kingdom of God" (I Cor. 15:50) "All flesh is as grass, and the glory of man as the flower of grass" (I Pet. 1:24). The blood is the life of the flesh. These elements are never changed as long as there is life in this world. The body will be continued as a "vile body" until it shall be changed in the likeness of the resurrected body of Christ, at His coming. We cannot be born again by a new begetting of the flesh. We cannot be "born again" of a mother, but we may be born again of the Heavenly Father. Thus regeneration does not affect the nature of the flesh and blood. The same sources of life continue with us as formerly. The new life cannot be transmitted to another generation through the begetting of the flesh. There is no change of its nature by the spiritual birth from above. That which is "born of the flesh is flesh." But as long as we make this body, a temporal body, the dwelling place of the Holy Spirit, we shall be the children of God with the hope of an eternal heavenly inheritance. We may continue to be in the environment of the flesh and of the nature of the life blood, but our allegiance is to the new master and the life we live is the new life of the Spirit. We shall no longer be the servants of sin and of flesh, but shall serve the Lord in the earthly temple until we shall be made a part of the eternal habitations of God in the world to come.

"BUT DAVID"

When the terrible calamity happened to David and his men at Ziklag—when they had lost their wives and families and goods—they "lifted up their voice and wept, until they had no more power to weep." The people spake of stoning David because of their distress. "But David encouraged himself in the Lord his God."

Herein lies one difference between great men and small ones. The small in time of awful trial in haste do the wrong thing. In despair they would even destroy their hope. The great man looks beyond all that appears hopeless, to the Lord and inquires of Him.

It was good for these small men that David was along. It was good for them that they did not carry out the foolish threat. God will bring things out for us all right if we will be patient and not spoil His plans.

James calls our attention to "the end of the Lord," by which he means, of course, God's final dealings with us.

This "end" will be right if we give Him a chance.—The Free Methodist.

DO WE RING CLEAR

"Mother, what makes them tap china when you go to buy it?"

"Oh, that is to find if it is sound. If not cracked, it rings clear, but if cracked it makes a dull sound."

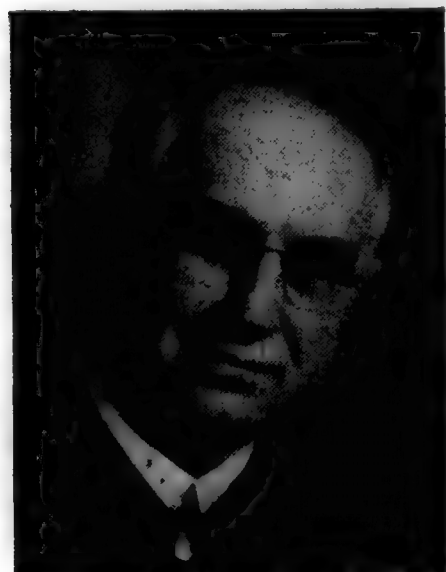
Just so with the world, they continually sound us who profess to be saved, to find out if we are what we seem to be. Oh, that we could realize the position we are in! The world is ever gazing upon us to try to detect a flaw.—Unknown.

EDUCATIONAL

SO THIS IS GOSHEN COLLEGE

BY SANFORD C. YODER

It is our aim to have articles from each of our four church schools in the August and September numbers of the Monitor. Two appear in this issue, and we hope to print similar articles from the other two schools next month.



S. C. Yoder

William James, the great American philosopher and teacher, once said: "I am against all bigness and am for all the small invisible forces that work from individual to individual." The friends of Goshen College find comfort and satisfaction in this statement be-

cause the institution they love is not a large one as schools of today go, but it is one of those small forces "that steals in through the crannies of the world like so many root-lets" and wields an influence altogether out of proportion to its size.

This college is located at Goshen, Indiana, at the south end of the city where one of its loveliest streets ends at the front entrance of the campus. Its buildings, half hidden by trees and shrubs, are not noted for their size, though they are adequate, nor are they known as examples of architectural beauty, but they are suitable and well-arranged to serve their purpose. They radiate an air of hominess that steals away the pangs of loneliness and makes the newcomers on the campus feel "this is home," ere they fall victims to that dreadful malady, homesickness, that under less favorable conditions might reach the proportions and seriousness of an epidemic.

Nor is the student body large as "men count largeness" today. Its regular full-time registration has seldom exceeded three hundred, although counting part-time students, "short-termers" and the summer school, its total enrollment for the year has gone above six hundred on several occasions.

Into this compact, homogenous group, gathered from coast to coast, from Canada to the Rio Grande, and from foreign countries—India, Argentina, and occasionally from other lands, the administration and faculty of Goshen College welcomes the young people of the church as its doors

swing wide on August 28 when the freshmen, the vanguard of the 1943-1944 student body, will arrive. What days those first ones will be! Only once did I experience a sensation such as this group will experience when more than forty years ago I left home to take my place in school. A long-anticipated dream came true; I was a student among students, in strange new buildings shaded by stately trees, with classrooms and long halls and stacks of books and kindly teachers whose learning and knowledge and wisdom were fountains at which I, with all the eagerness of youth, hoped to drink. Since then I have studied at a large university, and a number of seminaries—some of them large and widely known, but the thrill of that first matriculation never came again.

Hence those who are responsible for the operation of Goshen College are planning that this first experience of the incoming class will be a worth-while one that the students may cherish through all their years.

It is well that young people who now enter college much earlier than did most students forty years ago have a school to attend where the spiritual and social atmosphere is warm and homelike. How I appreciated it during my first college experience when professors who appeared so learned and wise took time to help me find my way and incidentally dropped a few friendly words of encouragement which they no doubt sensed I needed! Such men and women will be found on the faculty at Goshen College. They are not an unlearned, provincial group, for they have traveled widely in our own country as well as abroad. A few have girdled the globe, others have traveled in many countries of Europe, some in Mexico, and a few have been up and down and in and out of the deep interior of South America—Argentina, Brazil, Paraguay, Chile, Peru, Bolivia, and the Canal Zone. They have studied at the large universities and seminaries of the Old World and The New—at Tuebingen, Heidelberg, Zurich, and London in Europe; and at Yale, New York, Princeton, Wisconsin, Iowa, Chicago, Michigan, Northwestern, Rutgers, Indiana, Pennsylvania, Peabody, and Columbia in the United States; where they sat at the feet of the best scholars of their day. All this experience and study has enriched their lives and has helped to prepare them for their duties on the faculty of Goshen College. When students matriculate here they are invited into a fellowship where they can draw on the resources of experience and knowledge of a faculty that has the highest welfare of their pupils at heart. They will be their advisers, their friends, and their teachers.

But Goshen College is, above all, Christian, not only in spirit but in practice. It is the purpose of those who are connected with the college to make Christianity attractive and beautiful by the way it is taught and lived by students and faculty. Long ago the prophet said, "How beautiful upon the mountain are the feet of him that bringeth good tidings, that publisheth peace." People at Goshen College are not unfamiliar with what it costs in self-surrender and denial and sacrifice to be a Christian. They know, too, that at times it involves hardship and inconvenience and unpleasantness to follow in the footsteps of the Master, all of which can be made beautiful if accepted in humility of spirit, and in a quiet and confident faith.

When new students come here during the last days of August—away from home perhaps for the first time—they will find those here to receive them who have been here before and who have breathed the atmosphere in which



Kulp Hall, Goshen College

these newcomers will live. They will find their rooms ready and induction activities organized and prepared for their benefit, their help, and their enjoyment. There will be guides to show them from building to building where they will study during the year, as well as to the dormitories where they will live. They will be shown through the historic administration building—historic because it is the first college building of the Mennonite Church. It was erected a half century ago, and through all these years has served as a place for the college offices as well as for classrooms. It has recently undergone some changes which make it appear more youthful. The snack shop in the basement is a much sought rendezvous for those who "arrive" too late for breakfast or for those who wish to step up their energy before they sit for an examination.

In going to the Science Hall one passes the fountains which face the two main buildings of the College. What stories these innocent pools of water could tell! But it seems that they have conspired with the friendly night and they both keep their secrets well.

This getting acquainted trip includes also Coffman Hall, the residence for men; Kulp Hall, where the women live under the able supervision of Miss Good, Dean of Women; the Health Center, where the aches and pains, the fractures and sprains, chicken pox, measles, mumps, and "what have you" are taken care of under the able ministration of Dr. Amstutz, M.D., Elsie White, R.N., and Florence Nafziger, R.N. The paths of this itinerary also lead to the library—a lovely new, red brick building with its fine reading room, stacks with their thousands of volumes, and the noted Mennonite Historical Library in the basement, which has become a kind of sanctuary for research scholars from far and near.

This getting acquainted trip will likely end at the "Cabin" which overlooks the beautiful Elkhart River. To this place students will come again and again. Here socials are held, and when the ice is good skating parties leave from the cement pier at the foot of the outdoor auditorium. Often the Y.P.C.A. has its meetings around the open fireplace in wintertime or on the lawn when the days are warm.

To this institution that lacks "bigness" but where the great "invisible forces" of God "that work from individual to individual" are found, the young people of the church are invited to study and to participate in its life and spirit. Some will come for their four years of college work. Some who have attended our junior colleges will come for their last years of study in college. Others will come to enter the Bible School which now offers a five-year course, leading to the A.B. and Th.B. degrees. Those who come will eventually follow that train of men and women who go forth from here each year into medical and other professional schools, or who will find their way to foreign lands to serve Him who has redeemed them, or they may find their way to the classroom as teacher or, by no means the least of the possibilities, is that they will find their way home to the communities where they grew up and where they will do the prosaic common everyday duties better for having been at Goshen College.

Goshen, Ind.

OUR CHURCH SCHOOLS FOR CHRIST AND THE CHURCH

BY D. A. YODER

Sunday, August 29, has been designated Church School Day by the Mennonite Board of Education, of which Bro. Yoder is president. In this article he gives us some of the implications of the observance of this day.

It is no more a question in the mind of the church whether we want church schools or not but it is rather taken as a fact that we need them. It is not only that we consider colleges a necessity, but more and more does the church realize the necessity of schools of high-school level and even day schools.

Education has become a large factor in our national life, and of necessity the national spirit is emphasized. Our children must go to school until they reach a certain age, and this is during the formative period of their life. The state emphasizes state standards, and the religious standards are neglected. In the early history of our church, church and school seemed to go hand in hand, but as our country grew the state entered more and more into the educational field, and the church seemed content to let it be so.

In the last fifty years Mennonite Church leaders became more conscious of the fact that secular education was prospering at the expense of the religious, and, seeing the need, they became interested in establishing schools of our own. Accordingly in 1906 the present Mennonite Board of Education was organized with the purpose of providing educational facilities where the Mennonite Christian emphasis is outstanding. The need for denominational colleges becomes more apparent as time goes on. Our children are compelled by the state to go to school until they reach a certain age, thereby becoming education conscious. This results in a desire for more education than the elementary schools of the state provide. True, as many say, there are plenty of schools to meet the needs, state as well as other denominational schools. But these stay in their own fields, the state content with the secular emphasis and the others with the stress upon their denominational standards, and this at the expense of other denominational standards.

If we wish to preserve our own particular and peculiar heritage it becomes more and more evident that we need to provide our own educational facilities. The church needs to do more than just fold its hands and admit that the need is here, but must unitedly and continuously support the work with students, prayers, and means, as well as with the continued remembrance that it is her task and not only that of a few. This need has been partially met through Goshen College, Hesston College and Bible School, Eastern Mennonite School, Kitchener Bible School, Lancaster Mennonite School, and many other schools of varied length of term.

It is not enough that the church provide schools, but it is a recognized fact that these schools must be champions of the standards of the church which has established them, not only of the principles and practices which are commonly accepted, but those which are peculiar to our own Mennonite group. This requires a loyal administration, faculty, and constituency.

The Church School Day provides an opportunity at an opportune time for denominational

emphasis, since our children are beginning a new school year and those who are seeking more advanced education are about to enter college. This day is set apart in order that the problems of Mennonite children in the present world set-up can be discussed and help be given them in meeting the same. The question relating to college attendance should be presented, and the problems arising from the same should have recognition. The church should not fail in presenting the spiritual needs of our children as they enter the day schools and the schools of higher education. The spiritual needs have given rise to the need of schools of our own. May we as a church rise to the task of giving help to Christian parents, so that they may be able to help their children in meeting the everyday spiritual needs, and may our colleges provide such an atmosphere that will be conducive to spiritual growth. May God help us that we may not lose our rich denominational heritage.

Elkhart, Ind.

SALT OF THE EARTH

In this hurried and worried world, people are abused, insulted, degraded, pushed around, misunderstood and denied elementary justice.

They need and require understanding, sympathy, appreciation, fair play and love.

How will these blessings ever be gotten? By being given. Or, better, by being exchanged. "Whatsoever ye would that men should do to you, do ye even so to them."

There in the Golden Rule is the essence of all sociology, economics, and ethics.

Do you yearn to be appreciated? Then appreciate others when they do their best and create something fine.

Do you ask a square deal for yourself, your family and friends, your community? Then give it to others beyond your circle and your interest.

Do you need forgiveness for your mistakes and missteps? Then forgive.

Do you want beautiful things to happen to you? Then help make them happen to others.

People who are heart-hungry to be highly regarded, praised and loved must pay the full price and create these values. The Golden Rule works. It works two ways.

A great accomplishment in this world is to fit into other people's needs; to know when to speak and when to be silent; to know when to stay and when to go; to know what to do and when and how to do it. Such people make ideal companions, and are the cement of society.

We call them the salt of the earth, and rightly. What they really do is add just a part of themselves to every situation so as to bring out the most divine possibilities.—Publisher Unknown.

EASTERN MENNONITE SCHOOL AFTER TWENTY-FIVE YEARS

BY J. R. MUMAW

Eastern Mennonite School is celebrating its quarto-centenary this year. Bro. Mumaw graphically reviews its growth and general progress during this past quarter of a century.

The founding of Eastern Mennonite School followed an awakening within the brotherhood of the Virginia Conference. A few ordained men and several lay leaders became concerned over the loss to the church of those who sought more than an elementary education. They saw

theology, in Christian education, in church history, in missions, and in New Testament Greek. These courses, along with associated student activities, are designed to provide a practical training for Christian service. They are intended to prepare the student to return to the average



Eastern Mennonite School Twenty-five Years Ago

the need for an institution that would conserve the young people of the Church and preserve in them our historic faith.

The initial effort to provide church-school privileges in the East was the opening of a four-week Bible term at Hayfield Mansion near Alexandria, Virginia. This was followed by two successive six-week terms at Assembly Park Building, Harrisonburg, Virginia. The results of these Bible schools were very gratifying to those who had the convictions for the venture. They paved the way for an enlarged program of instruction the following year (1917-18). Plans for a nine-month term included courses in academy work, Bible, and music. They found teachers who were willing to serve without pay, and who had a love for the cause. Not every person within the constituency was favorable to the church school movement, but there were enough people with courage and conviction to carry on under the blessings of God.

Four years after the first full nine-month term was conducted, the academy was accredited by the Virginia Board of Education as a standard high school. This marked a major step forward in the academic progress of the institution. In 1930 the School received accreditation as a standard junior college. Two years later the state approved its giving a two-year normal course and issued teachers' certificates upon the completion of the normal training given at Eastern Mennonite School. In 1938 the School realized another step of progress when the state Board of Education permitted the conferring of a degree in theology (Th.B.). Since that time students have been able to secure four years of Bible training above high school.

Through these years the curriculum of Eastern Mennonite School has been consistently strengthened and expanded. The Bible has always been given first place. The offerings of this department cover a wide range of subjects in Old Testament studies, in New Testament studies, in doctrinal, apologetic, and practical

Mennonite congregation and to fit into the local church with ease and personal conviction. They provide such training also as qualifies young people to enter the work of foreign, city, and rural missions.

The training which the Bible department of Eastern Mennonite School offers is modeled after a Biblical balance of doctrine and practice. It tends to strengthen the student's belief in the conservative order of church life and discipline, and at the same time broadens his vision of evangelical possibilities through aggressive missionary activities and an evangelistic program. The aim of this department is to inspire people to practical everyday Christian living. This is done with the expectation that many will be called to serve in the various teaching agencies of the church. Not a few in the past have been ordained to the ministry, and many have become appointed missionaries. The faculty has had a deep concern to maintain a spiritual atmosphere that will brighten the testimony of their students with a genuine devotion to Christ and with an unquestioned loyalty to the Word of God.

The other divisions of the curriculum have received their share of attention also. While

some of the academic courses, such as English, mathematics, history, and foreign languages, continue to be offered as in the beginning of the School, they have all been enriched with the newer approach to teaching these subjects and with better equipment and teaching facilities. Additional courses have been offered in each field as the increased enrollment justified their being given and as teachers became better qualified to teach them. The sciences have also been strengthened and expanded in their offerings. Courses in biology have been added, chemistry is now included, courses in agriculture are offered, the physics department has been enlarged, and astronomy is gaining popularity. Since 1929 courses in home economics have been offered and classes in art have been on the schedule. In 1939 courses in industrial arts were included in the curriculum and have since enjoyed enthusiastic patronage. From the early years of the School commercial courses were offered, and they have increased in number until in 1942 a complete course in business education was offered in the high school. Vocal music was included in the curriculum of the first nine-month term and has always received encouragement from year to year. This department has grown so that now it has offerings sufficient to employ a full-time instructor.

The buildings and equipment of Eastern Mennonite School have a twenty-five-year story of their own. They have not always kept up with the enthusiastic and visionary dreams of their inhabitants. Teachers often sighed for the day when adequate space would be provided for their work. Improvised apparatus was not an uncommon expedient in the first years of school. Not all of the homemade equipment has been discarded, either, for it was well-made, equal, and sometimes better than stock articles from the factory. To improve building facilities required the support of a sympathetic constituency. It took some years for the School to produce results that would convince the church of its worth. The financial struggles of the first ten years are known to and could be told only by those who lived through them. We praise God for His favors and for the manifestation of His pleasure through the generous tithe gifts He has directed into the channels of support for this institution.

For the first two years a frame structure, formerly used as a hotel, served quite well to open the School. It was considered inadequate, however, for a growing school. Plans were made for the construction of a building on the



Building Erected in 1920

slope of a hill on a farm near by which was purchased for that purpose. A three-story building (50 x 115) with a basement was completed in 1920. It provided a larger chapel, better classroom facilities, administrative offices, and dormitories all quite adequate for the enrollment of that time. In a few years the increase in number of students called for an expansion of dormitories. This was provided in the south annex (50 x 70) built in 1926. The entire first floor of this annex was used for a chapel, and the former chapel was divided into much-needed classrooms. The basement of the annex was divided into a dining hall and biology laboratory, while the former dining hall was converted into a chemistry laboratory on one side and an extension of the culinary department on the other. During the year this annex was completed, the frame structure built in 1923 for gymnasium purposes was demolished by storm. A cinder block building was erected to replace the former. These buildings had to suffice for all purposes of the school during the depression years, and more, excepting that in 1929 what was originally a farm house on the school property was slightly remodeled for home economics laboratory purposes.

With the gradual return of economic prosperity, with the growing confidence in Eastern Mennonite School, with the enlarged curriculum and its increased variety of offerings, the enrollment grew until the buildings and equipment were considered quite inadequate to meet all the demands of the growing institution. The graduating class of 1938, inspired by the sponsor of the Astral Society and by their class adviser, erected an observatory on the "hill." Consider-

able enthusiasm was inspired among students and faculty over this new addition, but it did not relieve the congestion in the classrooms and dormitories. Added to this was the increasing difficulty to accommodate the crowds at our public meetings. The library accessions required additional shelving which was finally provided by annexing a part of the main hall to the library for that purpose. But that did not meet the need of more table space to accommodate the increased patronage of readers. The dining hall was crowded, the faculty room (a small office for the use of members of the faculty for their study) was packed and the laboratories were too small to accommodate the large classes. In the fall of 1939 courses in industrial arts were introduced in the original Park Building, but that was unsatisfactory. Added to all this distress was the disturbing reality of a fourteen thousand dollar indebtedness.

Early in the year of 1940 at a regular but memorable meeting of the faculty this need for expansion was presented as a matter for special prayer. After a season of devotion in reading the Word, followed by heart-searching confessions and a longer period of intercession concentrated upon the need for divine aid, the faculty waited in hope for His blessings. Before the close of that school year the President announced the prospect of complete liquidation of the indebtedness and the intention of the Board of Trustees to make plans for the construction of the north annex. Funds had to be raised, needs

had to be evaluated, and blueprints had to be drawn.

The first relief came with the completion of an annex built to the Home Economics Building which provided two large classrooms. During the summer of 1941 the Industrial Arts Building was erected. It is a two-story building providing for a lecture room, a drafting room, a room with wood-working machinery, a finishing room, a farm shop, a blacksmith shop, and several other small rooms designed for ceramics, photography, and various other individual student projects. During the winter of 1941-42 the north annex was completed. It provided more dormitory rooms, a dispensary and two infirmaries on the second and third floors. The Chemistry and Biology laboratories are now accommodated in the basement of the annex with additional equipment and better lighting. The physics laboratory remains on the basement floor of the old building but has been expanded to occupy an adjacent room, making it more suitable for larger classes and for more individual work. The first floor of this north annex is occupied by the new library. At the one end is a spacious,



Eastern Mennonite School After the Erection of the Second Wing in 1941

well-lighted Reading Room, with adjacent open stacks where students have access to approximately six thousand books for study and recreational reading. At the other end is a Periodical Room with magazines and reference books. The librarian's office and work room are also on this first floor. On the mezzanine floor is a room for the books of the Mennonite Historical Library; on the same floor are two offices for instructors and space for the future expansion.

The generous contributions that are coming in from the friends of the School made possible the erection of a Chapel-Auditorium. It was dedicated at the close of the 1942-43 school year in the midst of the commencement activities. The main auditorium has a seating capacity of one thousand people, the balcony four hundred, and the basement chapel an additional five hundred. The basement provides adequate cloak-room space with rest rooms, two classrooms, and a music room.

Both faculty and students share in the rich offerings of co-curricular activities that have been introduced through the years. For regular students there are four literary societies, Nature Society, Avian Society, Astral Society, Scriblerus Society, and others. All these are carefully and efficiently organized by faculty sponsors. Other recreational activities are: visits to caverns, hikes on mountains, socials, week end at Sparkling Springs, and sight-seeing at our national capital. All of these offer a contribution to the development of a rich cultural background

in the pursuit of a Christian education. The Weather Vane and E.M.S. Journal are both products of student talent. They present a cross section of school thought and life and have added much to the genuine scholastic spirit of the institution.

The Young People's Christian Association was organized in the fall of 1922. Since that time the work of the organization has been enlarged, particularly in its missionary endeavors. Under its leadership students are invited to participate in religious services held at the county jail in Harrisonburg, in street meetings held in the several surrounding towns, in mission Sunday-school work, in Gospel tours, in prison camp meetings, in services at the almshouse, in tract distribution, and in cottage meetings. This organization is engaged also in active promotion of mission study classes and conducts a regular Mission Prayer Meeting at six o'clock each Sunday morning.

Eastern Mennonite School exists for the cultural and spiritual development of Christian youth. The Board of Trustees, the Faculty, the employees, and the buildings with all the equipment are dedicated to this great purpose. She provides an education that qualifies people to live more abundantly and to serve acceptably in the Mennonite Church. She offers to this generation of Mennonites a training that is conservative in its Christian emphasis, that is positive in its discipline, that is thorough in its scholarship, that is personal in its culture, and that is aggressive in its promotion of missionary interests. A rich tradition has accumulated on the campus characterized by loyalty to purpose, reverence for sacred things, faith-

fulness to duty, the spirit of unity, a sense of Christian brotherhood, and the spirit of obedience to the Word of God.

This dower of truth and spiritual values has been received by 875 alumni in varying degrees of application. They are now serving in twenty-five different states, districts, and countries in more than a hundred different occupations. Seventeen have been called to foreign missionary work. Approximately forty are serving in our home, city, and rural missions. There are seventy schoolteachers. About forty are serving in the several church schools, institutions, and organizations. There are three medical doctors and many nurses. A large number of them are serving in C.P.S. camps and other directed civilian service. Two hundred are homemakers. Fifty-one have been ordained to serve the church as ministers and deacons. There are many more who have attended E.M.S. but who have not graduated from any prescribed course of study. These, too, have been blessed and made a blessing.

What the next twenty-five years will bring to the campus remains for some person of the next generation to tell. We pray that God may keep the School true to its noble purpose and use it for a continual blessing to the church.

Harrisonburg, Va.

While the word is yet unspoken, you are the master of it; when once it is spoken, it is the master of you.—Exchange.

TRAINING FOR CHURCH MEMBERSHIP

BY NELSON KAUFFMAN

This article is furnished through the auspices of the Mennonite Commission for Christian Education and Young People's Work, of which Bro. Kauffman is secretary of young people's Bible meetings. The slogan of the commission for 1943 is "Christian Training for Christian Work."

The church is fundamentally a spiritual organism and organization, but since it is first formed on earth, and must deal with physical as well as spiritual things, we must consider the church in this discussion and individuals as members of it, from both viewpoints. We are spiritual beings in physical bodies. We live in a world of physical relationships dominated by spiritual powers.

The salvation of an individual resulting in his becoming a member of the church of Jesus Christ is the most important and necessary experience of life, according to the teaching of the Scriptures. We could rightly conclude then that considerable thought should be given to this experience, and we surely ought to train our youth for proper relationships in the Church.

Possibly we can best think through this problem by studying it from four angles: (1) Training the Individual for the Relationship in the Church; (2) Training the Individual for Responsibilities in the Church; (3) Training the Individual for His Relations to and Responsibilities in the World; and (4) Who Shall Train Our People for Church Membership?

We must seriously consider whether or not we are giving sufficient attention to this part of the training of our young people.

I. Training the Individual for Church Relationships. Church membership is largely a matter of maintaining right relationships with God, with other church members, and with the unsaved world about us. The individual, to be a member of the church, must first be a child of God. This phase of the individual's life was discussed in a previous article, so we will consider only the relationship of individuals in the church.

There may be some people who feel that if two individuals become children of God and are led by the Spirit of God all the problems of their relationships should be solved. This might be true were it not for the fact that we are still living in physical bodies and that we possess personality traits that are not always compatible.

Becoming a Christian, therefore, does not solve all the problems of personality, and physical need. The experience of salvation does not insure one against all possibility of future need. Salvation does not always completely change one's personality. To become a part of a group in which there are individuals with various social, intellectual, and financial standings, and to maintain a happy working relation, presents a problem.

Most of our church troubles arise out of wrong relations between members in the church, or between members and the ministry. Often folks in the church have a very vague conception of what is involved in living harmoniously with other members and with those in authority in the church. We can help to solve this problem by training our members in some of the simple yet fundamental laws of human relations. No small part of the training of the Twelve had to do with problems of temper,

humility, service, and greatness. Jesus did not change personalities but showed that by His power folks could be able to live happily, by making adjustments to each other. We could profit from a study of our Master's training program.

Church members then should be trained to live and work harmoniously with each other and with those in authority in the church. They need to be taught what they dare expect of fellow members, what fellow members dare expect of them. They must be taught the scriptural attitude toward members of the church who are weak, who sometimes fall into sin, who manifest carnal attitudes, and who are not what we expected them to be. We must learn to live with men of poverty as well as men of means.

We no doubt often wish for Christian perfection in other members so that they would not be proud, carnal, discouraged, irritable, unreasonable, and hypocritical, and yet in every congregation we must learn to live constructively with persons who have of these and other faults and sins.

We often sadly lack the love and forbearance necessary to live harmoniously as a congregation. One of Paul's great tasks was to teach the Corinthians proper church relationships. There were divisions among them. They could not agree on who was the best preacher. Some members were exhorted to repent of grievous sin. The impenitent were to be excommunicated. When our young people become members of the church they need to be taught that forbearance, charity, longsuffering, patience, and faith will be necessary if the right relationships are to be maintained in the church.

To take advantage of our brethren because they are brethren is also unchristian. Some Christian threshers say they would rather thresh for unsaved men than for church members, because they are more sure of their pay from the outsiders. Since our creditor is a brother in the church and has more than we do, is no justification for ignoring an obligation.

The world has grown in scientific discovery and inventions until there are machines to do practically all man's work, and yet men have not discovered how to live together peaceably. It may also be said of our church, that we have developed and advanced in many ways in the past half century, but yet it seems we have not learned to live together harmoniously.

II. Training the Individual for Responsibilities in the Church. When a person becomes a member of a body of believers, he at once begins to bear some responsibility to the body. He may not know nor understand his responsibility unless he is informed of it or learns it by observation. This individual in our form of church government has a responsibility in all decisions of the church. He should be able to vote intelligently for officers of the church. He must be taught or trained to follow the leading of the Holy Spirit in casting votes. If the voice of the church body is to be the expression of the will of God, church members must not allow

selfish interests and personal biases to determine their decisions.

Applicants for church membership should be taught and trained to bear their part of the support of the church. In some denominations that is very definitely taught but in our group, sometimes members feel that as soon as they become members, the church then owes them a number of things. The church in their minds is a place to get things for nothing. We dare not deny that the group does have an obligation to the individual, but surely the individual should feel that, first, he has a responsibility to give moral and financial support to the group.

Among other things the member should support all church services by his regular attendance. He should give his moral support to the church by willing obedience to its discipline. He needs to be taught that he has a financial responsibility toward the group. The delinquency of church taxes or assessments is evidence that we have failed in training our members to bear such responsibility.

Every church member should be trained to feel that he has a definite responsibility to give moral and financial support to the person whom God has set over him in the church. We have failed as a church in training our members to respect authority. Too many members speak lightly and disrespectfully of their minister. God give us grace to teach among the "all things" the responsibility of the members of the church to their minister.

The church then also needs to train the members for holding of offices in the church. Oftentimes we depend upon our members receiving such training from other sources. This may be justifiable, but if the church is the sacred organization that we believe she is, then it seems only reasonable that we should have a part, at least, in training those who shall be charged with holding her responsible offices.

III. Training the Individual for His Relation to and Responsibility in the World as a Church Member. The writers of the New Testament have considerable to say about the church member's relation to the world of unsaved men among whom he lives. The person who becomes a church member does not understand at once just how he should conduct himself toward those who are without. The church has a definite responsibility to train that new member to live with and act wisely toward the unsaved world.

Since one of our tenets of faith is nonconformity to and separation from the world, it seems to me there is great room for improvement in this part of our training program. It is easy to state these principles, but to train our people in applying these principles is quite another thing. We as members have responsibilities to each other along this line. One sometimes hears of Mennonite business men who in their efforts to be honest and make a living lose the trade of fellow members of the church, just because there is a fraction of a cent advantage in their trading with an unbeliever. By such conduct we confess more love for money than for brethren. We have a special responsibility to do good toward our brethren, as well as toward all men. Gal. 6:10.

Again we hear of church members who fail to meet their obligation to their unsaved neigh-

(Continued on page 249)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

GOD SHOWS HIS PEOPLE THE WAY

Exodus, Chapters 13-15

Lesson for August 8, 1943

Golden Text.—The Lord is my strength and song, and he is become my salvation.—Exodus 15:2.

Ex. 13:1-16. The first-born is the beginning of a man's strength, and in Eastern lands he was the heir. God told Moses to tell Pharaoh that Israel was His first-born, and that if he would not let them go He would slay Pharaoh's first-born. Because Pharaoh hardened his heart this came to pass. Because Israel's first-born were spared that awful night, God claimed them for His own. That which was spared of me and for me because of the atoning blood is holy to the Lord, and the blessings I receive as a special object of His grace over and above those bestowed on the generality of mankind I owe to the Lord. There isn't much left that I dare withhold from consecrating in holiness to the Lord. Can you think of anything?

Verses 17-22. The Israelites as they left Egypt were not a mob. They went out armed and marched in ranks of five like an army. But it takes more than that to make a soldier. They still had the hearts of slaves. To gain the lion heart, without which no soldier fights, it took forty years in the wilderness, during which the cravens died and young men of godly courage took their places. God does not permit us to be tried beyond our strength; but even so, many so love the slavery from which Christ would make us free that their repinings try the patience of God and godly men.

All that the living Joseph could do was to nourish his brethren, but the dead Joseph and the cloud led Israel to the land of promise. Living, Christ went about doing good to His people, but dying He wrought their salvation, i.e., deliverance from the bondage of sin and guidance towards the heavenly Canaan.

Chapter 14. God is not a God of confusion but of order. The seeming confusion that befell Israel through following the guidance of God was part of an all-wise plan. The wisdom of this world is foolishness with God, but the wisdom of God seems like foolishness to the carnally minded. There is no victory without successful combat. The craven would prefer slavery to combat. All he asks for is to be let alone, so that, like the derelict that he is, he may drift with the winds and waves and tides of life. A derelict has no pilot, accomplishes no good, and will never arrive at the harbor. But the hero of faith bravely essays the combat, struggles unto blood, striving against sin, preferring death to slavery. From the lips of such you hear prayers for help in the struggle, but no complaints nor repinings.

God uses the little things to accomplish great ends. Moses' shepherd's rod, which he first used to shepherd the flocks of Jethro, he now uses to shepherd the flock of the house of Israel. That rod wrought signs and wonders in Egypt, and in this chapter it divided the waters of the sea to provide Israel a highway, and it brought the waters together again to provide Pharaoh a grave. What is that in thine hand? God will use it too, if you will surrender yourself to the will of God as did Moses. "Seeing is believing," and yet strangely the faith that is the result of a demonstrated prodigy demands constantly greater manifestations or else it will disintegrate. Blessed are they, who having not seen, yet believe.

Ex. 15:1-16. Exalted emotions are expressed in comparable rhetoric. If there is a song in your heart, there will also be one on your lips. But only an ineffable manifestation of God's grace can produce such a psalm as this. Before God told him to do so, Moses decided to build God a suitable habitation. It was the innermost thought of David from the time that he was but a lad at Bethlehem; and it sprang full-blown as a flower from the lips of Peter on the Mount. Any habitation will do if I live alone, but the best is not good enough for my Lord. I would prepare my body for the habitation of God through the Spirit. I would be His temple. Can I fitly prepare it? And I must not forget that in the inner court (the heart) He must dwell and reign alone. He is my God and my Father's God; I will exalt Him.

Verse 17. The empires reared by ambitious men collapse as soon as the spirit of men decays. That which was raised in blood shall wallow in blood. But the kingdom of my God is endless as the ages, and shall soon have all things in subjection to His sway. The crossing of the Red Sea is symbolical of death to the old life and the beginning of the new. Move onward from there as He leads.

GOD PROVIDES FOR HIS PEOPLE

Exodus, Chapters 16, 17

Lesson for August 15, 1943

Golden Text.—Give us this day our daily bread.—Matthew 6:11.

Ex. 15:23-27. The water from the Nile was unclean, but in lieu of anything better it was at least potable; but in the wilderness of Shur there was no water, and at Marah it was bitter. Do not criticize Israel for complaining when you make so much fuss about the work of the weatherman these hot days, although you have plenty of the purest ice water, shade, and an electric fan. They had been in a hot, treeless, shadeless desert for three days, and when they came to water at last it just mocked their thirst.

But God had a purpose; He was proving them. How could the wood change the water? It couldn't. The bitterness was in the pool, but it didn't originate there. Far back, in the bosom of mother earth were the alkalis that made the bitterness. But God could change the water. He can go to the source of things; and when He changes the nature of the source He changes all that ensues. I would much rather have Him change me so that I can appreciate the bitter than to change the bitter. If the Lord my Healer can give me such soul health I shall praise His name at all times. But life is not all bitter. Even the desert has its Elim.

Ex. 16:1-11. It should be easy for us who have never really known hunger to thank God for His providence; but if you had not another crust in the house and no prospect of getting any, could you put your head into the empty flour-barrel and praise the Lord? But let us learn this lesson and learn it well: God, the Limitless, takes over when I have reached my own limits. Instead of complaining to man about God, or to God about men, let us make our requests to God with thanksgiving, and all will be well.

With the authority of God, Moses promised Israel three things to still their murmurings:—Abundance of meat in the evening, bread from heaven, and beholding the glory of the Lord in the morning. The flight of the quail was natural, but the timing was of God. Unbelievers would call it a coincidence. But the bread was supernatural. Any person who would try to explain the manna as the fruit of a tree must hate faith. And it takes the credulity of a child on the part of hearers to accept such mouthings. The glory of the Lord was revealed with the first outpouring of the manna. They saw the pillar of fire in the cloud every night, but here was a glory that exceedeth. Fifteen centuries later the true bread from heaven was given to mankind at the revelation of the Lord of glory.

Verses 12-18. Manna. What is it? Mankind has produced a name for all the things of nature, but for this supernatural bread the only name man gave to it was, "What is it?" And there is a reason. While the most profound scholar has discovered that he is just on the shore of the sea of knowledge, and that the things he does not know are vastly greater than the things he does, yet natural things are naturally discerned. It is only when we come into the world of the spiritual that we enter the realm that passeth knowledge. There the only things we can assuredly know are made known through divine revelation.

Manna had to be gathered early in the morning. Later it melted. If gathered it kept. The early morning is the time that you get your greatest benefit from the study of God's Word, and from communion with God. Later the daily cares interfere.

You had to gather it fresh every day. You can not propel yourself spiritually today by the grace that God supplied you for yesterday.

You need grace for today; and when the hour of passing on comes to you you will need and receive dying grace. People are slow to learn. Although bidden to use all of today's supply today, some tried to save for tomorrow. Although there was enough on the sixth day of the week for two days, some would desecrate the Sabbath by going out to gather on the seventh day. Most of the accidents and misfortunes of life are the result of our inability or refusal to learn and observe the simplest rules of health and safety.

Chapter 17. Two things God definitely promises to His saints, bread and water. Isa. 33:16. God withholds from us betimes natural food and drink so that He may supply us with that which is from above. Would that we were as hungry and thirsty for the bread and water of life as we are for the natural. Would that our appetites for spiritual things would grow like the drunkard's appetite for liquor. Would that our desire for spiritual things would never jade, but that each time we partook it would be as desirable as ever. In the desert where no water is, you will find Christ, the fountain of living waters.

GOD GIVES LAWS TO HIS PEOPLE

Exodus, Chapters 19-24; Deut. 11:18-21;
Galatians 3:23-28; 5:13, 14

Lesson for August 22, 1943

Golden Text.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.—Luke 10:27.

Golden Text. Love is the spirit which causes the spontaneous performance of all duties which are prescribed by the Law, and inhibits the doing of those things which are forbidden therein. Whenever and wherever love prevails the law of righteousness is kept.

Exodus, Chapter 19. All the earth is the Lord's, but those who obey the voice and keep the laws of God are His in a distinctive sense. To all others, they are a royal priesthood, a peculiar people, an holy nation, showing forth the praises of Him who hath called them out of darkness into His marvelous light. The only sensible and logical thing to say about the laws of God is that we will do them; but in the performance of our vows we will find the difficulty of combating a contrary nature.

Curiosity may have its proper place, but unless it is kept in control by reverence it will lead you into deadly sins. Whether it were Eve or Uzzah the results of curiosity were the same.

Chapter 20. The Law of God given to Israel at Sinai was threefold: the moral law which is as unchangeable as the nature of God; the statutes which applied to Israel as a nation in the administration of justice; and the ordinances or ceremonial law which showed Israel how to properly approach God in worship for the times then in being. Since the moral law will be studied specifically during the fourth quarter of this year we will not study it today.

The altar is the place of approach to God in worship. It is proper that all things that arouse irreverent thoughts be avoided. In public, dress and act modestly; in secret, close the door to that which is about you.

Chapters 21, 22. The law of God allows for no partiality in judgment. To it we all are amen-

able, from the lowly slave to the proud monarch. In the administration thereof it is just as evil to favor the poor because of his poverty as to favor the rich because of his wealth. Only just people are holy people.

Chapter 23:1-9. To be sure that I will not take up a false report I must refuse to take up any evil report, for he who hates you enough to tell me about your evil doings also hates you enough to garble his report. And because nobody else has a good word for you is just the reason why I should not join the wolfpack that would destroy you.

My fellow men are divisible into three groups: my friends, the masses to whom I am just another human being, and my enemies; or—my family, my fellow citizens, and foreigners; or—those my superiors, those my peers, and those my inferiors.

But God would have me treat all with brotherly love. Since I am not likely to forget those nearest to me, God especially reminds me in His law how to treat those separated from me by spirit, race, or distance.

Chapter 24. That which is engraven on the gray matter of the brain may be speedily forgotten; that which is written on the fleshly tables of the heart may disappear as though it had been written in water; and that which is written on tables of stone may be broken. But with the Word written on all three, I ought to be able to hold on to some of it. I can, but not unless I obey it. My reflection disappears from the mirror the moment I turn from it; so does the Word from my soul when I return from it in disobedience. Obedience writes the Word indelibly on the heart and mind.

Deut. 11:18-21. "Heaven upon the earth." Moses could not have found more apt words to describe the blessings of full obedience to the commandments of God. If His will were done on earth as it is in heaven we would have heaven here below. It is pandemonium now, because that is the very thing we have refused to do. And the blessings are as durable as eternity. But constant personal reminders are needed lest we forget, and constant teaching to our children is needed that they may learn.

Gal. 3:23-28; 5:13, 14. Childhood is the time for instruction and for being nourished. With the arrival of adulthood comes service for others. It should be the service born of love. The law of obedience is for the child; the law of service for the adult. As long as your conduct has to be directed and circumscribed by law you are but a child in mind and spirit. Grow up.

ISRAEL'S SIN AND RESTORATION

Exodus 32-34

Lesson for September 5, 1943

Golden Text.—The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression.—Numbers 14:18.

Exodus 32:1-6. In the church we have always had at least two kinds of leaders: those who, like Moses, led the flock according to the will of God; and those who led the flock according to their own whims and wills. And the latter have always been the more numerous, and the most popular.

It is a common thing for people to contribute liberally of their most treasured possessions to sensuous religion, but a rare thing for people

to contribute as freely to the true religion which is spiritual.

Eating, drinking, and playing are the accompaniments of sensuous religion. While Moses fasted, Israel feasted.

Verses 7-10. In his earlier talks about Israel God called them His people, but at this time He tells Moses that they were Moses' people. He had come to the point of rejecting them as His own, and only the intercession of Moses saved them from annihilation. No religious body has remained true to the ideals of its founder, but the change is generally so slow as to be imperceptible to the mass; but Israel turned aside quickly. Just before Moses ascended the mount the Israelites pledged themselves three times to do all the Lord commanded of them; and then quickly returned to the calf worship of Egypt. Ride a stiff-necked horse if you would have your temper tested; and leading a stiff-necked people is no easier.

Verses 11-14. If it were not for the intercession of real saints it would go hard for pseudo saints. Their prayers (and how little they are appreciated) have averted many a judgment, and eased those that couldn't be averted.

Verses 15-18. Forty days is just a little too long a time for the average group not to have anything to do; and if they do what they themselves think up you can be sure that naked sensuality will be the core of it. And you can be sure that the songs they sang were not the songs that Moses and Miriam sang by the Red Sea.

Verses 19-24. People make void the law by disobedience. Moses broke the tables of stone, but Israel broke the Law. Aaron's excuse for doing what he did is as crazy as that of a youngster I knew who one time took a celluloid name card out of the side slot of a neighbor's mail box. Playing with it, he broke it. The neighbor asked him why he did it. He answered, "I didn't. The cow bit it off." That calf didn't happen so. Aaron made it. Idols do not fall from heaven, nor are they self-created. They are human inventions. And heretical creeds are not the offspring of divine revelation, but are the progeny of evil imaginations.

Verses 25-35. Two days of sinful pleasure cost Israel a lot—three thousand dead, and the main judgment only deferred in answer to the prayer of Moses. Your sins of today will plague you all the rest of life's way.

The Israelites did not deserve the love of Moses, nor did they appreciate what he did for them. He loved them so that he would rather be separated from God than have God reject them. Such love has a parallel in the love of Paul, and is only transcended by the perfect love of Christ.

Chapter 33. He who wrestles with God for sinners is given revelations of the glory of God vouchsafed to no others. Can you talk to God face to face as a man to his friend? You can, but only as an intercessor for others. Moses would have belittled himself had he allowed God to destroy Israel and make of him a great nation. And God would have been displeased with him had he been so selfish.

Chapter 34:1-9. In answer to the intercessions of Moses God forgave the Israelites their great sin and again accepted them as His people. It was only after this that Moses could go up into the mount with the new tables of stone

and renew the covenant. Were I to describe God I would probably describe Him as I wanted Him to be, but when He describes Himself in vv. 6, 7 He describes Himself as He is.

Name: Jehovah, Jehovah (The Lord, the Lord God).

Attributes

rakhum, the pitiful one.
khannun, the gracious one.
erek appayim, the long-suffering one.
rab Khased, the great in mercy.
Notser khased, the keeper of mercy.
nos 'avon, the forgiver of iniquity.

This is my God, I will glorify Him. He has pardoned me; I will praise His name forever. But I dare not forget that He will by no means clear the guilty.

Verses 10-35. He who makes a covenant with God cannot later make a covenant with an ungodly world without setting a snare for his own soul.

The feasts that the saints enjoy are the outgrowths of God's grace. You can enjoy them to the full and need fear no evil aftermath.

ISRAEL CALLED TO BE A HOLY PEOPLE.—Book of Leviticus

Lesson for September 5, 1943

Golden Text.—Be ye holy; for I am holy.—I Peter 1:16.

Genesis is the book of beginnings; Exodus is the book of Redemption; and Leviticus is the book that describes how redeemed people should live in the attainment of holiness, which is the goal of true religion.

The first step in the pathway to holiness is to learn what really constitutes sin, and see it in its heinousness as God sees it. The second step is to be cleansed from past sins through the atonement of blood. The third step is a vision of God and His holiness, and our attachment to Him in loving submission. Our main discussion in this lesson is on Chapter 19.

Verses 1, 2. It is a proved fact that people get to be like the gods that they worship. All men are religious, but not all men are good. Why? Because they have erroneous ideas about God. Israel had the wrong idea about God when the people made the golden calf. The worshipers of the millions of idol gods in the world all have the wrong concept of God; and few of the 600,000,000 Christians of the world have their eyes open to behold the holiness of God. Consequently sin has a glamor for them, when it should be the most hated thing in the universe.

Without holiness no man shall see the Lord. Here, by His grace we perfect holiness in the fear of the Lord, so that we might be like Him **THERE**.

Verse 3. The home is the center from which radiates all life. Give me godly homes, and things economic, political, and religious will all adjust themselves to the peace and good of the community. The child who never learns to honor its parents gets started in life on the wrong track; and the man who does not use one day in seven for communion and fellowship with God will get off the right track if he has ever been upon it.

Verses 4-10. In religion, more so than in medicine, it is folly to accept substitutes. All the gods of the Pantheon are but so much Ne-hushtan; but God is all-in-all.

Worship to a holy God needs to be holily and reverently offered. I am poor and needy, and God gives me the best from His storehouse of grace.

It is proper that I should give of my blessings, at least the corners of my bounty, to the poor.

Verses 11-18. Lying, stealing, and false weights and measures are indicative of a littleness and meanness of soul. And such things are an abomination to the Lord. The larger and nobler the soul the less you are tempted to such conduct. Be ye enlarged.

There are at least 700,000 words in our English language that can be used properly and unashamedly. Can you not find in all that abundance of words language to express yourself without profanity and useless expletives? But out of the abundance of the heart the mouth speaketh. A profane heart will utter profanity; an obscene mind will utter obscenity; but a holy mind and heart will praise the Lord in the beauty of holiness. Thy speech betrayeth thee.

Riches are a blessing only when they are acquired honestly and fairly. To take advantage of another's helplessness is more than thoughtlessness; it is depravity.

True judgment considers the case, not the individuals involved. It is just as wrong to steal from a corporation as it is to steal from a preacher. And the grouch deserves the same consideration as though he had a pleasant disposition.

The Greek word for a slanderer is "diabolus." And they had it about right. A slanderer is the nearest counterpart to the original devil ever found in human flesh. A certain writer has said that it would take an angel from heaven with an Archimedean lever a thousand years to raise such an one to the level of a convict felon.

Verse 17 gives a peculiar turn to the meaning of hating your neighbor. It implies that if I fail to rebuke my neighbor when he errs and thus encourage him in sin that I hate him. We usually feel that the man that rebukes us hates us. The reverse is true; he is our best friend.

All the children of men are my neighbors. To avenge myself of them or to hold a grudge against any is opposite to loving them as myself.

Verses 19-37. Counterfeits of true religion (magic, enchantments, witchcraft, sorcery, necromancy, etc.) have existed from ancient times. And they are still among us.

But whoever seeks after them will be defiled by them, and that is an enemy of holiness.

TRAINING FOR CHURCH MEMBERSHIP

(Continued from page 246)

bors. Should we not teach and train our folks to obey the scriptural injunction to "walk honestly toward them that are without"? I Thess. 4:11, 12.

In this day when professing Christians as a whole have accepted world standards of conduct, dress, and ideals of life, it surely behooves us as a Mennonite Church to train diligently our people to practice the Biblical standard of the Christian's relation to the world. To be a light to the world, as Jesus said His disciples were, we cannot be one with the world in the things referred to above. We must teach and train our young people to abstain from worldly things, if we are to be a light to a sinful world.

It cost our fathers in the faith a great deal, and it will cost us much if we would discharge our responsibility to the world.

IV. Who Shall Train Our People for Church Membership? Possibly we have failed to have a clear understanding on this point. We parents may have depended on the Sunday school and church to train our children for church membership. We pastors have depended upon the parents and upon the Sunday-school teachers, or the other church school teachers. Church school teachers may feel that such training is the responsibility of the pastors, and so it is easy to shift the responsibility.

Some applicants for church membership have never had Christian parents, so for them we pastors have a special obligation. Most of the applicants for membership in our church, however, are children of Mennonite parents. No sane thinking person will deny that parents who love the Lord Jesus Christ sincerely, who love their children and have their eternal welfare at heart, have a first and great responsibility in this training task. It is impossible for the church, through the Sunday school, or through the pastor, to do what the parents can do. Many of our church problems with young people are, after all, problems with parents. Would to God we parents could see our obligation in training our children to be faithful members of the church!

If parents fail, we pastors cannot comfort ourselves by laying the blame there. We have a great responsibility too. How adequate is our short period of instruction before baptism? How much training do we give young members after baptism? Each of us can best answer this for ourselves. Possibly the old catechism provided a better method than the one we use. It is quite common for our young people, after a few years in the church, to feel that they need to make a new start. We often call it reconsecration. They feel that they have not been faithful Christians and church members. Possibly doing this once is to be expected, but surely it should not be necessary to reconsecrate a number of times. These young people present to us as pastors a real challenge. Have we discharged toward them all our responsibility in training them for church membership?

Our Sunday-school and summer Bible school teachers are primarily occupied with teaching the facts of the Bible to children, yet, they also have an opportunity to train young people for church membership. It seems to me that a great obligation lies also with our church colleges and winter Bible schools. We do expect that when our young people who are members of the church attend our Bible schools and colleges that they will be given at least some training in the responsibilities of membership in the church which maintains these schools.

Finally, we dare not shift our responsibility to someone else, whether we be parents, pastors, or teachers. The question for each of us should be, "Am I doing what God expects of me, in the matter of training for church membership those whom He has placed in my care?" God give us grace to face the answer squarely.

Hannibal, Mo.

We are all manufacturers—making good, making trouble, or making excuses.—Exchange.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

In many sections of the country the harvests have been largely gathered and many people have been made glad with the store of good things which God has permitted them to have. Whether or not we are on a farm of our own or have gardens which we have planted ourselves, we may rejoice that God has blessed the farms and gardens of others, because by these all the people are provided with food. We may rejoice together before the Lord for the bounties He has poured out in garden and field and may sing praise to God—

"For the blessings of the field,
For the stores the gardens yield,
For the joys which harvests bring,
Grateful praises now we sing."

But these temporal blessings would be poor indeed if that were all that we received from the Giver of all good things. We should not forget how we have been delivered "from the power of darkness and translated into the kingdom of his dear Son." Praises are due for these as well as for the gifts of earthly store.

If there were no one to whom we could go with all our joys and sorrows who had the power to help and bless us, our souls would at least cry out for such an One. But we may rejoice that we can come to God at all times and that we can talk with Him as our Friend who is able and willing to give us all our need and to satisfy our longing for fellowship. Have you a reason for coming to God in prayer because of your own soul's need? And do you not feel that God is pleased for you to intercede in behalf of the souls about you and in the world so full of needy ones? May the full light of our privileges dawn upon us that we may use our opportunities with God in prayer.

The men and the women who have lived lives that seemed to be in odd contrast to the lives of a great majority of the people of their day have found an invisible source of confidence which none can see except by the eye of faith. We will do well, if we are able to lay hold of God's promises and get ourselves in line with them for their fulfillment, and are able to see the invisible God who never fails in one word of all His good promises, and can live in the sight of these things which seem so unreal to those who have no faith. In the study of **Moses** we have another record of such a life.

May the study of the Bible be the joy of many more hearts than now are finding it a pleasure. It is with this hope that we enter upon the study of the Topic, "How to Enjoy Bible Study." This topic is devoted to the day that has been chosen as "Education Sunday." Unless we have such a motive within us as to make the study of God's Word a joy we are not as yet prepared to make the most of an education. It is the hope of those who love our young people that the very best incentives for improving their learning may be held forth and that as many as possible may be moved in their efforts for an education because they find enjoyment in the study of God's Word. An education centered in the viewpoint of the Holy Scriptures is the only safe one to seek. The Bible will help us to solve the difficulties that confront us intellectually.

We who have found the Lord precious will necessarily be interested in the great work of missionary endeavor. And, while it is fitting that we are interested in the souls that lie in the regions beyond the border of our own country, it is also fitting that we are interested in any human soul within our own land whether that soul lives in a city or in a rural field. God is calling for workers in the rural field. Some one is to answer that call. We all need to face the calls and to be ready to respond to the personal call that comes to us as individuals. Let us think and pray about the call of the rural field.

PRAISING GOD FOR HIS BOUNTIES

Psalm 136

Topic for August 8

MOTTO

"Oh, that men would praise the Lord for his goodness!"

MEDITATIONS ON THE TOPIC

I. God's Bounteous Gifts Call Forth Praise.

—There is a serious malady in the heart of people who lack in their appreciation of blessings that are liberally poured out upon them. There is a tendency on the part of those who are bountifully supplied to forget the source of their blessing and to become proud and independent in their hearts. It is helpful for us to say "thank you" to God for all His bounties and to express our praises to Him and about Him to our fellow men. In this way we can continually remind ourselves of

our dependence and can keep our hearts from the blight of pride and selfish independence.

Our Creator knows that it is for our welfare that we praise Him for His goodness. He delights to give us overwhelmingly the things that are for our happiness and well-being, and does give us much more than we are able to comprehend. But He expects that we at least remember from whom the blessings are flowing and that we give some token of our appreciation. Jesus saw the great lack in nine of the ten lepers who came to Him for healing, and He asked, "Were there not ten cleansed, but where are the nine? There are not found that returned to give glory to God, save this stranger." All had enjoyed the blessing of healing, but only one enjoyed fullness of fellowship with his benefactor and the full development of his soul life through expression of praise to his benefactor. As living souls, it becomes us to give our souls full freedom of expression toward the be-

nevolences that are bestowed upon us by a bounteous Giver. It enlarges our soul to do so, and makes life fuller and richer, and it increases the delight of the Creator in us and makes it more worth while to pour out His blessings. It is not surprising that God must sometimes withhold His gifts to remind us of what source they come.

II. The Text.—Ps. 136.—This psalm exhorts especially Israel to think of the greatness and goodness of God and to give thanks "unto" Him. All thanksgivings are true praise to God for His goodness. All true praise has in it the element of gratitude, because of the way that the works and gifts of God touch our own lives.

III. Suggestions for Junior Programs.—The list of bounties given to the Juniors is suggestive of what they may meditate upon as a source of their reasons for praise to God. It is helpful to dwell upon and discuss the nature of the blessings of God so that the spirit of praise may be developed more fully. Both temporal and spiritual blessings need to be fully appreciated. God has chosen His people as the instruments of praise to all the world. Through their lives and lips the world of men is made aware of the Creator and His gifts and many may thereby be won to the Lord and His service also. Praise to God from this point of view becomes a Christian duty from which none should seek excuse. We ought eagerly to use the opportunity to go to the place of worship, where the Lord is recognized, that by our presence we may cast our influence on the side of those who exalt the name of the Lord. Even though our voice is broken and our ears are dull of hearing, we may yet, by our presence in worship, contribute our part in the praises of God to the edification of souls and the joy of our Creator. Boys and girls ought to be encouraged to use their voices in the songs of praise that they may add their part to the worship and praise of their Creator.

OUTLINE STUDY

- I. Gracious Gifts for which to Praise God.
 1. Good deeds and seasonable weather.—Acts 14:17; Ps. 104:10-15.
 2. Forgiveness and health.—Ps. 103:3; Hos. 14:2.
 3. Deliverance.—Ps. 40:1-3; Ps. 124.
 4. Answer to prayer.—Ps. 118:21.
 5. For a glorious inheritance reserved.—I Pet. 1:3, 4.
 6. The gift of a Saviour.—Jno. 3:16.
 7. Counsel.—Ps. 16:7.
- II. The Service of Praise.
 1. By God's chosen generation.—I Pet. 2:9; Isa. 43:21.
 2. Through Christ.—Heb. 13:15, 16.
 3. By the Spirit.—Isa. 61:3; Eph. 5:18, 19, 20.
 4. In psalms.—Jas. 5:13.
 5. Together with others.—Ps. 34:3; Ps. 95:1-3.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Praise."
2. Bounties for Which to Praise God.
 - a. Life, breath.
 - b. Health.
 - c. Food.
 - d. Sunshine and rain.
 - e. Beauties of nature.
 - f. Home and friends.
 - g. A forgiveness by Jesus Christ.
 - h. A hope of heaven.

- i. Parents and home.
- j. Church and teachers.
- k. The Bible and its promises.
- l. Prayer and fellowship with God.

For Seniors.

1. Temporal Blessings.
2. Spiritual Blessings.
3. The Spirit of Praise.
4. Acceptable Praise.

PERSONAL THOUGHT

Have I used my opportunity to give praises to God for His bounteous gifts?

SEED THOUGHTS

Praise consists in the love of God, in wonder at the goodness of God, in recognition of the gifts of God, in seeing God in all things He gives us, and even in the things that He refuses to us; so as to see our whole life in the light of God; and seeing this, to bless Him, adore Him, and glorify Him.—Manning.

Do not fancy, as too many do, that thou canst praise God by singing hymns to Him in church once a week, and disobeying Him all week long. He asks of thee works as well as words; and more, He asks of thee works first and words after.—Charles Kingsley.

Praise is the best auxiliary to prayer; and he who bears most in mind what has been done for him by God will be most emboldened to supplicate fresh gifts from above.—Henry Melville.

Do not let the empty cup be your first teacher of the blessings you had when it was full. Do not let a hard place here and there in the bed destroy your rest. Seek, as a plain duty to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—A. Maclaren.

WHY WE PRAY TO GOD.—Ps. 34

Topic for August 15

MOTTO

"Men ought always to pray and not to faint."

MEDITATIONS ON THE TOPIC

I. **Why We Pray to God.**—The question may be answered by our own personal reasons and perhaps reveal to ourself and to others how far we come short of the best reasons. The question ought to be answered also by the reasons which it is the privilege of all people who pray to have for their praying to God.

Do I pray to God only when I get into dreadful difficulty or trouble? Do I pray for things that will bring satisfaction to the lusts of my heart that have no connection with the will of God or my highest spiritual good? Do I pray to God because it is expected that I say something in prayer since I make a Christian profession? Do I pray for the sake of showing before men an expression of piety and religion which I desire that they may think concerning me?

The better reasons of praying to God should be more or less spontaneous. We pray because our hearts are in love and fellowship with Him, and we just can't help but cry out to Him whom we know is near us by His presence, "Father"! We pray also because as a child we need Him, and as a Father He craves that we ask Him about our needs. We pray because we have discovered that our lives have gotten out of tune with Him and that His Spirit is convicting us to be restored to a real fellowship. We pray because we have faith that God will hear and help us. We pray because He has commanded us to do so. We pray because He invites us to pray. We pray to tell Him of our love and gratitude for the many things

He is doing. We pray that He may give us a better understanding of His will. We pray also in times of trouble or perplexity because we have faith that He understands and knows how to help us.

II. **The Text.**—Ps. 34.—This psalm is an expression of one who delights in the fellowship of God both in praise and in prayer. It is a recital of experiences that have come to him in this fellowship and of a confidence that others, as well as he, may confidently expect blessings if they join with him in the same.

III. **Suggestions for Junior Programs.**—God has opened the way through the sacrifice of His Son that all who are out of fellowship with Him may be restored to that fellowship through Jesus Christ and can come in the name of Jesus for whatever help they may need. It is a comfort to have a Friend to whom we can pour out our joys and sorrows and find help in our difficulties and weaknesses. Such a privilege comes to every true Christian. We need to use it in confidence of love. We know that the Father in heaven is so great and so wise and so mighty that He never wearies of our coming and is never baffled by not being able to help.

It is this approach in prayer that we need to impress upon the boys and girls and help them to understand their privilege of fellowship as much as any little child feels its privilege to come to an earthly parent. None are turned away because of extreme youthfulness in age or because of weakness and inability to give a well-worded prayer. But as children are sometimes foolish in their requests to earthly parents, so we may be in our requests to God. We do well to learn what is a proper request to make to encourage confidence that the Father will give to His trusting children what is best for them if they come to Him in a spirit of submission to His will and ask that His will be done.

OUTLINE STUDY

- I. **A Creator of Intelligent Creatures Desires Fellowship.**
 1. He desires a response from His creature.—Job 14:15.
 2. He invites response.—Jer. 33:3.
 3. He paves the way to get response.—Acts 17:24-31.
 4. He makes a way to restore lost fellowship.—Eph. 2:12-18.
- II. **Humanity Needs God's Help.**
 1. Help cometh from the Lord.—Ps. 121.
 2. God gives to those who ask in faith.—Jas. 1:5, 6; 4:2, 3.
 3. He hears the cry of the righteous.—I Pet. 3:12.
 4. He gives mercy and grace to help in time of need.—Heb. 4:16.
 5. He is a source of relief.—Ps. 34:4-6.
 6. He hears intercessions for others.—Jas. 5:16.
- III. **We Pray for Fellowship and Worship.**
 1. Expressing the relation of a child.—Gal. 4:6.
 2. As a feast of love together.—Rev. 3:20; I Cor. 1:9.
 3. Expressing praise and thanks.—Ps. 16:7; Rev. 15:3, 4.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Pray."
2. Why Pray to God.
 - a. God invites us to pray.
 - b. God helps us to be fit to talk with Him.
 - c. We are helpless and needy.
 - d. God delights to help, and His ears are open to the righteous.
 - e. We should talk with our divine Friend.
 - f. Things we may talk about to God.
 - g. Prayer helps us to get acquainted with God (See Ps. 34).

For Seniors.

1. The Need of Prayer.
2. The Right Relation in Prayer.
3. The Prayer Plans of God for Us.

PERSONAL THOUGHT

Why do I pray to God? Why may I pray to God? What value will right prayers to God be?

SEED THOUGHTS

Are we silent to Jesus? Think! Have you nothing to ask Him? Nothing to thank Him for? Nothing to praise Him for? Nothing to confess? O poor soul, go back to Bethlehem, to Gethsemane, to Calvary, and remember at what a cost the veil before the Holies was rent in twain that thou mightest enter in.—Anna Shipton.

God commands you to pray. That is your duty. Nothing can excuse you from it. Wicked heart, as you may have, God commands you to pray. God connects His promise with this command. You have no right to separate them. The promise and the command stand together.—Sel.

For "we know not what we should pray for as we ought;" but love leads us on, abandons us to all the operations of grace, puts us entirely at the disposal of God's will, and thus prepares us for His designs.—Fénelon.

In presenting the divine promises at the throne of grace, we present the best of names at a bank that is solvent. Let us, when we would pray, consider well whether we have a promise for our plea.—R. M. Offord.

True prayer is an earnest soul's direct converse with its God.—T. L. Cuyler.

MEN OF FAITH—MOSES (Jr.).—Heb. 11:23-28; Ex. 2:1-25

Topic for August 22

MOTTO

"Seeing him who is invisible."

MEDITATIONS ON THE TOPIC

I. **Moses, a Man of Faith.**—The Scriptures have recorded the line of men of faith from the earliest times. Moses had an ancestry in the flesh who had men and women among them that were people of faith—Noah, Abraham, Isaac, Jacob, Amram, and Jochebed. The mother of Moses proved her faith by hiding her son contrary to the command of the king of Egypt. She used her God-provided opportunity to teach him in his earliest years the faith of the fathers. This seed of truth remained with Moses and enabled him when grown to choose the hardest pathway in the flesh for the sake of holding to the hope which faith in the promises of God had revealed to him. This faith helped Moses meet the trying times ahead with undimmed vision. It stayed him in the hours of darkest difficulties. He heeded the call of God after forty years and at God's command led the people out of Egypt and through the sea and in the wilderness. It enabled him to become the prophet and teacher of the people and to give them a parting message before his death which has been the encouragement for all time since.

He had the vision of faith as he ordained Joshua at the command of God and looked forward through the years of time to the coming of the Redeemer (the prophet like unto himself whom God would raise up). As he looked from Mount Nebo across into the Land of Canaan and saw the country which he would not be permitted to enter, he was ready to trust God's plan for his life and willingly yielded to God's decree. Thus he died according to God's choice and was buried

by God's own hand in the land of Moab.

His life of faith has stood out in the world as an inspiration and a guide to the choices and endurance which men and women are called upon to meet throughout the centuries since his day.

II. The Text.—(1). **Heb. 11:23-28.**—This passage by the direction of the Holy Spirit records Moses among the Hebrew worthies whose faith stands out in bold relief. (2). **Ex. 2:1-25.**—This Scripture tells the story of Moses in his earlier years up to the time of his call from God to be the leader of Israel at the age of 80 years.

III. Suggestions for Junior Programs.—As suggested in the Suggestive Assignments for Juniors, selections should be made from the Outline Study in which the various stories of faith concerning the life of Moses can be assigned to the juniors. These selections should be developed to show how that the motto, "**Seeing him who is invisible**," is a fitting one for the central point in each story. Just as Moses received grace to see God who is invisible so we today may receive the same grace as we accept the Saviour of men who is before our choices for today, and for whom we may endure reproach for the sake of His cause which in due time will triumph. Compare Hebrews 11:18-29.

OUTLINE STUDY

1. **Moses' Life and Faith in God.**
 1. The faith of his parents.—Heb. 11:23; Ex. 2:1-4.
 2. Providential preservation.—Ex. 2:5-10.
 3. Learned in the School of Egypt.—Acts 7:22.
 4. Choosing to champion the affliction of Israel.—Heb. 11:24-26.
 5. Endured patiently till God's time.—Heb. 11:27; Ex. 3:1.
 6. Received a vision of God at the bush.—Ex. 3:2-6; 7:10.
 7. Was sent to deliver Israel.—3:11-22.
 8. Received credentials to show to Israel and Pharaoh.—Ex. 4:1-9:28.
 9. Performed wonders before Pharaoh.—Ex. 11:10.
 10. Kept the Passover and sprinkling of blood.—Heb. 11:28; Ex. 12.
 11. Crossed the Red Sea by dry land.—Heb. 11:29.
 12. The leader and prophet of Israel.—Acts 7:35-40.
 13. Appointed Joshua his successor.—Num. 27:22, 23; Deut. 31:7, 8, 14, 23; 34:9.
 14. Viewed Canaan.—Deut. 34:1-4.
 15. Was buried by the hand of God.—Deut. 34:5, 6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "**Moses**."
2. Stories of Events in Moses' Life.—Select such as are adapted for various individuals to give, from the Outline Study.
3. Lessons from the life of Moses.

For Seniors.

1. Lessons of Faith from Moses.
2. God's Providential Hand with Moses.
3. The Secret of Moses' Successful Leadership.

PERSONAL THOUGHT

Lord, give us the spiritual vision of faith that we may endure as we pass through the experiences of life in a gainsaying generation.

SEED THOUGHTS

Give me the wings of faith to rise,
Within the veil, and see
The saints above, how great their joys,
How bright their glories be.

Once they were mourners here below,
And poured out cries and tears;
They wrestled hard as we do now,
With sins and doubts and fears.

I asked them whence their victory came:

They with united breath,
Ascribe their conquest to the Lamb,
Their triumph to His death.—I. Watts.

God cannot lie; and if, fleeing for refuge, you have run to the hope set before you in the Gospel—if, nestling in some invitation or promise of God's changeless Word, you are resolved that Death and the Judgment shall find you there, you are safe. The way to honor God is to trust His truth, and hidden in His Word you are also hidden in His love. Rest there.—Jas. Hamilton.

An active faith can give thanks for a promise even though it be not yet performed, knowing that God's bonds are as good as ready money.—M. Henry.

HOW TO ENJOY BIBLE STUDY (Education Sunday).—Ps. 119:17-24; Ps. 1:1-6

Topic for August 29

MOTTO

"Delight in the law of the Lord."

MEDITATIONS ON THE TOPIC

I. Enjoying Bible Study.—The sheep enjoys green pastures which would mean starvation to the wolf or the dog because their natures are not adapted to feed upon the green vegetation. To enjoy the study of the Bible one must have a nature adapted to receive its rich nourishment for the soul.

Men by nature are depraved. But it is possible to bring about a change in that nature through God's plan of salvation. Before God can change that nature, the Word of God must bring such a conviction into our heart that we are made miserable with our condemnation and sin before God. Then when the wooing Spirit of God enables us to yield ourselves to God and to trust His grace, Bible study becomes the most delightful study we can pursue because it satisfies the deep longings of the soul in its relation to God.

Reverence for the author of the Word will enable us to study in that frame of mind in which God can open to us the mysteries of the Word and which will fill the soul with delight at every discovery of His truth. But that truth becomes more and more blessed which we earnestly heed as soon as we become conscious of its practical application to our own experience.

We cannot enter into any great enjoyment of the study of the Bible unless we devote the time needed to earnest searching and prayer and consecration of our will and powers to Him. The student of the Holy Scripture must sit with open heart to receive what God has revealed. There cannot be any obstinate clinging to preconceived ideas without distinct loss of vision, as well as joy in what God has unveiled to our understanding. The heavenly illumination comes to noble-hearted souls who honestly and earnestly and reverently open their minds to the whole truth with a purpose to obey.

II. The Text.—**Ps. 119:17-24.**—This passage shows the attitude of mind found in the man who enjoys the study of God's Book. There is prayer for God's dealing and for His enlightenment. There is a hunger for His will and there is a purposed obedience to all that is revealed. There is willingness to devote time to meditation and to accept the counsels which are revealed.

III. Suggestions for Junior Programs.—The junior program follows the same principles as outlined in the outline study, only the terms are simplified to appeal to the mind of the junior. The Scripture passages that occur in the outline will apply also to the suggested junior topics. To read or hear the Bible, to think about it prayerfully, to heed what we hear and know it teaches by yielding ourselves to deal with our own faults and

to obey God's commands, to fully consecrate our life to His service, will give the Word of God a very sweet flavor and make our study of the Word a delight. Seek to secure this kind of understanding and co-operation among the juniors, and the purpose of the topic will not be in vain.

OUTLINE STUDY

I. Principles of Life Essential to Enjoyment of Bible Study.

1. An "open eye" made possible by:—
 - a. An honest mind.—II Cor. 4:2 (cf. context); Jno. 3:21.
 - b. A clean conscience.—I Tim. 1:19; 3:9.
 - c. An obedient will.—Jno. 7:17; 8:12.
 - d. Heavenly illumination.—Eph. 1:18; Ps. 119:18; I Jno. 2:27.
2. Reverent searching.—Acts 17:11; Neh. 9:1-3.
3. A spiritual mind.—Rom. 8:5-8; I Cor. 2:9-14.
4. Time devoted to study and meditation.—Ps. 1:2; Josh. 1:8; Ps. 119:97.
5. A motive of consecrated service for the Lord.—II Tim. 2:15; II Tim. 3:17; I Tim. 4:13-16.
6. Humility and teachableness before experienced teachers.—Heb. 13:7; I Thess. 5:12, 13.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "**Word of God**," "**Scriptures**."
2. **How Enjoy Bible Study.**
 - a. Feed on it regularly.
 - b. Chew (meditate on) it well.
 - c. Mind its teaching (exercise).
 - d. Pray for understanding.
 - e. Take time to study and to think.
 - f. Humbly confess your faults and repent.
 - g. Give God your whole heart and life.
 - h. Let His Holy Spirit teach you.
 - i. Then it will be sweeter than honey (Ps. 19:7-14).

For Seniors.

1. The Need of Spiritual Vision for the Enjoyment of a Spiritual Book.
2. Devoted Time and Regularity in Study and Meditation.
3. Recognition of the Author of the Bible.

PERSONAL THOUGHT

Are we willing to meet the conditions by which the Word of God becomes to us the joy and rejoicing of our hearts?

SEED THOUGHTS

The main condition is that the spiritual ear should be open to overhear and patiently take in, and the will ready to obey that testimony which I believe God bears in every human heart, however dull, to those great truths the Bible reveals. This and not logic, is the way to grow in religious knowledge, to know the truths of religion are not shadows, but deep realities.—J. C. Sharp.

If thou desire to profit, read with humility, simplicity, and faithfulness; nor even desire the repute of learning.—Thos. à Kempis.

The Word of God is solid; it will stand a thousand readings; and the man who has gone over it the most frequently and the most carefully is the surest of finding new wonders there.—Jas. Hamilton.

Blessed Bible

Blessed Bible, how I love it!
How it doth my bosom cheer!
What hath earth like this to covet?
Oh, what stores of wealth are here!
Man was lost and doomed to sorrow,
Not one ray of light or bliss
Could he from earth's treasures borrow,
Till his way was cheered by this.

—Phoebe Palmer.

THE CALL FROM THE RURAL FIELD

Matt. 9:35-38

Topic for September 5

MOTTO

"The harvest truly is great, but the labourers are few."

MEDITATIONS ON THE TOPIC

I. The Rural Field Calling for Christian Messengers.—Wherever there is a soul in need of the message of life, there the messenger of life is needed to bear witness. It is evident to any one who makes a careful survey of rural conditions in many areas that there is a great need. The Holy Scripture is neglected. Homes go on in ignorance of its teaching or have its teaching perverted by teachers who are ignorant of its true message. Children grow up in ignorance and receive the impressions of a false emphasis of life. Instead of a Christ-centered life they have an earthly centered viewpoint which leads them in the path of present impulses and satisfactions that end in sin and degradation. Drunkenness, social impurity, divorce evils are too often winked at, while those who profess to teach religion do not rise higher in their own lives.

There is much that can be done to bring better knowledge of what God teaches in His Word. There are open doors for the preaching of the Word. Some places are open to the conducting of Bible schools and Sunday schools. Along with Gospel teaching, instruction can be given by precept and example in the way of improving material conditions in the home and making it a fit place to live in health and in comfort.

Many things of modern life are bringing a contact with the thought and activities of the outside world through the newspaper and the radio and the possibilities of travel, without bringing into their lives the uplifting power of Christ and His message of purity and love and grace. True salt and light are needed to bring men and women and children into the way of salvation and into a life of pure and uncorrupted manhood and womanhood.

II. The Text.—Matt. 35-38.—The compassions of Jesus reveal His knowledge of the great need of the people and of how that need could be supplied by the sending forth of laborers who are in sympathy with the Master and can help to save the souls that are ripe to be gathered. It is evident that the workers must be God-sent if they will be qualified to do the work. Those with a vision of the need should pray for the sending of these qualified men and women.

III. Suggestions for Junior Programs.—Boys and girls who are made to realize the blessedness of their position in a godly home where the Lord Jesus and His Word are honored, and where they have access to a live church and Sunday school, and have the association of Christian people who love the Lord and encourage lives of purity and love and truth, will get the vision of a need of making it possible for those who do not enjoy this also to have these blessings.

After leading out their minds as to the things that Christ has given them through godly influences, bring suggestions of what may be done by them to help those boys and girls and older people who do not have these blessings because they do not realize what Jesus can do for them.

"Will you not send to them
Bibles to read,
Teachers and preachers
And all that they need?
Pity them, pity them,
Christians at home;
Haste with the bread of life
Hasten and come."

OUTLINE STUDY

I. The Souls Who Are in Need.

1. Parents.
2. Children.
3. Youth.
4. People in the bonds of sin and Satan.

II. Meeting the Needs.

1. By the teaching of the Word.—II Tim. 4:2.
2. By establishing Gospel centers.—Acts 16:5; I Cor. 16:19.
3. Providing for the Christian training of youth.—II Tim. 3:14, 15.
4. Supplying needed workers.—Luke 10:2.
5. Training workers on the field.—II Tim. 2:2; II Tim. 1:5, 6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Harvest."

2. The Blessing of the Christian Home and Church.

- a. Godly parents.
- b. Godly teaching.
- c. Knowing of Jesus and the Bible.
- d. Knowing the way of righteousness.
- e. Hearing Gospel preaching and teaching.
- f. Company of Christian people.

3. Helping to Give the Good Things of Jesus to Needy Places in the Country.

For Seniors.

1. Plans to Reach the Neglected Rural Fields.
2. The Service of Consecrated Workers.
3. Plans to Raise Up Workers from the Field.

(Continued on last page)

Alternate Program for August 15

Introduction to the Use of the Study Sheet

In this study sheet outline we have endeavored to give scriptural examples of the reasons why men have prayed to God. Our reasons for praying are likely the same, if we pray as we should. In each case of prayer referred to in the outline, the leader should present, or have presented, the facts of the incident so that the reason for the individual's prayer may be clearly understood. This phase of the subject of prayer has not often been considered but should prove very helpful and stimulating to the prayer life of our young people. The leader should seek to make this study practical in terms of everyday experiences. This outline should be duplicated so that everyone in the meeting may have a copy. This outline is sent out with a prayer that it may be the means of helping our young people to take advantage of the great possibilities of prayer. We believe that after this study a real blessing will be realized if the suggestive topics for discussion and expression are used in a following meeting. A word from those who use these alternate programs will be greatly appreciated.

Nelson E. Kauffman, Secretary of Young People's Bible Meetings.
1417 Broadway, Hannibal, Mo.

WHY WE PRAY TO GOD—TOPIC FOR AUGUST 15

I. Because of a Sense of Need.

1. For Ourselves.

- a. "Have _____ upon me." Psa. 51:1.
- b. "Lord _____ me." Matt. 15:25.
- c. Grant unto thy servants _____ to speak. Acts 4:29.
- d. "Give therefore thy servant _____" I Kings 3:9.
- e. "Lord, _____" Matt. 14:30.
- f. "Lord, help thou _____" Mk. 9:24.
- g. "Oh, that thou wouldst _____" I Chron. 4:10.

2. For Others.

- a. "Let it be _____ this day that thou art _____" I Kings 18:36.
- b. "Yet now, if thou wilt _____" Ex. 32:32.
- c. "It may be that _____" Job 1:5.
- d. My "prayer to God for Israel is _____" Rom. 10:1.
- e. "Praying _____ that we might perfect _____" I Thess. 3:10.
- f. "God _____ that I should _____ against the _____ in ceasing to _____ for you." I Sam. 12:23.

II. Because of the Command to Pray.

- a. "Ask and . . . _____ that your _____ may be _____" John 16:24.
- b. "_____ without _____" I Thess. 5:17.
- c. "Is any sick . . . let them _____" Jas. 5:14.
- d. "I exhort . . . that _____ be made for _____" I Tim. 2:1.
- e. "_____ ye therefore . . . that he would _____ into his harvest." Matt. 9:8.
- f. "In _____ . . . let your _____ be made known unto _____" Phil. 4:6.
- g. "_____ . . . _____" I Thess. 5:25.

III. Because God is Our Father.

- a. "When ye _____, say, _____" Lk. 11:2.
- b. "How much more shall your _____ . . . give _____ to them that _____ him?" Matt. 7:11.
- c. "Your _____ knoweth what _____" Matt. 6:8.
- d. "Because _____, God hath sent forth the _____ into your hearts, crying _____" Gal. 4:6.

Topics for Discussion and Expression at a Later Meeting

1. My Reasons for Daily Prayer.
2. Why We Have Prayer in Our Church Services.
3. Why We Cannot Remain Children of God without Praying.
4. Memorize Eph. 3:13-19 or Matt. 6:5-15.
5. How the Needs of Others Move Us to Prayer.
6. Experiences in Life that Lead Us to Prayer.
7. Why I Believe Prayer Commands of the Bible Are Included in the "All Things."

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

MUSSOLINI AND HAILE SELASSIE

Ethiopia shall soon stretch out her hands unto God.—Psalm 68:31.

One of the most picturesque characters in the world today is Haile Selassie. His country and people, the Ethiopians, have passed through one of the most distressing circumstances in the life of a nation. The Ethiopians, though many of them are fierce and warlike, had no imperial intentions, no desire for somebody else's land or country, and behaved well among the African nations. Nevertheless they were overrun and conquered by the massed attack of the Italian armies. They were even gassed into subjection. One of the nations with imperial objectives, Italy under Mussolini, sought to control these people to further the Duce's own ambitions for power. In spite of all this Haile Selassie's faith in the justice of God sustained him in his darkest hours. Even the League of Nations, though friendly to him and his people, forsook him in his dire hour of distress. This nearly broke his heart, but did not change his fine spirit. Now that he has been reinstated into his throne and realm of rulership, it is inspiring to know of the Christian spirit he manifested towards the defeated Italians. It is also well to remember, that this ruler has been one of the friendliest to Christianity, in the whole of Africa. We trust the missionaries ousted by the Italian regime, will soon return under the beneficent rule of Haile Selassie.

Maynar James, in the "Flame", gives an illuminating study in contrast of the two persons involved, Mussolini and Haile Selassie:

In 1904 Mussolini fled to Switzerland to escape military service in Italy. As an ardent Socialist he sought fellowship with other exiles and rebels of the world who were grouped in Geneva and Lausanne.

The son of an atheistic blacksmith, the future Duce imbibed his father's skepticism, and became himself an aggressive freethinker, steeped in the doctrines of Karl Marx, Babeuf, Nietzsche, and Hegel.

During a dispute in Lausanne with Alfredo Tagliatela, the Protestant Evangelist, Mussolini shouted defiantly, "God does not exist. Religion! In science it is an absurdity; in practice it is an immorality; among men it is a malady."

A few days later when making a speech, Mussolini drew his watch from his pocket, placed it on the table, and defied God to strike him dead within five minutes.

Shortly afterwards, he published his first work, a pamphlet entitled, "Dieu n'existe pas" (God Does Not Exist).

In his career as an anarchist and social revolutionary, Mussolini saw the inside of prisons in Germany, France, Austria, Italy and Switzerland. He was arrested in Lausanne for vagabondage, imprisoned in Berne for a political crime, and expelled from the canton of Berne as an undesirable.

It was indeed a sad day for Italy when her King, Victor Emmanuel, offered the premiership to the blacksmith's son on October 29, 1922. For premiership to Mussolini spelled nothing less than absolute dictatorship.

True, Mussolini, then the Duce, professed to have changed his views politically and religiously. The defiant pacifist had become the militant fascist, and the avowed atheist went so far as to say to an American woman admirer, "I feel God deeply." He even courted the favor of the Vatican and came to an agreement with the Pope in the concordat of 1929.

But he remained at heart the same violent hater of God and Christianity.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

To the astute Emil Ludwig, Mussolini frankly admitted that he was still a free-thinker.

Very soon the regime of the Duce was attained with the assassination of Matteotti, the massacre of Corfu, and the murder of anti-Fascists throughout Italy.

Then came the cowardly attack upon defenseless Ethiopia and her Emperor, Haile Selassie. In that cruel war of 1935-36, in spite of the prayers of millions and the revulsion of all decent people throughout the world, Abyssinia was conquered, her brave warriors along with women and children done to death with bombs and mustard gas, and her noble Emperor forced to flee for his life.

It seemed as if God had disappeared from His universe. The powers of darkness held carnival while multitudes of Christians in all parts of the earth were sick with disappointment.

But Haile Selassie kept his faith in God; he refused to doubt the justice and goodness of a loving and Almighty Creator.

At the height of his power, when crowned Emperor of Ethiopia in 1930, he had printed on coronation stamps the words of the Psalmist, "Ethiopia shall soon stretch out her hands unto God" (Ps. 68:31).

Now, in the hour of calamity his quiet voice came out of the darkness. It said:

"If there is justice in this world, and I know there is, then I shall some day, in God's good time and when He considers it suitable and fitting, once again sit on the throne of Solomon."

Concerning those terrible days a war correspondent wrote:

"I know the Emperor's days well. He will be up at 5:30 a.m. and before he leaves his tent he will kneel in prayer. . . . And before he takes to his camp bed he will read a passage from the Bible. In his darkest hour his faith that he would return to Abyssinia never faltered."

On December 6, 1938, the exiled monarch spoke in the Royal Albert Hall, London, at the 16th Bible Demonstration of the Bible Testimony Fellowship. He said:

"From my early childhood, I was taught to appreciate the Bible, and my love for it increases with the passage of time. All through my troubles I have found a cause of infinite comfort."

"Come unto me, all ye that labour and are heavy laden, and I will give you rest"—who can resist an invitation so full of compassion?

"In the Bible man will find the solution of his present difficulties, and unless he accepts with clear conscience the Bible and its great message he cannot hope for salvation."

"For my part, I glory in the Bible."

General Sir Edmund Ironside tells how he was 'rebuked' by a look from Haile Selassie.

"I was talking to that poor man, Haile Selassie, and I said:—'Your Majesty, what are you going to do now?' He looked at me with a curious timid look, and said: 'After all, your Excellency, there is God.'"

"I cannot tell you how I felt," added the General. "I felt that I had received a rebuke."

Such patient faith in God, even when torn by deepest sorrow and blackest treachery, shone as a rare jewel. It stamped the Emperor as one of God's heroes and gentlemen.

Such an unwavering confidence in the promises of Him who never faileth was bound to be honored in due time. That time is now

at hand and this war will doubtless make the throne of Ethiopia secure to Haile Selassie from the cruel hand of the Italian conqueror, and its capital, Addis Ababa, will be once again the secure home of Haile Selassie.

Quite recently, just before he had the opportunity to revisit his people, that quiet voice spoke again and said, "God's time is now at hand."

Now, in the hour of his crowning triumph, the Emperor has once more revealed to this world his Christlike spirit. In a recent proclamation to his people, (which was distributed by the R.A.F.) was the following:

"Ethiopia stretches out her hands unto God. The Elect of God, Emperor of Ethiopia. To the Ethiopian people, the authorities and the warriors. . . . I charge you solemnly to receive kindly and to protect those Italians who surrender with or without their arms. Do not retaliate for the cruelty they have inflicted on our people, but show yourselves honorable and humane soldiers."

Noble words!

The future outlook of these Ethiopians invites our serious attention. They suddenly came to the forefront of the world's political arena eight years ago, and aroused deep sympathy because of the unprovoked attack to which they were subjected by the Fascist Government of Italy in 1935. These ancient people have a long history, having been spoken of in the book of Genesis. Their land was called Cush by the Hebrews. In the course of a thousand years before Christ, waves of Semitic tribes crossed the Red Sea from Arabia and got a foothold in the highlands of Northern Ethiopia, conquered the inhabitants, imposed their language and customs on the remnant of the earlier inhabitants. These new settlers grew into a strong nation, and Ethiopia had become a flourishing empire when the Lord Jesus Christ lived among men. They attained a high state of civilization. The obelisks are a living testimony to this. In the fourth century Christianity was introduced to the nation; in the sixth and seventh centuries the Ethiopian Empire was recognized as one of the most powerful states in Christendom.

The rise of Islam was a crippling blow to the Ethiopian people, and they had to contend with it for a thousand years. The Mohammedans did their utmost to submerge the Ethiopians, as well as Europe, through Spain. Later Ethiopia was invaded by the Gallas, a warlike people from the south, in the fifteenth and sixteenth centuries. They were nearly destroyed by these people. Today, the Gallas and the Ethiopians live in perfect harmony and unity. This the Italians found to their dismay; they could not play one people against the other.

The Ethiopians were liberated from their yoke, in 1941, by the swift military campaign of the British Imperial forces. The land is thus restored to its age-old occupants. After this restoration the Emperor wrote a decree of gratitude to the British people. This act of the British nation has been called by some the finest one in her history.

After the loss of thousands of his best sons and daughters, the ruler, with his British advisers and through financial aid from Britain, set to work reorganizing all departments of state. The machinery of government is now functioning successfully. Schools, which the invader had turned into barracks, are reopened. The provinces were regrouped to simplify administration. Many beneficial reforms have been inaugurated, notably the abolition of a form of serfdom and slavery, by imperial decree. A slave is now free at his will to leave his master. It is the ruler's intention to grant to his subjects a government, "of the people, by the people, and for the people." He has requested all the

provinces to send their best men to tackle the manifold problems of the nation. He opened a parliament. The nation will be governed by the constitution he gave them in 1931, of his own free will.

The Ethiopians were overjoyed when their government was given a place in the ranks of the United Nations by President Roosevelt of the United States, as well as offered financial assistance from lend-lease funds.

What interests the readers of the Christian Monitor largely is the fact that the nation intends to adopt the teachings of the Bible as its way of life. They want to shape their destiny as befits a Christian people. This is already having the attention of missionary societies, who formerly had scores of missionaries scattered over this land. In past days they were welcomed, assisted by the ruler, and will again be given his personal good-will. Long may their land be bright, with freedom's holy light. May this freedom not merely be one of political freedom, but that freedom of which Jesus Christ spoke, when He said, "If the Son therefore shall make you free, ye shall be free, indeed." The lesser freedom may be a decided boon, but the larger freedom will be an eternal blessing. God bless Ethiopia, as she reaches out her hands unto God.

THE FLAG SALUTE

Honour the King.—I Peter 2:17.

Recently, in this department of the Christian Monitor, the moot question of the flag salute was discussed. The position taken was in accord with the latest action of the General Conference. However, we knew that there are some among the brotherhood, who take another attitude. That is, they feel that it is wrong to salute the flag, under any circumstance, regardless of the fact that military support is not stated or implied. These brethren and their position we heartily respect. So much so, that we are pleased to print parts of a letter from my esteemed brother and friend, Ezra Stauffer, Tofield, Alberta. Allow us to quote his observations:

Dear Brother:

Quite plainly much more is involved than as stated in the article on the flag salute. Certainly the kingdom of God is international in extent and is a kingdom that is separate and distinct from all others to which we owe our first allegiance, and to state in the flag salute that we pledge our heart to any flag, knowing the real nature of the world governments as revealed in the Word of God certainly implies that our heart supports that which the symbol represents in whatever it does, whether peace or war. This most certainly would cause divided allegiance within the kingdom of God and "How can a house divided against itself stand?" Again are we going to have the courts of the kingdoms of this world explain and set the standards of the Church of Jesus Christ? In this connection it is interesting to note that the Supreme Court of the United States [by a six to three decision, instead of eight to one.—Editor's note.] has reversed itself on the question. It seems that oftentimes even the men of the world see some of these questions clearer than we ourselves do; evidently our eyes are somewhat blinded by our desire to set our standards from a desire to get through a crisis the easiest way possible. "Who will seek to save his life shall lose it" is our Saviour's answer to such a course of conduct.

I hold no brief for the sect, self-called Jehovah's Witnesses, but it is apparent that even they at times have more "backbone" to stand for what they believe is right than oftentimes some of us do for what we believe is right.

Many of our people have a conscience against the flag salute, realizing that the worship and the mark of the "beast" is at the end of the road, and it is with a sincere desire to help them maintain their standard that I present this protest.

Fraternally yours,
Ezra Stauffer.

P.S. I do not mean that we are not to respect the flag or honor the powers that be, but we certainly are not to support all that they do. Even Michael respected the position of the Dev-

il himself as the head of a great spiritual principality, as revealed in the book of Jude, but he most certainly does not pledge his heart to Satan's kingdom as a way of expressing that respect.—E. S.

In answering Bro. Stauffer's kind letter we referred to our agreements, as follows: First, that the Kingdom of God is international. Second, that this kingdom is separate and distinct from all others. Third, that we owe our first allegiance unto God. Fourth, that the nature of these governments is known to be forceful, destructive, proud, greedy, etc.; represented in Daniel 7 by such symbols as the lion, bear, leopard, eagle, horns, horned feet, etc. Fifth, that when Antichrist appears there will be a mark, which none dare accept.

However, the difference in viewpoint is the meaning of the pledge. To some it is taken only to express the respect and honor due the rulers of the "powers that be," which are ordained of God. With many it is not a question of "backbone." With some it may be—those who are always looking for the easy way out of a hard situation. With many of us, in these days of lawlessness and disrespect to governments, the pledge is merely an educational attempt to stimulate loyalty and respect. If others put more into it than that, then their position of refusal is proper for them to take. Thanks for the letter. When there are different viewpoints, let us have them. They will be given all due consideration. If kindly written, with a Christian spirit of brotherhood, they will periodically be printed.

THREE THOUSAND SUMMER CAMPS

In all thy ways acknowledge him, and he shall direct thy paths.—Proverbs 3:6.

One of the movements which afford an excellent opportunity for the instruction of youth is the gathering of some 150,000 and more young people in three thousand camps, scattered over the nation. Some forty denominations are sponsoring these camps throughout the country. The ages reached range from 18 to 25 largely. Some campers are younger, some older. There are also many camps operated for boys and girls. These are more of a recreational nature.

These camps help to maintain the morale of youth in these days of intense activity and manifold temptations. They provide instruction in Christian education and religious inspiration, as well as affording recreational vacation activities, under wholesome environments.

A new feature has been added to some of the camps. Some denominations placed their camp sites close to church buildings in need of repair. They also do some beautification of the grounds, where such have been neglected. This work has also been done for institutions under the wing of the church.

The government has been favorable to these camps. In many places they have even placed excellent grounds at the disposal of young people's committees. They have felt that youth in these disturbing times, needs the moral and spiritual tone which only religion can give.

Camps for older young people are suffering a decreased attendance, while an increase is noticed in the number of children under fifteen.

Another feature added by some camps is the elimination of recreation in the afternoon. Such foster hikes into the country to harvest crops for the near-by farmers.

In Mennonite circles, the camps are called "Young People's Institutes." These gatherings major in instruction rather than in recreational activities, and are conducted mostly for a shorter period of time.

A normal program in these institutes is as follows: Rising Bell, 6:30 a.m.; Breakfast, 7:15 a.m.; Devotional Assembly, 8:15 a.m.; Bible Study (four classes), 8:45 a.m.; Studies in Practical Christianity (four classes), 9:35 a.m.; Recess, 10:25 a.m.; Studies in the Church (four groups), 10:35 a.m.; Church Music, 11:25 a.m.; Dinner, 12:15 p.m.; Chorus Practice, 1:45 p.m.; Sectional Meetings, Recreation, Rest, 2:30 p.m.; Supper, 5:30 p.m.; Tabernacle Service, 7:45 p.m.; Fireside Chats, 9:15 p.m.; Lights Out,

10:30 p.m. The Sunday program is suitably changed for the day and eliminates all recreational activities, with the exception of the usual walks about the grounds. Some camps have a sunset service. The above is the schedule at Sebring Park, Ohio.

It may be of interest to our readers how some other groups conduct their camps. The writer is best informed about the camp at Muskegon, Michigan, conducted by Dr. H. H. Savage. This camp brings together old and young at the same time, with a special week during the summer, largely attended by the young people. Approximately 7000 attended this camp, both old and young. This camp has the following daily schedule: breakfast; no public sessions until 10:00 a.m., when three speakers are given thirty minutes each; dinner at noon. The whole afternoon is given to rest and recreation; supper at 5:30; tabernacle song service 7:30 p.m.; sermon or lecture at 8:00; fireside chats at 9:30.

A warning note needs to be injected. Some camps in certain circles are tainted with modernism; some are modernistic; some are tainted with communism and foreign political ideologies; others are largely pleasure resorts with a sprinkling of religious teaching to give them a better front. From such keep away.

A TIME TO KILL, A TIME TO HEAL

(Continued from page 236)

Christian to answer the call of the nation in defense of our priceless heritage of religious freedom which has meant so much to the Church and the nation? To be sure it would not be God's highest will, according to the teachings of Christ, but may the Christian not do it by His permissive will? The Fundamentalists think he can. And so, "for the duration" he dismisses the idea of doing "good to them that hate you" as untenable, and adopts the standards of Old Testament heroes of faith like Moses, Joshua, and David, "who, through faith subdued kingdoms." In every war we see the fallacy of such reasoning on every hand. Gospel pulpits that were solemnly dedicated to the Gospel of peace, are promptly prostituted to the goddess of war!

No, the doctrine of nonresistance can not be shoved aside and taken on again at will. Its sure foundation is God's "last will and testament." It is a part of "the law of Christ," and therefore binding upon every Christian. Since the scope of the Church is worldwide, and her "field" of labor "the uttermost part of the earth," nonresistance is the only tenable attitude toward revenge and the shedding of human blood in any function whatsoever. Self-defense is no exception. That Christians of one nation should hate and kill Christians of another nation is an unthinkable and irreconcilable idea. What untold havoc this has wrought in the Church of the living God! When hate came in, love went out.

But the new law of Christ demands even more than to "love as brethren." We are commanded to "do good unto all men." "If ye love them which love you, what reward have ye?" "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you" (Matt. 5:44). The Christian who goes to war is at once face to face with the absurdity, not to say impossibility, of simultaneously loving and hating fellow men "for whom Christ died."

Such, then, in striking contrast with Old Testament saints, is the relation of the Christian to "the kingdoms of this world." Nor will it be otherwise until that day when "The kingdoms of this world are become the kingdoms of our

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Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15). "The kingdom of God," to which the Christian belongs "cometh not with outward show" (margin). In its outward aspect, and in its administration it is markedly different from the kingdom of Israel. Its heavenly character is described by the King to an earthly ruler in this language: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (Jno. 18:36). The King had fully demonstrated this claim. An impetuous disciple would gladly have fought for Him, but was rebuked and restrained. "Put up

again thy sword into his place: for all they that take the sword shall perish with the sword" (Matt. 26:51). In later years the same disciple testified, "Who, when he was reviled, reviled not again; when he suffered, he threatened not" (I Pet. 2:23). Such was the lamblike character of our heavenly King. As the Son of Man, in His flawless earthlife He exemplified perfectly the defenseless life He would have us live. A remarkable instance was the time Jesus and the disciples were denied the courtesy of lodging in "a village of the Samaritans." The disciples were convinced that these inferior Samaritans had committed an outrage against their Master that justly deserved to be punished, and prompt-

ly cited a case of Old Testament revenge for justification. "And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did" (Luke 9:54)? But the Gentle Shepherd thought otherwise. "But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village" (Luke 9:55, 56). At this very time thousands of the disciples of Jesus are seeing it as James and John saw it then. Could He say ought else than He said to them? Nay, as the followers of Him who was "holy, harmless, undefiled," Christians too are to be "blameless and harmless, the sons of God."

There is just one consistent path for the Christian. It is the path of nonresistance. "The servant of the Lord must not strive" (II Tim. 2:24). "But I say unto you, That ye resist not evil" (Matt. 5:39). "Dearly beloved, avenge not yourselves, but rather give place unto wrath; . . . Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19). "Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded" (I Cor. 6:7)? These and other such New Testament passages give us the clear outline of nonresistance in church and communal life. Moreover, of necessity in their broad application they include nonparticipation in war and all government affairs, and noninterference in its penal functions. Both the mission and the function of the church and state are too adverse to mix.

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" (Matt. 10:16).

Myerstown, Pa.

YOUNG PEOPLE'S MEETING

(Continued from page 253)

PERSONAL THOUGHT

Do I hear the call of the rural field? Lord, help me to find my work and to do it with the compassion of the Master.

SEED THOUGHTS

Oh, sing once again the sweet story,
Of Jesus and His great love:
For then I shall know it in glory,
And join in the song above.—Reitz.

CHRISTIAN MONITOR

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Scene in the Study Hall of Hesston College and Bible School. See Article on Page 272.

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HANNAH DELP LEARNS A LESSON

BY NAOMI STRUBHAR



HE major part of the little mountain home community were flocking to the near-by city to work for undreamed of high wages. Even older men who ordinarily would have thought of retiring were caught in the whirlpool, getting jobs, and working long hours. Ben Sparling was one of these, and being an ever helpful neighbor, he stopped at Tillman Delp's to chat a little.

"Well, Tillman," he said when he was almost ready to go, "why don't you get yourself a job? You might just as well be turning your hours into dollars. You could ride in with my carload."

The man addressed slowly shook his head, "Mother and I thought we would stay on the farm and keep the home morale up, while we did our bit to help feed a hungry world."

His neighbor hastened to add, "You would not need to get a defense job. There is a great demand for men with your skill in many other places. You could still farm on the side."

"I know," said Tillman slowly, "but Mother and I do not like to rush about so. We want to take our time to live—to fellowship with God and each other, and to be able to lend a helping hand wherever it is really needed. We figured we could not do that if we took on any more work."

"Well, all I got to say is that you sure are missing a good opportunity to make money," was Sparling's conclusion. And he left reflecting on the queer otherworldliness of the Delps.

"You'd think they had one foot in heaven already, and they both might live another twenty-five years."

The Delps continued much as they had for years. They worked a little harder to make up for their sons giving their time to the civilian service of their country and to God, but they increased rather than diminished their time used in fellowship and communion with Him, and somehow the Lord seemed to give a greater supply of health, strength, and efficiency than they had ever known. Perhaps to the neighbors it didn't look like efficiency when Tillman Delp took the neighborhood children out for a sleigh ride or spent hours helping Widow Haegg's son tinker with his old ford. But fifteen-year-old Seymour Haegg hadn't much of a chance to learn how to do things. He was just getting to the place where he needed a man to take an interest in him, and it pleased Tillman more than he could say to feel that the boy had confidence in him and cared to consult him with all his affairs. Hannah Delp knew well enough that Tim was laying to catch the lad for the Lord, and though Seymour showed not the slightest interest in anything religious, yet Tillman kept patiently making every sacrifice possible to keep that confidence and help the boy.

"At least I am able to help many a hazy youthful idea to crystallize into something useful. And I'm asking the Lord to do the

rest," he told Hannah, and if he ever became discouraged because visible progress was very, very slow, not even his good wife detected it.

She at times secretly felt that Tim was neglecting things around home a bit too much to fool around like a youngster. This feeling almost overwhelmed her one morning as she put on her husband's boots and waded through the snow to water the stock when she wanted so much to finish the quilt she was making for her daughter's birthday. Tillman was helping Seymour get his old ford started.

"A man of his age should know that you can fool away lots of good time getting an old trap like that started, and likely where Seymour wants to go isn't very important anyway," she told herself.

"If it happened only once in a while it would be different,—but several times a week and every week is just a mite too much. I will

AUTUMN WONDERLAND

**How beautiful the outdoors, at autumn.
What colors unfold to our view
Bright reds, soft browns, and deep yellows,
Every tone, every shade, every hue.**

**Far and near with colors bedecked
Nature's grand panorama outspread,
This lavish work of a Master hand
Telling of a summer that's fled.**

**The trees on the far distant hilltops
Make a backdrop of color serene,
While the cedar and pine in the valleys
Blend in with their shadings of green.**

**What a beautiful and wonderful picture
By the Master of all artists planned.
Painted here for our pleasure and wonder
As we journey through Autumn land.
—Ward T. Hart.**

never catch up with my work this winter if I spend so much time working out of doors. If I knew it would do any real good, I would not mind, but I doubt if it will. The boy will likely do as the other Haeggs did and not listen to the voice of the Lord anyway," she continued her reflections as she carried her wood into the house.

"And there were so many things I had hoped to get fixed, but I guess the neighbor boy's plans are more important." The things she would have liked to have Tillman do that winter all marched and counter-marched through her mind as she got dinner, but twelve o'clock found a nice warm meal waiting for Tim, and his wife had bravely resolved that she would not give him a word of what had gone through her mind that morning.

Twelve-thirty saw no Tillman in the Delp farmhouse to eat. One o'clock came and still no Tim. "That man is the most irregular person about his meals. Nothing will be fit to eat by the time he gets here."

Just then the chug-chug of Seymour's ford brought Mrs. Delp to the window. There was Tim motioning for her to come out. She went to the porch, and he shouted: "I won't be in for another half hour or hour. Go ahead and eat. Don't wait for me."

"Huh! Who wants to eat by themselves and then a half hour later set out things for someone else? That man has no more idea what a nuisance that is than anything." She was feeling very, very exasperated as she returned to the kitchen.

Soon a little feeling of condemnation stole over her, for Hannah Delp could not long condemn others and justify herself. "I'll not complain. After all, I am in sympathy with what Tim is trying to do. I'll pray instead that the Lord will give him the soul of his neighbor boy for his hire."

And she arranged as best she could to keep the meal she had prepared in the best condition possible under the circumstances. Then because she was getting old and her joints were somewhat stiffened from wading snow, she did not kneel to pray, but sat by the little kitchen table and buried her face in her arms. Long and earnestly she made her petitions for a blessing on her husband's efforts and the salvation of Widow Haegg's son.

* * *

After a time (as we all must) she laid aside her earthly labors and went to be with the Lord. Tillman followed later, and they were together in that beautiful land. Then came a period of reckoning (Hannah knew not how long it was after they had entered that lovely place, for in this country time is not measured). The King in His splendor rewarded His servants according to their labors. What a joyous time that was for many! What hosannas, and hallelujahs, and what casting of crowns at the Saviour's feet! Tillman and Hannah looked on and enjoyed every bit of it. Suddenly with a great wave of joy they saw Seymour Haegg march up among the redeemed, and he presented his life and labors to the King. The Lord looked very much pleased as He uttered His, "Well done, good and faithful servant; enter thou into the joy of thy Lord." How Hannah and Tillman praised the Lord for Seymour that he too was there and rendered up a good account! Then the eye of Love was resting on them, and they felt themselves drawn toward the throne till they fell on their faces before the King, and a nail-scarred hand rested on each bowed head, and again they heard, "Well done, good and faithful servant."

Hannah was about to protest that she had done nothing to deserve this, for through her memory flashed the time when she was almost out of patience with Tim for wasting so much time with Seymour, because she thought it would do no good anyway, but a hand was wiping away her tears.

And because in that land we know as we are known, she understood that while it was true that she was tempted to be rebellious, she had overcome and prayed instead.

Again the Wonderful Voice spoke: "Thou hast been faithful over a few things—"

* * *

From somewhere a door opened and a step sounded in her consciousness. Hannah lifted her head—rubbed her eyes—blinked a little and stared at the smiling face of her husband as he looked down in amusement at the wonderment in her face. Again she blinked and looked around. There were her own

(Continued on page 271)

CHRISTIAN MONITOR

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No. 9

AS SEEMETH RIGHT TO MAN

BY ARLINE YODER



VENING shades were falling, and the light was burning dimly in the nursery. Sadness pervaded the atmosphere, for a child was very ill. It was an only child and one very fondly cherished by its parents. Although only four years old, little Dot was far beyond her age intellectually. Her parents had high hopes and ambitions for their precious one, but now those hopes were dampened by the heavy, uneven breathing of the sick child.

The child seemed feverish and upset all day, and when the father arrived home from work in the evening he decided it was best to call in a doctor. Taking the child to a doctor might make her worse. It would be better not to disturb her. From the time he arrived home, the father kept constant vigil over the child, as she lay in her little bed, feverishly whimpering and breathing hard.

"Did you call Doctor Creager, Elsa?" asked the anxious father as the mother tiptoed into the room.

"Doctor Creager is out of town, Steve. Whom shall I call in? I wish Doctor Creager were here. Why did he have to go away on this particular week end? I do hate to call in a strange doctor. Maybe he wouldn't understand the case—Doctor Creager would know exactly what to do. I have every confidence in him. If he only were here!" And she wrung her hands helplessly. "Steve, he might even give the child the wrong medicine! What shall we do?"

"There is nothing else to do but to call in a strange doctor. Any good doctor would be all right. Any good doctor would know exactly what to do and how to handle this case. Why shouldn't he? Doctor Creager is not the only doctor in the world. There are thousands just as good as he. That is a silly idea you have. But you had better get one here soon. Little Dot seems to have a high fever. There is a Doctor Gordon not far from here. I have heard that he is quite a successful doctor. Perhaps you could get him."

"Oh, but he is also a minister. We don't want a minister coming here telling us about our sins," added Elsa bitterly.

"Minister or no minister—we have to have a doctor. If you do not get one here soon, I'm afraid we won't need any. Then we will need a minister. Are you going to call Doctor Gordon, or shall I? It is an emergency. We can't wait on Doctor Creager!" Steve was desperate.

"All right, Steve, I will call him. As you say, we must have a doctor."

In less than a half hour Doctor Gordon was bending over the suffering child.

"May we have a little more light, Mrs. Manning, please? I want to give the child a thorough examination."

"Yes, I'll take the shade off, Doctor."

The parents stood helplessly by as the doctor with a troubled look listened to the heartbeat. Somehow they felt a kind of warmth toward the doctor. He was not a stern professional sort of person, but a gentle, sympathetic, yet deliberate sort.

"Mother," he said, on finishing the examination, as he seemed to look straight into her heart, "you guessed right when you supposed that your child had pneumonia. She not only has pneumonia, but double pneumonia. But that is not as serious as the heart condition. We must get this heart stronger and in better working condition before we think of treating for pneumonia. I will go back to the office and send over some medicine. You, Mrs. Manning, must stay all night and give the child a teaspoon of the medicine every hour. Keep close watch of the child's pulse; if there is any change for the worse call me at once. But you must give the medicine regularly, and you must watch closely. I am interested in the child, and I want to see her pull through. She is full of promise. I'll send the medicine over at once. That is all I can do at present. I'll be back early in the morning."

The doctor had no sooner gone than there was a knock at the back door. But Mrs. Graham, the next door neighbor, did not wait for her knock to be answered. She walked quietly in, and in a hushed voice asked what was the matter, who was sick, and all about it.

"I saw the doctor leave, Mrs. Manning, and I just knew some one must be sick. I hurried over as fast as I could. Bob's watching the baby, so I thought if there was anything serious, or if there was anything I could do

to help I would be more than willing to help."

Mrs. Graham was a stout, neighborly sort of woman. She was always present to help in an emergency. There was nothing too hard or too menial for her to do if it would help a friend or neighbor. Her work could go undone—it was trivial compared to the work to be done for someone in need.

"I thought you would be over," answered Mrs. Manning. "At least I hoped you'd come. It is Dot. She has double pneumonia and a heart condition. Double pneumonia, mind you! I am afraid she will never get through it. Doctor Creager was not here so we had to call in a new doctor. He is going to send some medicine over for her heart, and I must stay up all night and give her a teaspoon of it every hour. I hope this doctor knows what he is doing. He is a nice, kind man, but somehow I can not have the confidence in him I have in Doctor Creager."

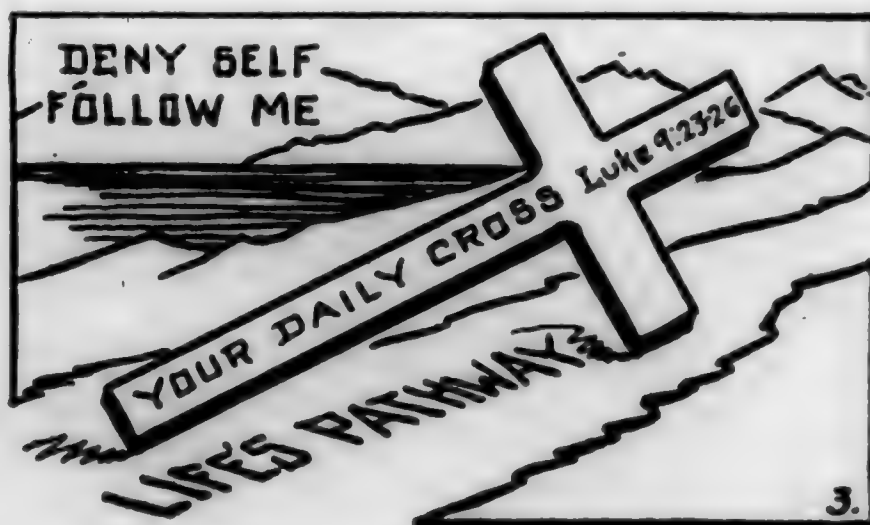
"Did you say he is sending medicine for her heart? What about her pneumonia? Did he not prescribe medicine for that?" asked Mrs. Graham in alarm.

"No, he said he had to doctor her heart first."

"Nonsense!" cried the irked Mrs. Graham. "Anyone knows that double pneumonia is hard on the heart. I say cure the pneumonia and the heart will take care of itself. I sure have had plenty of experience with sickness, pneumonia included. All these doctors want is your money. I would not give the doctors house room in cases like this."

"Why, you know, my Millie, when she was six years old, had double pneumonia. She really was bad too. My! my! We thought sure we were going to lose her. So what did I do? Call the doctor? I did not! I went through my recipe book and found an old recipe, using various kinds of herbs, for pneumonia, that my grandmother used on all her children. They all had it—and there were ten of them. Not one of them died either, because grandmother used this medicine. It sure beats all this modern stuff the doctors pour down your throat nowadays. So, says I to myself, if it cured them it will cure my Millie. So I cooked up the mixture and gave it to Millie regularly. In a day or two her lungs were clearing up. You can't find a healthier child anywhere today than Millie. And just think she will graduate next year. Listen, I'll go over and cook up some herbs and you give it regularly all night to Dot, and I'll wager by tomorrow little Dot will be cooing to you." So saying, she hurried out.

The doctor had already sent the medicine over and Steve had set it on the buffet. She finally walked over to the buffet, picked up the bottle of pink medicine and read the



directions. Yes, there it was just as the doctor had said, "A teaspoonful every hour. Watch closely."

Now, what should she do? Do as Doctor Gordon said or do as Mrs. Graham almost ordered her to do. If she did as Doctor Gordon directed and the child should die, then Mrs. Graham would say she should have taken her advice and if she had, little Dot would still be living. On the other hand if she did as Mrs. Graham said and the child died, then what? But then, after all, this was a strange doctor; maybe he wasn't any good any way.

For some minutes she debated thus. Finally, she began to consult her husband. "Steve, which medicine shall I give, that which Doctor Gordon sent over, or . . ." The question was interrupted by the quiet entrance of Mrs. Graham.

"Here is the herb medicine. Now, give her a teaspoon of this, oh say, every hour. That ought to be enough. Then by morning her lungs will be less congested, and her heart will naturally be more normal." Mrs. Graham was very confident. "I'll come tomorrow morning to see how it worked." At this she made her exit toward home.

"What is this stuff she was talking about?" Steve wanted to know.

"It is herb medicine that is supposed to cure pneumonia. She says it will work much better than what the doctor sent over." Elsa was still wondering what to do.

"Well, you let Mrs. Graham's stuff in that can, and give the doctor's medicine as directed. You can take care of her tonight, and I will tomorrow while you sleep. Good night, and watch her closely. If you need me, call."

Slowly the hours dragged by, and six o'clock found Dr. Gordon once more bending over the child, and the weary mother trembled.

He shook his head. The sweet face of the child was pale. There was no more whimpering. The pulse was weak. Little Dot lay very still; her eyes were closed.

"I do not understand. The heart is so weak. It should be going strong by now. I'm afraid it is hopeless." His eyes wandered toward the buffet through the door in the next room. The bottle of pink medicine stood there. The cork had not even been removed; not even a drop of medicine.

"Mother, you've lost your baby. You have lost your baby. I told you to give that medicine religiously all night long. It has not been touched. If you had, the child's heart would be strong enough this morning to begin treating the pneumonia, which really in itself is not serious in this case. But now it is too late. Your child could have been spared—but not now. May I ask you why you did not do as I asked you?"

Elsa was sobbing. "Well, Doctor, a neighbor lady brought over some herb medicine that she said would cure Dot without fail. I was afraid yours wouldn't. So I gave it all night long just like she said. It cured her girl of pneumonia."

"That was all right for pneumonia. But, mother, your child isn't dying from pneumonia. She's dying of heart trouble. There is nothing in that herb mixture that would do the heart one particle of good. You were

treating the wrong thing at the wrong time. It is only a matter of minutes now. You had better call your husband—if he wishes also to give your baby good-bye. You can not have it many more minutes."

The doctor stood by as the parents sobbed their hearts out over the dying child. When it was all over, he drew them into the living room. He administered a sedative to the hysterical woman, and then quietly and calmly talked to them.

"You know this is just the way it is in the Christian life," he began. "The only thing that will heal the soul is the blood of Jesus Christ applied to the heart to cleanse it from all sin, and make it a fit subject for heaven and eternal life. But people so often

do not have enough confidence in that for their salvation. They will try every other method but the right one. They seem to have more confidence in man's reform programs than the blood sprinkled way of the Saviour—even to the extent of 'denying the Lord that bought them.' There is only one way. If that is rejected, all other ways and methods will fail, and the soul will be hopelessly lost."

"I see it all so clearly," cried the child's father. "This has brought us to our senses." And the mother nodded assent.

"Thank you, Doctor Gordon; we shall never forget you. We have lost our baby, but we have gained eternal life, and will meet her in heaven."

Barberton, Ohio.

MENNONITES IN LANDS FAR AND NEAR

II. The Netherlands

BY CORNELIUS KRAHN

This second of a series of articles about Mennonites in different lands gives an interesting picture of those in the Netherlands. We are indebted to Bro. Winfield Fretz for collecting these articles.

I. "Gemeentedagbeweging"

During my study at the Lower Rhine in Germany I was only a few miles from the Dutch border. For some reason Holland, or the Netherlands, had always been of great interest to me. In my imagination it was a country of dikes and canals, and of Holstein cows grazing on green pastures near windmills which keep the water out of the country; a country of tulips and wooden shoes, of fishermen and farmers. It was a country with numerous old cities and towns with narrow streets and canals, cleanliness pervading everywhere. And above all it was the country of Menno Simons and my own ancestors. Thus it was not surprising that I decided to learn to know this country, not by hearsay only, but by seeing it and meeting its people. The medium through which this was to be accomplished was the monthly paper "Brieven," published by the "Gemeentedagbeweging" (which is a movement to revive spiritual life among the Mennonite churches of Holland). I subscribed to this paper to learn to read the Dutch language and to get acquainted with the spirit of this movement.

Soon after that I read the announcement of the annual meeting of the "Gemeentedag" and "Jongerendag" which were to be held in Elspeet, the former being a meeting for church members who felt the need of spiritual fellowship and the latter a youth camp. I decided to attend these meetings and, since distances are so small, I traveled there by bicycle like many others who attended.

The camp, named "Doopsgezind Broederschapshuis" (Mennonite House of Brotherhood), of the "Gemeentedagbeweging" is located on a beautiful heather, a short distance east of the Zuider Zee, near the village of Elspeet. This movement has several similar camps. It was here that I first learned to know the Netherlands, its people, the Mennonites of Holland, and their "Gemeentedagbeweging." The aim of this movement, as I was told, was to create more interest in Christ and a Bible-centered congregational life

based on the fundamental Mennonite principles. The "Gemeentedag" has many branches in addition to the above-mentioned Youth Camp, which include Bible Study, Home and Foreign Mission Work, Study of the Principle of Nonresistance, and others. It is generally admitted by the Mennonites in Holland, even by those who do not fully endorse it, that this movement with its branches has done, and is doing, invaluable work for the upbuilding of spiritual life and for the advancement of the kingdom of God. This movement had its beginning in 1917. The Quakers in England and in the Netherlands were responsible for its origination. It was T. O. Hylkema, now one of the four ministers of the Mennonite church of Amsterdam, who, among others, helped to organize the movement. The present chairman is Fritz Kuiper, pastor of the Mennonite church in Alkmaar.

In order to understand the meaning and value of this movement, as well as Mennonite spiritual life of the Netherlands in general, we have to consider the background and historical development of the latter. This can most easily be done by relating some impressions I had while I was studying in Amsterdam and visiting churches all over the country.

II. Amsterdam, the Citadel of Dutch Mennonitism

There would be no Netherlands if there were no Holland (which is one of the seven provinces that comprise the Netherlands); there would be no Holland if there were no Amsterdam. Amsterdam has become for me the symbol of the Netherlands. It combines the most old-fashioned medieval buildings, streets, canals, and bridges with sections of the city as modernly built and equipped as any in the world.

The membership of the Mennonite church of this city is approximately 7,000, that is, about one tenth of all the Mennonites of the Netherlands.* Numerically speaking, Am-

sterdam ranks first in the entire Mennonite world. This church has also the largest and most complete collection of documents and books pertaining to Mennonite history. My original curiosity to find out more about the country of my ancestors brought me to this place to make a more thorough study at the above-mentioned library and at the Mennonite Theological Seminary located in Amsterdam.

By delving into the history of the Mennonite church of the sixteenth century, I found that none of the churches of the Reformation had shown so much zeal, sincerity, and consistency in their attempt to establish a church after the pattern of the Apostolic Church, "without spot or wrinkle," as did the church of our forefathers. To have faith in Christ and to follow Him was their chief concern. Whoever failed in one or both of them was excommunicated from the brotherhood. (He was "banned.") After that he was "shunned" (avoided) until he would repent and show fruits of repentance. Attempts to enforce this rigid and strict discipline without a great leader who would authoritatively interpret the will of God as revealed in the Scriptures were the cause of the numerous splits among the Mennonites in the Netherlands. There were the Waterlanders, the Frisians, the Flemish, and the Germans. These names indicate the province or country of their origin. They were further subdivided into old and young, conservative and progressive, hard and soft, etc. Besides these there were groups too numerous to mention which were named after their leaders. The mere existence of these many groups indicates that their relationship was not always friendly, not to speak of brotherly. The Swiss and South German Mennonites who were not so strict admonished their Dutch brethren: "Do you not see that you are building the Tower of Babel? God has punished you so that you no longer understand each other. All church discipline should be subordinate to brotherly love." Thus were the conditions among the Mennonites of the Netherlands during the latter part of the sixteenth and the beginning of the seventeenth centuries.

The seventeenth century was the Golden Age of the Netherlands. It was one of the leading countries of the world. The East and West Indies Companies, as well as large fishing fleets, were accumulating great wealth for the country. Holland became a cultural center. In all this, the Mennonites (the majority of whom were not farmers as in this country) gradually began to take part. The more progressive groups gave up their original nonconformity and isolation. They opened their doors to the world of public life, commerce, and culture. Vondel, the "Shakespeare" of Holland, is listed among the deacons of the Mennonite church of Amsterdam. The

great painter Rembrandt felt at home among the liberal Mennonites. During the eighteenth century the progressive wing of the Mennonites took an active part in the cultural, commercial, and governmental activities of its country. They preferred the name "Doopsgezind" (which literally means "baptism-minded" but came to mean broad-minded or tolerant) to "Mennist" (the meaning of which came to be narrow-minded, conservative). At the end of this century we find the majority of the Mennonites in an extremity opposite to that of the sixteenth century. When the Russian Czar Peter learned the art of ship building in Zaandam, he heard a sermon in a Mennonite church on the topic, "Speak Well, Do Well, Think Well." This was the gospel of enlightenment of that age in which many of the Mennonites in Holland shared. The great interest in establishing a pure Christian church changed into indifference toward the church. In the course of one century, that is, from 1700 to 1809, the church membership sank from 160,000 to 27,000.

In the beginning of the nineteenth century new life came into the Mennonite churches. By this time all the branches had united. The "Algemeene Doopsgezinde Societeit" (General Mennonite Conference), of which all churches are members, was founded in 1811. The purpose of this organization was to counteract a further decay and decrease of the congregations. It supplied them with trained ministers and gave financial support to the smaller churches. The A.D.S. now sponsored and supported the Mennonite Theological Seminary at Amsterdam which had been founded by the Mennonite church of that place (1735). The A.D.S. also publishes the weekly "Zondagsbode" and a series of booklets to build up the church life. The "Doopsgezinde Bijdragen," which was edited by one of the professors of the Theological Seminary and published for a period of more than fifty years, is an excellent example of scholarly Mennonite research. It is worthy of note that some of the professors of the seminary have become nationally and internationally known. In this connection it may also be mentioned that the Mennonites of Holland have done scientific research in their own history for about two hundred

years. No doubt, we, as pioneers in this field, can profit from the fruits of their labors.

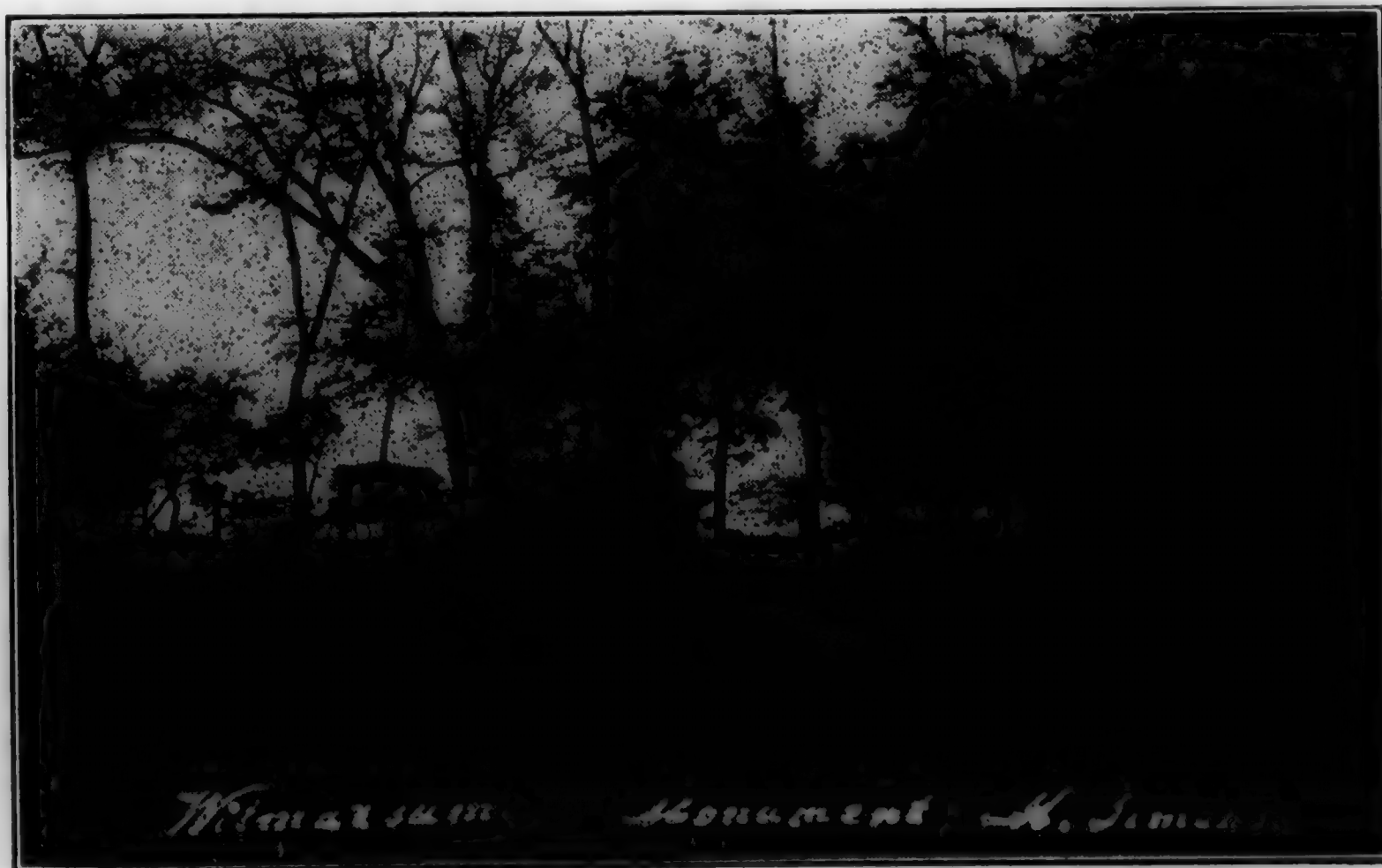
All Mennonite churches in Holland, one hundred thirty in number, are served by ministers from their own seminary. The candidates of the ministry are placed through the sponsorship of the A.D.S. The theological training is a four-year course with junior college or its equivalent as a prerequisite. Women are not only admitted to the seminary but quite a number are in full charge as ministers of congregations.

III. Mennonite World Conference, 1936

The third Mennonite World Conference was held in the Netherlands in 1936. The first World Conference had met in Switzerland in 1925 in commemoration of the four hundredth anniversary of the existence of the Mennonite Church. The second was held in Danzig in 1930. The conference in Holland in 1936 was especially designated to commemorate Menno Simons' renunciation of the Catholic Church. This conference met at three places: Amsterdam, Elspeet, and Witmarsum. All those who were privileged to attend these meetings must have been impressed by two facts: first, the great past we share; and second, the great tasks which we confront. The simple and yet venerable Mennonite church (Singelkerk) in the heart of Old Amsterdam was the place in which we heard about our heritage from different representatives from various countries. The place and atmosphere were most suitable. This discourse on our heritage reached its climax after we had crossed the Zuider Zee and arrived at Witmarsum, the place of Menno Simons' birth and conversion. It was here that he had given up his Catholic parish in 1536 in order to become the "shepherd of the scattered sheep" of his time. So important was his leadership that most of the churches, even today, bear his name. Thousands of people from many countries met here in the little village and around the monument of Menno Simons near the village.

The tasks which lie before us as a Christian church were discussed at the "Broederschapshuis" at Elspeet between the meetings in Amsterdam and Witmarsum. The following problems and implications confronting us were discussed: the essence of the church; the relationship of the church to society, state, etc. It cannot be expected that complete agreement was reached on all problems discussed. As at the previous World Conferences, the representatives and attendants agreed heartily to continue in the relief work. From World War I to World War II this relief work consisted mainly in aiding the unfortunate brethren from Russia to establish new homes. The Mennonites of Holland have always been exemplary in expressing their brotherly love in this way. As early as the beginning of the eighteenth century

(Con't on page 271)



Monument to Menno Simons at Witmarsum, Holland

Editorials

School Days

As August draws to a close and September is about to make its advent, our thoughts naturally turn toward the opening of school. It may be hard for us to realize that the season is so far advanced and that summer is rapidly drawing to a close, but school days are here nevertheless.

School life is so interwoven with life in the home, the church, and the community that it probably affects all of us in some way or other. Parents and children are very vitally affected, for each need to make adjustments as the routine life of the home is broken into by the advent of the school season. Outside influences are definitely brought to bear upon the children and young people, and parents soon realize that they need to exercise constant vigilance if they wish to retain the confidence of their offspring and keep in vital touch with them. The wide-awake minister realizes that school life also affects the church in many ways.

And so school days bring with them problems that we need to face in homes and churches. They also bring great opportunities and far-reaching possibilities. The mind of youth needs to grow and develop, and we appreciate that we have a school system that in many ways works efficiently to that end, but we also realize its weaknesses and that it is fraught with dangers as well as benefits.

It is becoming apparent to more and more people that the state schools do not contribute to the upbuilding of the spiritual life. They are poorly adapted to teach religion, and they make little effort to do so. Because of the many different religious faiths represented in the constituency of our nation's schools the teaching of the Bible has been almost universally ruled out. Since this situation cannot be materially changed it must be intelligently faced by people who are interested in having their children and youth grow and develop spiritually as well as mentally and physically. Since the state gives the children many hours of secular instruction it is up to the home and the church to give a balanced ration of spiritual instruction.

The Church has made and is making efforts to discharge her part of this duty through the Sunday school, the young people's Bible meeting, the summer Bible school, the church service, and other agencies such as the week-day Bible school. This leads us to say that this latter agency has great potentialities that are only being even lightly tapped in most localities. In some sections these week-day Bible schools are held in the evenings. But in many places school boards are willing to arrange for dismissal of certain grades for one or more periods a week, during which time the churches may have the pupils in order to give them Bible instruction. This is a means of giving spiritual nurture to public-school pupils that should be, and we believe could be, greatly enlarged.

A question that comes home to most of us is whether the home is taking her God-given place as an institution for the spiritual instruction and nurture of her children and youth. Is it not too often true that as the church expands her teaching program the home eases up on her part of the task? There is no question that in the plan of God the home was to be the primary agency for religious instruction. Read Deut. 6:6-9. The Apostle Paul echoes the same truth in Eph. 6:4 when he tells fathers to bring up their children in "the nurture and admonition of the Lord." The Christian home should gain lost ground and again assume her rightful place as an agency for the spiritual instruction of her progeny. It will take time and effort, but it will pay big dividends. The Secretary of Home Interests of the Commission for Christian Education will gladly assist parents who want help along these lines.

School days again remind us also that the church has educational institutions of her own. Our church has four schools which give either high school or college work, or both. Their work has been publicized in our columns from time to time, and in this issue there are articles which tell about the activities of two of them. Let us patronize and support them generously. They are doing a good work in behalf of our young people. Parochial schools in which the elementary grades are taught are finding increasing favor among our people in certain sections. This work, too, presents great possibilities for the church.

School days are here again. Let us make good use of the opportunities which they bring. Let us face courageously the problems that come with them. Let us take our places as homes and churches to give the Bible instruction and spiritual nurture which they either cannot or do not supply.

General Conference

As we write this, General Conference is about to convene at Goshen, Indiana. We have the prospect, as in 1917, just twenty-six years ago, of meeting in war time. The meeting will be curtailed because of travel and other restrictions, but representatives from all over the church will no doubt be present, while local people will be able to furnish good-sized audiences for the public sessions. The business sessions should be well taken care of in the meetings for delegates and ministers.

Important issues face the church today. One of the main ones will be maintenance of our position on nonresistance on the part of our youth and all others. This has many implications and reaches into the realm of Civilian Public Service. Large percentages of our young brethren have taken up some form of military service. The church will be faced with the problem of what more can be done to indoctrinate our people on this Bible doctrine so that it will not be discarded in another generation if and when a third World War should break out. Another is the cherished doctrine of nonconformity to the world along with the companion truth of conformity to Christ. Here there has also been a distinct losing out. What shall we do so that in a few decades the observances necessary to maintain this doctrine will not be a mere memory?

These are but two of many questions that this biennial meeting of church leaders will wrestle with in the days immediately ahead, as this is being written. The Conference will be history when this reaches the reader, but we trust that the work of this body will reach far into the future to promote the welfare of the Church.

Military Necessity

This is a catch phrase which is much used in our time. Everything else must be subservient to the demands of war. Essentials and nonessentials are classed entirely according as they bear upon the needs incident to total war. Every law of ethics and morality must also bow to the ogre of military necessity. At one time there were supposed to be certain rules for the conduct of war, erroneously called civilized warfare. Such rules have practically been abrogated ever since the days of World War I when treaties were relegated to the status of scraps of paper.

A more recent code of warfare to be scrapped by the nations is the regard for the life of civilians. No longer are the armed forces only the targets in the war, for in the bombing of cities thousands of civilians—men, women, and children—become victims of this type of wholesale destruction. When cities are reduced to rubble it follows that many people outside of the land, navy, or air forces are either killed, wounded, or rendered homeless. But military necessity requires that it must be done. It shows how the exigencies of war demand the repeal of the moral code, and serves also to remind us once more that war is inimical to the teachings of the Prince of Peace, whom we as Christians profess to follow. "My kingdom is not of this world," still states the case for the Christian in a world at war.

CHRISTIAN LIFE

SANCTIFICATION

BY S. PAUL MILLER

The subject of sanctification is one upon which differing views are sometimes given with much emphasis. We believe the following discussion is a sane and Scriptural one.

Sanctification is here thought of as the action of the Holy Spirit in sanctifying, or making holy, the believer, by the implantation within him of the Christian graces and by the destruction of sinful affections. There are two views which are held on this doctrine which are outstanding. The one doctrine holds that sanctification is a gradual process which is not completed in this life. The other is the doctrine of entire or perfect sanctification which holds that the sinful nature can be eradicated in the present life. In this brief discussion of the doctrine an attempt shall be made to give the meaning of sanctification, the time of sanctification, and the method of sanctification.

When considering the meaning of sanctification we shall first consider it from a negative viewpoint. The true meaning of sanctification is not perfectionism, which holds that the Christian may, in this life, become perfectly free from sin. This theory rests upon false conceptions of the law of sin, and of the human will. It must hold that law is a scale which is graduated to the moral nature of men instead of being the ever-unchangeable reflection of God's holiness. Also that sin consists only of those voluntary acts which are performed by the individual instead of those dispositions and states of the soul which are not entirely conformed to the divine holiness of Christ. Then in the third place they must hold that the human will is able to choose the will of God supremely and persistently at every moment of life, and to fulfill at every moment the obligation resting upon him. So it seems that this theory of sanctification has two fundamental errors. First, the low view of God's law, and the second is its narrow conception of sin. True enough, we can fully obey God's law if we may only make God's law what we want it to be. And again, we can live without any sin or transgression if we may interpret what in each case is sin and always act accordingly.

Furthermore, this theory is not supported by Scripture, but rather is contradicted. The teachings of the Scripture never assent or even imply that the Christian may in this life be perfectly sinless. Such passages as I John 3:6 and 9 may seem to, but when properly interpreted they show the real contrast of the life of the regenerate and that of the unregenerate. They mean, it seems to me, actually that the believer does not live in sin, or that he does not abandon himself to sin. The Christian life, however, in its full essential nature is the direct opposite of sin. The sin which comes in the Christian life must be the after-working of the old nature. Yet the Scripture requires all Christians to advance,

to confess sin and receive forgiveness, to receive chastisement for the removal of imperfections, and to maintain a real Christian warfare against the things of the flesh.

Even though the Bible may occasionally speak of believers as perfect, this does not necessarily mean that they are without sin. They may be called perfect in Christ, or perfect in principle, or perfect in the sense of full-grown. The Bible contains no example of Christians who led absolutely perfect lives. The apostolic admonitions to the early Christians show that no state of complete sanctification had been attained by them. The party spirit, selfishness, and immorality which were found among the members of the church at Corinth are evidence enough that these Christians were far from the state of sinless perfection. This is clearly brought out in Paul's first letter to the church here. In I Cor. 1:2 he says that he is writing "to them that are sanctified in Christ Jesus, called to be saints." Then in the tenth and eleventh verses of the same chapter he goes on to say, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you." Again in I Cor. 3:3 he says, "Ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" Even among

SWEET COMMUNION

When you awoke from sleep this morning,
Though the hour was rather late,
Did you stop to speak with Jesus
And His benediction wait?
Did you thank Him for His mercy,
For His care through all the night,
That no evil had befallen
That no tears now dim your sight?

Did you ask Him for the blessing
Of His presence through the day,
For His leading safely onward
For His guiding lest you stray?
Did you tell Him that you'd gladly
Go wherever He would lead,
That you'd try to do His bidding
Helping every soul in need?

If you go without these blessings
As you start another day,
Be assured your strength will fail you
And you'll faint along the way.
Oh, live closer to the Master,
For unless you're very near,
Words of love He whispers to you
Will not reach your listening ear.

—Wm. G. Harrison.

these Christians whom the Apostle addresses as "called to be saints," there were these things which were the result of the workings of the carnal man.

Even men mentioned as examples fell into grievous sins. We have record in Scripture of sins committed by some of the most perfect characters of which it bears witness, such as Abraham, Moses, David, Peter, and others.

In the last place, the Scripture directly denies that any man on earth lives without sin. The Apostle John says in I John 1:8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Paul says in Romans 3:23, "All have sinned, and come short of the glory of God." So it is plain that all have sinned and that all have sin in their lives. And with sin in all there can be none perfect in themselves. They may be perfect in their standing before God only in that they are reckoned as such on condition of their faith.

Now looking to the positive side, let us see what sanctification really means from a positive viewpoint. In the Hebrew Old Testament the word from "to sanctify" is derived from a root which means "to cut," therefore emphasizing the idea of separation. The primary root meaning in the Greek of the New Testament is also separation. The Biblical meaning of sanctification seems to express the idea of position or relationship between God and man rather than that of spiritual qualities wrought in the heart. To many Christians it seems to have first of all the idea of conveying some form of spiritual renewal, or of giving man some moral and spiritual qualities. The man who is sanctified is in principle lifted out of the sinful relations of life and placed in a new relation to God in which he is consecrated to Him and His service. This consecration to the service of God symbolizes the deeper and inner devotions of the heart or of the inner man. This then is not only the root meaning of sanctification, but it is also the meaning secured by a study of the Word itself and of kindred words and their usage in Scripture. Sanctification is in its general sense, the separation and dedication of a person to and for God, to belong wholly to Him and to be used for His glory. While these Scriptural words bring out first of all a relationship, they also denote that operation of God by which He, through the Holy Spirit, works in man a subjective quality of holiness.

So one can say that sanctification does not mean purely moral improvement, but moral improvement in relation to God, for God's sake, and with a view to the service of God. Sanctification may then be defined as that gracious and continuous operation of the Holy Spirit by which He separates and purifies the sinner from pollution of sin, and renews his whole nature in the image of God.

The time of sanctification is also a question which is disputed. Some hold that it is an instantaneous act whereby the Christian is made fully sanctified. We believe that sanctification of the believer only begins with his conversion. This might be thought of as initial sanctification, and is instantaneous. By a simple act of faith the believer is put into a state of sanctification. After this initial sanctification the Apostle Paul then calls

Christians saints. Various expressions such as the following are found in his writings: "Beloved of God, called to be saints"; "To them that are sanctified in Christ Jesus, called to be saints"; "Unto the Church of God which is at Corinth, with all the saints which are in all Achaia." This is where the New Testament differs with those who canonize people after they are dead. The New Testament declares believers to be saints while they are alive. If they are not saints they are not Christians; if they are Christians they are saints. In this sense, then, all Christians are sanctified. This initial step, however, does not bring the Christian into full sanctification but into a state of sanctification in which he is to grow until he reaches the fullness of the measure of the stature of Christ.

This sanctification of the believer continues throughout his life upon the earth and is usually a lengthy process and never reaches perfection in this life. Only in cases where conversion is followed soon by death, may the process be short. So we have a progressive action of which the initial step is only the crisis. II Cor. 3:18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." II Cor. 7:1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." As we look into the mirror and detect the blemishes, we should deal directly with them through trust in Him to put them away from us. It is true that we cannot detect all defects, and the Spirit may not reveal them all at once, but when they are revealed we can and should claim victory over them through Christ. It is a continual yielding to Him of the results of the old nature as they come into the life of the Christian. As Peter has put it in his Epistle it is a growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. The believer grows in sanctification and not into it, nor out of it!

The sanctification of the believer will be complete only at the coming of our Lord Jesus Christ. As far as the soul is concerned sanctification might be said to be complete at death, but in so far as it pertains to the body it cannot be complete until the resurrection. So not until the resurrection will we have entire sanctification, or be sanctified wholly. Wholly sanctified means to be complete in every part, perfect in every respect. In "that day" the Christian is to be complete and perfect in every form of Christian character. There will be no Christian grace missing. He shall be complete in body, soul, and spirit. A few Scriptures might well be cited on this to affirm the point. I Thess. 3:12, 13, "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Philippians 3:20, 21, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is

able even to subdue all things unto himself."

We come now to the means and agencies used to sanctify men. In brief, the agencies used to make men holy and conform them into the likeness of Christ are both divine and human. Both God and man work in contributing toward the desired end. From the divine side it is the work of the Triune God. First of all, it is the work of God the Father. God is both the Old and New Testament Sanctifier. In I Thess. 5:23, 24 Paul says, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." From this passage it seems evident that sanctification is God's work. The God of peace has called us to it and will accomplish it. With its being the work of God it is also the work of the Lord Jesus Christ. God has appointed Him to be the sanctification of His people. I Cor. 1:30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The writer of Hebrews brings out in the tenth verse of the tenth chapter that Christ has sanctified all believers by the shedding of His blood, "By the which will we are all sanctified through the offering of the body of Jesus Christ once for all." Again in I Cor. 6:9-11 Paul points out that we are sanctified by His blood and by His name, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Even though we have all been sinners it is through the shed blood of Christ and His name that we can be sanctified.

Lastly, it is also the work of the Holy Spirit. The Spirit is a God-provided workman to do the work. Jesus has purchased sanctification and the gift of the Spirit by His shed blood and is now at the right hand of God. He now indwells the Christian as the Sanctifier through the Holy Spirit. Paul in his writings brings this out at various places. Romans 15:16, "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." I Cor. 6:11, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." II Thess. 2:13, "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

Here now the problem comes up of how the Holy Spirit who sanctifies the believer accomplishes His work. It is the Holy Spirit working in the heart of the believer who overcomes the flesh and its defilements, and thus separates the believer from sin and clothes him with the divine graces of His

character which makes him fit to be one of God's chosen ones. In Galatians 5:16-18 Paul says, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law." He then proceeds to give a long catalogue of vileness and sin that is the "works of the flesh" which the Spirit strives against. Then he goes on to say in the twenty-second and twenty-third verses that "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." This then is the work of the Spirit. It frees us from these awful "works of the flesh" and clothes us in the "fruit of the Spirit," which is made up of divine graces. But may I emphasize again that this work must proceed in both of these aspects throughout the life of the Christian and will be completed only at the resurrection when Christ shall come for His own.

Along with this divine side of the work there are also certain human agencies which must be used in sanctification. The first of these is faith. In the words of Peter as recorded in Acts 15:8, 9 he brings out this fact when he says, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." And Paul in Acts 26:18 says, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." True enough, Christ is everything to the Christian which he may have need of. But in reality He is this only as the believer appropriates Him for himself. Only as the believer takes Christ by faith moment by moment to be his own in His fullness for that moment, can the Holy Spirit work in him progressively and keep him growing in sanctification. As faith is the means of regeneration and justification, so it is also the underlying means of sanctification. It is through faith that the initial state of sanctification is attained, and it is only as we continue in faith that we can continue to grow in sanctification and into the fullness of Him.

Another thing from the human standpoint is the study of the Scriptures and living in subjection to God's will. Christ, as recorded in John 15:3, says, "Now ye are clean through the word which I have spoken unto you." We also find the same idea expressed in the words of Paul in Ephesians 5:26, "That he might sanctify and cleanse it with the washing of water by the word." The Word of God cleanses us from the presence of sin, separates us from it, and sets us apart for God. As we continually come in contact with God's Word we are made conscious of our sins and imperfections, and as we put them away we are separated from sin and to God. So our growth in sanctification is limited to the extent of our knowledge of and obedience to God's Word. For by the Word sin is made known, conscience is awakened, the character and example of Christ are revealed,

and the power of the Holy Spirit is placed at the disposal of the believer.

Then in the last place, men must of themselves exercise judgment in regard to their own lives; there must be personal renunciation of sin and the pursuit of holiness. In I Cor. 11:31 Paul says, "If we would judge ourselves, we should not be judged." And again in II Cor. 7:1 he says, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." And again in Romans 6:19 he says, "I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." One cannot grow in holiness in his sleep. Holiness must be the object of one's pursuit. Sanctification is brought about in the believer by his separating himself deliberately from the sins and unholy things of this world and by a continuous presentation of his body unto God for the accomplishment of His holy purpose.

So sanctification can be said to be a separation from the unholy things of the world and a dedication to God. It is the work of the Triune God, which is in reality a divine operation in the soul whereby a holy disposition is imparted, strengthened, and its holy exercises are increased. It has its initial act at conversion, but is never completed in this life. It is completed only when Christ shall return for His own in that "final day." It also is a work in which man must co-operate. The Scripture contains repeated warnings of evils and temptations and also many exhortations to holy living. In these things the believer must put forth an active effort of his own.

The relationship of justification to sanctification should be clear. Justification is an objective, declarative act, whereby God reckons the believer as righteous. Sanctification is a subjective act whereby the believer is able to grow in holiness. In the former it is an instantaneous act which at that moment is complete, while the latter is a progression which is completed only at the resurrection. They are both a work of God based on our faith in Him. By the grace of God are we reckoned as righteous, and by the debt which Christ paid with His blood is the Holy Spirit able to work in us to sanctify us. There is, however, a warning to be given here which is fundamental to every Christian. Even though we are reckoned as righteous before God, yet in ourselves we are not. We still have a sinful nature; there is none righteous in himself. Here is where the real struggle comes for the Christian. In order to become sanctified we must put forth a very definite effort of our own to co-operate with the Holy Spirit. We are warned of evils which are in the world and of temptations which are to come, and also exhorted to live holy lives. So let us all meet these trials which are ours with a spirit of trust in God and put forth a special effort to live a holy life. In doing so we will be able to grow in our sanctification, and when that "great and glorious day" shall come we too may be among those who are perfect in body, spirit, and soul, and thus shall be in His likeness.

THE GLORY OF THE CROSS

BY STUART NYE HUTCHISON

Before the death of our Lord, the cross was the most degraded symbol in the world. Crucifixion had been invented by the Carthaginians who were notorious for their savage cruelty. Then it was taken over by the Romans as a means of putting to death slaves and criminals. The Romans themselves hated it, and no Roman citizen was ever put to death by crucifixion. The Greeks never forgave the invading Romans for introducing into their land the cross as a mode of execution. The Jew with his pride of race and religion felt that his cup of shame was filled to the brim when the haughty conqueror from the Tiber set up the cross on his hills and nailed upon it the people of his race.

But now Paul, the man of culture, a Jew by birth, a Roman by citizenship and a Greek by education, stands before all the world and says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." What did he mean by this declaration?

There are certain institutions and possessions in which we have a special pride because we owe so much to them. To use the word Paul employs here, we "glory" in them.

There are some who glory in their families. There are some who glory in their possessions. There are others who glory in their power. And there are still others who glory in the good they have done. But here we must walk softly. Henry Ward Beecher once said, "If I were a pupil of the great painter Titian, and he were to take the brush and touch up the mistakes and complete the picture, it would be finished, but I could not glory in it."

Is there anything in which we can glory, knowing that it is not subject to the laws of change and decay, anything that survives when our earthly house or tabernacle is mingled with it in kindred dust? Yes, there is one thing—our blessed and eternal hope, and that hope has been made possible by the Cross of Christ. It was this fact that led Paul, when the trappings and adornments of life were stripped away and he stood face to face with ultimate reality, to cry out, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Now why did Paul and why do we glory in the Cross?

First, it revealed the heart of God. It is not hard to discover the mind of God. We see it written in the starry heavens, in the beauty of the earth, and in the amazing laws that govern the universe and all things in it. But the human heart cries out for something more than mind. It is in the Cross that we see the heart of God revealed.

It was not until the Cross that the world knew the depth of the love of God. We often think of the love of Jesus, but there was something even more wonderful in Calvary. It was the love of God. Those of us who are parents know what it is to see our children suffer, to feel the pain that tears at our hearts as we stand by in helpless agony. Think of the Father in heaven seeing His Son die amid all the horror and shame and torture of a Roman crucifixion, and doing it for love of us! Yes, we glory in the Cross because it

reveals to us as nothing else God's great heart.

And more than this the Cross revealed the justice of God. We do not dwell sufficiently, it seems to me, upon this. Sin is everywhere, and sin must be atoned for. The claims of justice must be met if right and truth are to prevail in the universe. Someone says, "Why was it necessary that there should be any atonement? Could not God who has all power in heaven and in earth, have set aside the sins of the world and forgotten them?" No, He could not do that and still be God. The law has been made that "The soul that sinneth it shall die." The law had to be honored if God who made the law was still to be God. The sin had to be atoned for.

There is probably no other word used in connection with our religious thinking that has been more discussed than the word "ransom." Someone tells the story of a family living on the outskirts of a city in India. The little son was playing in the yard when the father discovered a crouching tiger ready to spring upon the boy. Not a moment was to be lost. With one mighty leap the father grappled with the beast. The child went unscathed into the house, but the father died in the grip of the ferocious beast. That father ransomed his son, gave his life for him.

We never have any trouble to understand such a sacrifice. Then why should we with the sacrifice of Christ on the Cross? "I am the Good Shepherd," He said, "the Good Shepherd giveth his life for the sheep." It is as simple as that.

Again, we glory in the Cross because it is the power of God to the salvation of everyone that believeth. There is none other name under heaven given among men whereby we may be saved, but the name of Jesus.

David Brainerd, the apostle to the Indians, who was instrumental in the hands of God in saving so many of them, tells in his diary that when he first began to preach, he tried to convert them by telling them of the attributes of God, appealing thus to their consciences, and keeping the Cross in the background. He says that he found it a perfect failure until he preached Christ crucified.

We are saved by the power of the Cross of Christ. Our Lord said, "There is now no condemnation to them who are in Christ Jesus." "If thou shalt believe in thine heart and confess with thy lips the Lord Jesus, thou shalt be saved."—The Presbyterian.

Those who believe have a sure foundation upon which to build the house of life. Temptations come to them, but they are able to stand fast. Losses and temporary reverses bring deep regret, but do not destroy them. "The ungodly are not so: but are like the chaff which the wind driveth away." Winds of temptation or adversity toss the unbeliever about as chaff before a tempest. Only by faith in the eternal purposes of God are we able to face the storms of life unafraid. Because we know He is with us, nothing else is of any great consequence.—Christian Observer.

OUR HOME CIRCLE

TRAINING FOR PARENTHOOD

BY CHESTER K. LEHMAN

This article is furnished under the auspices of the Mennonite Commission for Christian Education and Young People's Work, of which Bro. Lehman is Secretary of Home Interests.

Parenthood marks the achievement of man's highest natural responsibility in life. Lifted to its proper spiritual level parenthood is most sacred and honorable. It is that to which the normal desires of youth look forward. It is that in which the supreme joys of the natural life find their culmination.

How should youth enter upon this most important responsibility of life? Should they launch upon the sea of matrimony without chart and compass? Should they enter upon these new tasks unprepared and assume these new duties without knowing their full import? We who are parents cherish what preparation we received for entrance upon this period of life and feel an increased responsibility for the guidance of our youths as they approach the same period in their lives.

Training for parenthood naturally falls into two periods, that which should be given before marriage, and that which is more fitting after the wedding day. As this discussion is continued this point should be kept clearly in mind. The nature of instruction prior to marriage should be sufficiently frank to lead young people to the goal of marriage with an intelligent insight into its sacred relationships and yet not so outspoken as to create problems of pure thinking on their part.

Training for parenthood includes a number of vital areas for guidance. These may be thought of in the following manner: (1) that having to do with the material things of life; (2) that pertaining to the preparation of the mind for marriage; (3) that relating to the social structure of the new unit, commonly known in the relationships of father, mother, and children; (4) that dealing with the intimate relationships of husband and wife, and of parenthood; and (5) that dealing with the spiritual phases of marriage and the home. Each of these areas is worthy of careful study. Upon parents lies the greatest responsibility for training in all of these areas. The young man and the young woman who are laying their foundations for the "Home Beautiful" ultimately carry the direct responsibility for acquainting themselves with the duties and obligations of the home. The pastor also shares heavily in this task. As the spiritual head of the congregation he is expected to be an expert on the spiritual aspects of marriage. Through the channels of instruction in the church and church school much supplementary guidance is possible. Finally there is place for the counsel of a reputable physician, especially of one who is a Christian. The burden of this article is to bring to each of these who contribute to the training of youth for marriage the challenges lying in the several areas for guidance.

The Parents' Part of the Task

This business of being parents inevitably brings upon us the inescapable responsibility of preparing our youth for marriage. Our responsibility stands first, both because we stand in closest relation to our sons and daughters, and because our thought of the tasks to be assumed by them obviously precedes in time their interest in the matter. It has its beginning before their birth when we dedicate them to the service of Christ and takes definite shape even in childhood. Through a well-rounded teaching program all through the period of youth thoughtful parents will lead them to the threshold of marriage if God calls them to that sacred union.

Preparation pertaining to the material things of life, though very commonplace, is after all very essential. A young person needs to learn to work, earn, spend intelligently, and save. These things well taught prepare a young person for the financial responsibilities of life, guide him in the choice of a vocation, and fit him to be a steward in the material things of life. If the chosen vocation requires preparation through a more or less extended schooling, parental urge will stimulate him to securing it at all costs. The value of this stimulus is clearly seen when young people move through a long period of preparation without frustration in their plans occasioned by obstacles thrown into their way.

Parents need to prepare youth mentally for marriage. This has to do with all the psychological factors involved in "growing up." It includes the development of such personality traits as co-operation, dependability, emotional stability, industriousness, initiative, balanced judgment, freedom from worry,

ability to meet new situations in life without being overwhelmed, and understanding one's self. Also there is the mental development which accompanies the awakening of sexual powers. Sympathetic understanding on the part of parents of the peculiar mental struggles of youth arising from the unfolding of these powers will mean half of the battle. A morbid curiosity in matters pertaining to sex and sexual functions is changed to wholesome intelligence by wise and careful instruction.

The social preparation for parenthood calls for an insight into the nature of the new social unit which a young man and woman will compose. Each had more or less distinctive bringing up. Differences in attitudes, habits, convictions, and the like, present problems of adjustment for the young husband and wife. Parents need to prepare youth for taking their place in this new unit so that they will fully appreciate the give-and-take of life. It is very easy for youths under certain conditions of home environment to become selfish, to insist upon having their own way, always to think that they are right, to fail to appreciate the viewpoint and convictions of others, and to shirk responsibility. If parents fail to uproot these unsocial tendencies before marriage, they will remain to be the ground for domestic troubles afterwards.

One sector of this social preparation pertains to the instilling of correct standards and ideals of Christian courtship. Social life on its highest plane lifts courtship out of the realm of the physical and magnifies the spiritual nature of the binding tie of marriage. When social life is lived on this highest plane, the downward pull and tug of the lower nature is overpowered. When social life is lived on a lower plane, the frankness necessary to make clear the nature of the battle to be fought and the delicacy of the subject lay first responsibility upon the father to deal with the son and the mother with the daughter.

In the preparation of youth for the most intimate relationships of husband and wife, parents again occupy the undeniable first place of responsibility. And again the father must chat it out with the son and the mother with the daughter. The precise nature of these chats lies beyond the purpose of this article. In general it should accomplish the following purposes. (1) It should acquaint them with the spiritual nature of the physical side of marriage. (2) It should lead them to a mutual recognition of the rights and privileges of the husband and of the wife. (3) It should lead them into the holy of holies with the proper regard for the sacredness of the powers with which mankind is endowed. (4) It should teach them that genuine love will manifest itself in wholesome restraints.

All this leads to the spiritual preparation for marriage. Paul's exposition of the relation of husband and wife finds its illustration in the relation of Christ and the Church. Marriage is first of all a spiritual union. Our youth should find this exemplified under their parental roof. It should be the very atmosphere which has surrounded them from birth. Yet it is also essential for parents to lead them to an appreciation of this truth. In its very essence, home is the institution of love. It is heaven in miniature.

WHAT IS A BOY WORTH?

**Nobody knows what a boy is worth,
A boy at his work or play,
A boy who whistles around the place,
Or laughs in an artless way.**

**Nobody knows what a boy is worth,
And the world must wait to see,
For every man in an honored place
Is a boy that used to be.**

**Nobody knows what a boy is worth,
A boy with his face aglow,
For hid in his heart there are secrets deep
Not even the wisest know.**

**Nobody knows what a boy is worth,
A boy with his bare, white feet;
So have a smile and kindly word
For every boy you meet.**

—Selected.

Youth's Preparation for Marriage

Youth must build on the preparation received from their parents. Ultimately they must carry their own responsibility for laying the foundations of the "Home Beautiful." In each of the several areas of training discussed above the young man and the young woman face the personal task of making this preparation their own. The young man must learn to take care of the material things of life. He must grow up. He must develop socially. He must know his responsibility as a husband. In like manner the young woman must learn to keep house, which means more than merely to perform the routine tasks of sweeping, cleaning, cooking, and laundering. There is such a thing as **home economics**. It becomes a larger sphere of home management, household financing, meal planning, and the like. She must preserve her individuality as a woman, yet she must become part of the union of husband and wife. She must appreciate the highest calling of motherhood.

There is place for the young man and the young woman to gain a knowledge of the facts of sex. There is a limited amount of wholesome literature on this subject which should be read and then the subject dismissed from thought.

The Church School's Contribution

Our church schools are entering more vitally into the task of supplying valuable information in a most wholesome manner. Biology classes afford a splendid opportunity to acquaint the student with the facts of sex in an environment which is freed from an emotional approach to the subject. The laboratory method of investigation makes possible the discussion of reproduction without the delicacy which another setting would create.

Courses on the Home, Family, and Marriage, whether approached in the departments of sociology, ethics, or practical theology, fill a great need. Perusal of various texts on the subject shows that while many approaches to the subject deal with certain topics which we as Christians feel have gone to extremes, their very existence indicates an effort to satisfy a legitimate need. It remains for a Christian scholar to prepare a text on this subject which will not smack of the fleshly but will rather be surcharged with the spiritual in its approach. Holy things are not unspeakable; but they require that they be considered in a holy manner.

Another most helpful project which a church school could provide may be called a Home Building Program. It could be conducted in the form of group discussions with a leader who is specially competent to guide the thinking of the students. A suggestive list for such discussions includes the following subjects: the Home a Social Unit, Home Membership, Self Discovery, Purity, Courtship, Marriage Foundations, Recreation, Money, Parenthood, and Christian Defenses.

The Pastor's Interest in This Preparation for Parenthood

The pastor, who occupies the position of spiritual leadership in the congregation, will

accept the challenges that come to him in training youth for parenthood. Every year he should give a fresh series of sermons on the Home. Staple subjects should include Courtship, the Doctrine of Marriage, the Home, and Parenthood. A great variety of themes is possible; and as the pastor grows in his ministry to the homes of his congregation he will constantly discover new suggestions.

He will also provide for frequent conferences on the home. In these he can have some theme developed more intensively. These conferences should provide for group meetings, one of young people or of the sexes separately, and another of young parents, in which teaching adapted to the needs of each class could be supplied.

Another direction in which teaching could be given is in the form of Parent Fellowship Meetings. These could meet monthly or bimonthly and could consider topics of interest and concern to parents. The pastor would soon discover that these meetings would disclose the problems with which parents are grappling and would go a long way toward supplying a solution to them. They

would greatly assist him in preparing future messages on the home.

Perhaps the most effective service which a pastor can render in training for parenthood is in the form of private interviews with young people or married folks. While the range of problems that may be raised may be larger than he is qualified to answer, his spiritual insight should qualify him to point out the direction the answer should take. He might be able to advise who is qualified to give an answer. The demands which such counseling would make of a pastor require that he do a wide scope of reading and study on the subject.

The Christian Physician's Interest

A Christian physician by virtue of his training is in position to give safe and expert advice. There are some things which are advocated by non-Christian physicians which we believe are morally wrong. But when the acid test of Christian ethics is applied to the problems of parenthood, we can gain assurance that the advice will be according to the truth. May God give us more Christian physicians.

Harrisonburg, Va.

WANTED: MORE AND BETTER CHRISTIAN HOMES

BY DAVID E. PLANK

God needs them; the church needs them; the nation needs them; we need them for the family's sake. More homes are needed where God is revered; more homes where Jesus Christ, His Son, is believed in and accepted as the only Saviour; more homes where the commandments of the Lord are taught and kept. Conversely, we need less homes where the god of pleasure is served far more than the God of heaven, and where selfishness and greed have driven out such Christian virtues as kindness, charity, and purity.

Home is a good deal what we make it. Our homes may be good or bad, or may be classified in some intermediate stage, but unless a home is truly Christian, it is not a truly good home. A non-Christian home may be a good place to stay as far as material values go, but when Christ is not the Head of the home, the greatest of all values is lacking. Happiness in the home is not dependent upon material prosperity. This has been emphasized again and again by Christian teachers in all churches, but somehow we are prone to lose sight of this fact. We thank God for all the material blessings we receive from Him,—for food and clothing, for good health, for houses in which to live, for means of earning a livelihood. And if some of these things are lacking, we thank Him still. But all these things, though in a measure essential, do not constitute the basic values of a happy home. Christianity alone can make a home truly and lastingly happy. We see many non-Christian homes where parents "get along," seem to prosper, and we may be inclined to regard them with approval, but when adversity comes, they all too often "crack up." Then, also we see homes where sickness and financial losses have brought real hardships, but Christ is there, and so with their sorrow there is happiness and peace. Adversity can-

not "get them down." This is the kind of home that God, the church, the community, and the nation need, and upon which they must depend.

We hear much about delinquency these days. I understand the Detroit area is leading the nation with delinquents, especially girls. State and city officials, the F.B.I., churches and schools, the newspapers, all express deep concern over this increasing problem. One news writer sums up his investigation with this statement, "Sure, the officials are worried, but why don't the parents do something?" Why, indeed? Because the parents, in too many cases, are delinquent themselves. Everybody seems bent on pleasure, pleasure, pleasure! The movies, beer, the horse races, the big league games, dancing, and too often outright immorality—these things are occupying the minds and constituting the recreational (?) activities not only of the young people, but of the parents as well. Sunday is no more the Lord's Day in the estimation of most people. It is just a day for pleasure, or to keep on working, if that suits them better. Go out some Sunday morning about church time, especially in winter, and note the deserted streets, the near-empty street cars and busses. In summer there is more activity, but not many are going to church. They go to the parks and lakes, or stay at home and work in the "victory" garden, mow the lawn, read the papers, tune in on the ball game, and sleep; there is no time nor inclination for church. Figures indicate that about two per cent of our people are going to church. In such a home atmosphere the children and young people of our nation are growing up. Is it any wonder that many boys and girls go wrong? It is difficult enough for Christian parents to

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MISSIONS

DURGA PUJAH

BY S. JAY HOSTETLER

Bro. Hostetler gives a vivid picture of some of the manifestations of modern heathenism.

It is just now five o'clock Monday afternoon, the big day. Right out through the door as I write I can see two Ferris wheels go merrily round and round in the midst of a milling crowd of several thousand. There is an incessant accompaniment of drums, and everywhere are people sitting with goods to sell—vegetables, baskets, trinkets, cloth—while in lines are shops, under semblances of canvas, selling sweets and breads. At the other end of the ground under a porch roof is the collection of idols which are worshiped. In the middle of the ground is a large canopy on a host of tall poles for the dramas. All this has been just across the road from our bungalow for four days, although in lesser degree until today.

It is called Durga Pujah in honor of the goddess Durga who is supposed to have come down to earth in ancient times to kill demons that were troubling the earth. And now each year she is deemed to visit the earth three days—these days. This worship ("pujah" means worship) is a big festival in Bengal and parts of Bihar, not so much elsewhere. Over a week ago the images were set up over here. There are a number. In the center is Durga. To her right is Lakshmi, the goddess of wealth, then Ganesh, the god of luck, and to his right is his wife. To Durga's left stands Saraswati, the goddess of learning, and to her left Katik, an apparently indefinite god. These four are sons and daughters of Durga, respectively. At her feet is Rakshas, a demon whose arm is grasped by a lion accompanying Durga.

The idols are made of clay and bamboos, but highly decorated with bright colors and other decorations. They have been in process of formation for some ten days. The man who made them was just here to talk with me. He is a skilled workman from another district. He really did good work fashioning the figures. They are graceful, not crude in form as so many are. But even so there does not appear to be any more power in them than in any others! "The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains" (Isa. 40:19).

The past four nights from about 10:30 to 3:00 o'clock a drama was enacted under the canopy. We would frequently be awakened by the voices of the actors when they reached specially dramatic places and spoke in loud tones. At intervals drumming would drive sleep from our eyes. These dramas were all in the Bengali language, and most of the local people could not understand them. So the attendance was not great. But the local Bengalis are responsible for the celebration, and

they have that part in their own language. The actors were imported from other towns a hundred miles away.

The gods were finished on Thursday, and so on Friday the ceremonies of "opening" their eyes took place. Throughout the day there was incessant drumming, and various incantations and offerings were made. Just what took place I do not know. But by Saturday evidently the gods' and goddesses' eyes were open and they were ready to receive offerings. On Sunday the offerings came in increasing numbers. The affluent of the town kept the road busy with their latest American cars bringing their wives and children to worship. Along with them came the less affluent in their less late American and British cars for the same purpose. Some of the wealthy had to make four or five trips to bring all their women folks. Lesser folks also came with their flowers and coins for offering. (The priests get the coins!)

But today, Monday, is the great day. Crowds are here in hundreds. The space in front of the idols is full continuously. Buying and selling is proceeding in every avail-

able space. The dramas are now finished and the canopy being dismantled in part, but a group of men were doing some sort of dance. Three drummers with drums three feet long and a foot and a half in diameter and almost hidden by peacock feathers were keeping up a constant din, while another group were dancing to the music with long staffs in their hands which they used in the dance.

Finally, at dusk two trucks drove in, American trucks, and the idols were all loaded on them for "thanda kar-ing" (cooling off). They take them to some tank or pond, and immerse them. This signifies, they say, their death. Their sojourn for the few days here on earth is now finished. Now, as I write, all is quiet, for the first time in five days, or so it seems. There were intervals of quiet before too, but it seemed like a constant din. Now, the idols are gone, and in the bottom of some tank no doubt, and the biggest holiday of the year, in this part of India, is past as far as its central feature is concerned.

To live for a week in full view of all this is depressing. To see educated men and women come and do obeisance to figures of common clay fashioned by an ordinary workman gives pain. Then to think how very difficult it is to make them see and believe the true Gospel of Christ! How bleak and hopeless to trust in such things for a way to life! The fact is many are sheepish and apologetic when the question is discussed. But the thongs that bind them are strong. It takes the power of God to loose them, and it is through our working and praying that the power can be applied. Are we letting it flow through us?

Jhumri Telaiya, E. I. Ry., Bihar.

THESE NEED YOUR PRAYERS

BY LESTER T. HERSHEY

We are glad for this glimpse of what the Gospel has done and is doing among another race in our midst. Let us remember this work in our prayers.

The summer Bible school program had come to an end. Nick and several other children jumped into the car which was to take them to their homes. "Boy! didn't we have fun in Bible school this year?" questioned one of the tiny tots. "Yep," said Nickie, "and we gave a pretty nice offering to go to the Chinese boys and girls who can't have Bible school as we did. I wish I could have brought more money for them, but that is all my daddy could give me." These and other remarks came from the children as we left them off at their homes.

Nick and his little sister Jenny were the last ones to get off. "Did you really like the Bible school?" I asked Nick. "Yes sir, I did. I liked the stories about Jesus. I want to learn more about Jesus. I am going to see to that all right. And I have been having a perfect attendance at Sunday school, too, because I want to know more about Jesus. Yes, I am going to keep on coming and learn more about Jesus as I grow up, because I love Him. Then when I die, I'll go to be with Him, and then I can learn more stories directly from Him up there in heaven." To this I replied, "Nickie, you are doing the right thing, that is

learning about Jesus. I hope He will be your Saviour some day. For by Him only can you enter heaven. Keep on coming to Sunday school and Bible school and don't let anyone ever change your mind on this." "I won't, because I love Jesus," was his last remark as he left the car. As I drove on home, I breathed a prayer to our Lord that this little seven-year-old boy's desires might be fulfilled and that his indifferent parents might have the same desire through their son's knowledge of Jesus.

Yes, many boys and girls would come to Sunday school, but their parents do not have enough interest to send them, let alone come with them. These children have much to battle against. They are apparently happy in their homes, but they cannot help feeling sorry for their fathers and mothers when they learn such beautiful stories at Sunday school which point them to the Cross and a Saviour, and yet their parents do not take Him for their own.

* * *

"Can you come over tomorrow morning and help us with your car at my brother's funeral?" asked a distressed young wife. "I

shall indeed do that very thing. But, how about a service at the funeral home tonight?" "Well," reluctantly explained the young woman, "you see my relatives are all Catholic, and we are also after a fashion. The priest is coming over to say prayers tonight, and it perhaps wouldn't look so well if you came to say your prayers, too." Immediately I saw the difficulty, and replied, "I wouldn't want to work any hardship on you or your sorrowing mother. I did not intend to come and say prayers for your deceased brother, for his spirit is already taken care of. My intention was to come over and read some comforting words from God's Word and then give a few words on salvation from the Bible, too. But, if you think not, I shall be over in the morning at ten as you suggest. I will be glad to be of service to you."

This was the funeral of an eighteen-year-old young man who had died the day before at the Cook County Sanitarium. I had visited him once, a few days before his death. One of our members had visited him every week for the past few months, and had witnessed to him of Christ's undying love for him, and we were certain that "Hankie" had died in Christ, although he had never asked for baptism. Many times, as his mother sat by his bed weeping because of his failing health, he had comforted her with words from the Scriptures which he had learned by hearing our sister speak them to him.

After the funeral, we were invited back to the house. We sat in the front room of his sister's home. Another brother came in with glasses and several bottles of beer. The young men who had been the pallbearers drank liberally. I noticed that one of them did not drink, however. And so there were two of us who abstained. To us were given some soft drinks, for we had to drink something besides just "plain" water. All this time I was praying for a chance to witness by word of mouth also. The opportunity finally came when I was going to take my leave.

"Is your mother upstairs?" I asked of the young woman. "Yes, she is with Jacinto. You may go up if you desire." So I went upstairs to the home of the mother. Jacinto was on leave from the navy into which he had been inducted only a few weeks earlier. He stood near his mother with a beer bottle in one hand and a glass in the other. His mother sat in a rocking chair wiping her eyes and her forehead, for it was a very hot afternoon. As Jacinto saw me coming into the room, he hung his head and looked the other way, as he set the bottle and glass down. I had learned to know this young man a short time before his induction and had had several talks with him. His older brother laughingly said, "Why, Jacinto, why don't you drink?" Jacinto, turning a bit red in the face, answered, "I don't know why not. But, when this man is in here, I can't drink. He's a preacher, and I guess that keeps me from drinking. Anyhow, I just don't feel right inside of me." The

older brother laughed and went downstairs.

Alone with the mother and her son, I began to talk to them about how beautiful it is to die in the Lord, and that I was certain that this was the case with her deceased son whom she had loved so much. I recalled to her attention the life of the sister of our church who had visited "Hankie" so regularly. (She was at this time visiting in Mexico.) Then I read a few verses from John 14, explaining to her that Christ is the only way to go to the Father. There is no other way, even though men would try to tell us so. By works we shall not satisfy God's demands. There is no other Mediator between man and God than Jesus Christ. When I concluded, and paused for a few moments, Jacinto said, "Would you please read John 3:16 to my mother?" Quickly I turned to it and read this loving truth. "My, I like that!" said the mother. "Do you believe it?" I asked. "Well, I just must believe it, for it is the Bible that says it, and that is God's Word," she replied. "Then, won't you take Him as your Saviour?" She hesitated, and seemed rather reluctant in committing herself. Knowing that one must go slowly with these Catholic people, for they are so entrenched in their faith, I did not urge her again, but said, "Let us pray to our Father, and ask Him for guidance." And so we prayed. I shall never forget that prayer, for it seemed that the Lord Himself was putting words into my mouth and heart which were appropriate for these people. When I concluded, the young man said, "I would like to have one of those Testaments in Spanish. Could you get me one?" "Wouldn't you rather have one in English?" I offered, thinking he could read that better. "No, I would rather have one in Spanish to take along to the navy, because I have much spare time, and want to keep up with my Spanish, besides learning more of its contents." Not having another Testament with me and knowing that I would not see this young man before he went back to the navy, I gave him mine, showing him several places to read which had previously been underscored. As I left the house, I thanked the Lord that He had given me the chance I had asked for.

* * *

Upon visiting in one of the homes of our members, I remarked to the mother of the

faithfulness of her oldest son in helping us at the Mission. To this she answered, trying not to show pride, "I have told him and the other boys as well, that when the church asks them to do something, they are to do it and do it right. Anything else takes second place, I said." I commended her for this attitude, for it is just such an attitude which shall make these boys workers for the Lord, and strengthen them in the faith they have accepted, besides being an encouragement to other youth. The oldest son is now attending summer school, with the hope that he can finish his junior year by fall, in order to go to Hesston this fall and take his last year of high school under Christian influences. He attends school from 9 a.m. to 12:30, returns home and eats, studies, and then goes to work at 3:30 p.m., working until 12:00 midnight. He is thus endeavoring to earn enough money to pay his way next fall. On Sundays you will find him at Sunday school, not very often late. He is taking the place of our Sunday-school superintendent at present, since he is assistant to Bro. Andersohn who is recovering from a siege of sickness. He does his part well. He also teaches a class of junior boys who have had the best average attendance of any class in the whole school. Almost as a whole they know their golden texts each Sunday.

If you had been present Sunday evenings during the past three months, you would have seen him leading the young people's meetings. He is well liked by the young people and by the older ones. He is a promising young man. But, as all other youth, he has his temptations and needs our prayers that he might remain faithful to the end.

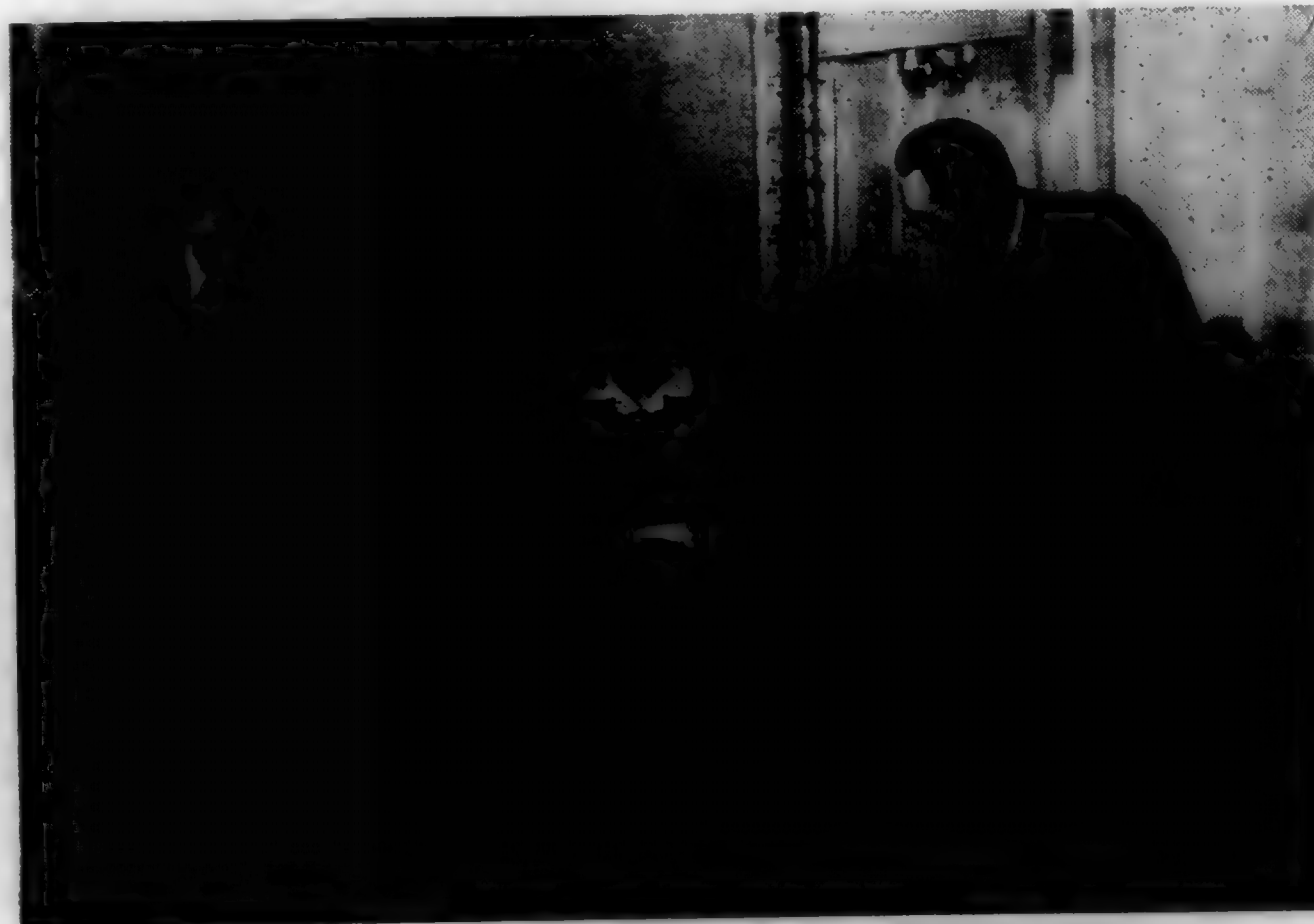
Several years ago when we returned from giving a Christian program at one of the Mennonite churches in Indiana, he remarked that he was going to be a preacher some day. He had been challenged that night by a statement of the home pastor. To this I remarked, "I thought you were going to be a doctor?" Through the darkness of the night I could feel his inquiring look as he said, "Well, isn't Dr. — a doctor and a preacher too? Guess I could be one too, couldn't I?" Yes, he could be one, and I hope he does not lose his vision. He and his entire family need our prayers, for they are endeavoring to live Christ's doctrines in the midst of a "crooked and perverse nation."

* * *

"What, are you called again before the board, Joe?" I asked. He laughed, and said, "Yes, I don't know how many times I have been called to the local board for this and for that. I wish they would hurry up and call me so that I would know what is what. I am tired of being called for questioning, blood tests, physicals, etc. I don't see what keeps them from calling me."

"Maybe your faith is being tried, Joe," I said. "Well, maybe so; I don't know. But this one thing I do know, Bro. Hershey, that they will not send

(Continued on page 287)



Mexican Youth Who Are Witnessing for Christ

EDUCATIONAL

ONE YEAR AT LANCASTER MENNONITE SCHOOL

BY NOAH G. GOOD

Lancaster Mennonite School is the youngest of our Mennonite educational institutions. You will enjoy reading this article on the first year of its work.

We feel sure this article can be justified by the interest of readers who are eagerly alert to the educational needs of our young people. It is our opinion, also, that the readers have a right to feel that the church school is their school and that each member is entitled to a complete and thorough report of the work. We would consider it questionable policy to seek space for an article for the sake of giving the school publicity, although that is not an uncommon practice. We do not feel that this article can cover the work of the school fully enough to satisfy the desires of every inquirer. We appreciate the many friends who visited us when they could during the past year. Some kept in touch with the work by mail when they could not come to the school in person. This is a part of the Lord's work through the church, and we solicit your prayer interest in it daily.

Like each of the other school movements in the church, the high-school movement in Lancaster Conference had its beginning in the minds of a few who were interested in the proper solution of a more or less local school problem. In the Lancaster area we have more Mennonites and other similar groups of people in a small area than in any other part of the world. Naturally, the views of the plain people influenced local practices in schools so that we had recognition and were shown leniency that might not have been the case in less populous areas. On the other hand, there were schools where the young people who insisted on being faithful to the church found themselves faced with difficult problems. But that is not the real problem. There were, and are now, many places where our young members in school, and often their parents, found it pleasant to go right along with worldly practices in public schools without taking any stand for the things we hold as important tenets of faith. It is easy to ignore this drift as a part of the times. It is easy to say that the same drift worldward can be observed in business practices, social conduct, habits of home and public amusements—in short, in a general way. This is obviously more true than the leaders of the church want to see, and more true than others want to admit, unless they have caught a concern for the welfare of the church's spiritual condition. Out of this desire to keep the church in the path of spirituality and freedom from worldly influences that hinder her growth, grew a

conviction for a more complete control of the training and education of our youth.

Want of space prohibits a detailed review of the many influences which led to a definite church school program in the Lancaster Conference. Such a detailed report would be of interest to only a few outside our local constituency, and to them it can be given more economically than through a church-wide periodical. The omission of several of the most important items would, however, make this part of the report seem careless and haphazard. At the semiannual conference session, March 14, 1940, at Rohrerstown, the following minute was presented to the Lancaster Conference: "The Bishop Board has received a petition relative to establishing a high school in the county, under the direction and supervision of the Lancaster Conference. The Board has favorably considered the petition and wishes to submit the question to our conference members for prayerful consideration and study until the next conference for decision." At the next meeting in the fall of 1940 the Conference went on record as favoring the movement, although not with a large majority. A committee of three bishops, Noah W. Risser, D. Stoner Krady and Simon Bucher, were elected to study Lancaster County's high-school problem and make a report to the Bishop Board. Following their work, a committee was appointed to draft a constitution for the Lancaster Conference Schools. They were: Henry E. Lutz, Amos S. Horst, and Simon Bucher. After much deliberation the constitution was adopted on October 3, 1941. On November 5, 1941, twelve trustees were elected by conference from a list of twenty-one nominees. The Board of Trustees consists of five ministers, five deacons, and two lay mem-

bers. The Board of Trustees met on November 19, 1941, to receive its official charge and to be organized and begin its work. Six months of fruitless effort to rent a place suitable for a church school finally ended in the purchase of the present property, which had been called Yeates' School. The Board received its charter to function as an educational institution on March 13, 1942, and the purchase of the school property was completed on April 27, 1942.

The property consists of about eighty-five acres of land, some farm land, some woods, and pasture. The buildings which had been used by the Yeates' School were the Administration Building, the Classroom Building, the Auditorium, the Mess Hall, a house, and on the other side of a large stream several farm buildings joined to the school buildings by an interesting old bridge. The picture shows the general appearance of the buildings. Generally, the buildings were in very good shape for not having been used for eighteen years. On the other hand, there was work everywhere. The outside was grown up and wild. Brick walks and cinder paths were obscured. Birds, squirrels, and wasps had occupied the offices, dormitories, and gymnasium. Doors, windows, roofs, water system, heating plants, floors, everything, needed to be carefully gone over and missing and decayed or rusted parts replaced. It is amazing what a group of hard-working, intelligent, willing men and women can do in a short time. By September, 1942, the school was pronounced ready for occupancy. Many persons said they did not think it could be done in so short a time. There were still a few things to be done after school started, and a few things cannot be done until certain materials will again be released.

On a typical day all through last summer you might have seen a group of men and women about the grounds. On one of the busiest days you would have found the president of the Board of Trustees, Bro. G. Parke Book, Soudersburg, Pa., with a shovel or pick in his hand while he worked along with the men he was directing. They were digging at the roots of some trees that needed to be moved to make way for school. While they were digging a boy on a tractor was pulling at the tree and as soon as it gave way he dragged it out of the way. Other men were digging drainage lines for the sewage system; women who were scrubbing floors and woodwork were wondering why they could get no water and were told that the plumber, Bro. Gochenauer, had to shut the water off for a little while. In one building the plasterers were patching walls and ceilings, while in another building Bro. Sem Eby, Intercourse, Pa., was directing a group of farmer paper-hangers who were doing a very professional looking job. Early in the afternoon Bro. Clarence E. Lutz, Elizabethtown, Pa., and his family came and worked till late at night painting floors. Men like Bro. Book and Bro. John R. Kraybill, each with only one hand, did



A Year Before the Lancaster Mennonite School Had These Buildings It Was Literally Necessary to Cut One's Way in at the Entrances

not let their impediment hinder them from working as hard as the rest. Bishop Noah W. Risser, who was retired from farm work, was working as hard as the young men. Most of these men brought their wives along, if they could be spared at home. The oldest man on the job regularly was Bro. Jacob Hershey, the contractor. Although over eighty years old, he plans the work for his men and designs building work like a much younger man. Everyone appreciated his ef-

he made the one interesting and amusing observation, that "when Special Bible Term comes you will be crowded sure enough."

By the time the Special Bible Term began, the regular students were quite well adjusted to the routine of the school. They knew their teachers: Bro. J. Paul Graybill, principal; Bro. Noah G. Good, dean; Bro. Clyde B. Stoner, secretary-treasurer; Sister Edna K. Wenger, librarian; Sister Lois N. Garber, teacher of English; Bro. John S. Wenger,

teacher of Mathematics; Sister Leah C. Kauffman, matron; and they had learned to place great confidence in the cooks, Sisters Hettie Musser and Bessie Good. Most of the pupils learned to know and appreciate the caretaker and janitor, Bro. Samuel Ressler, although he was not with us from the very beginning of the school year. About half of the students lived at home and came each morning as day students.

second year, and many new ones have indicated their desire to come next year.

On the first day of June, 1943, was the date set for the first Commencement program of the Lancaster Mennonite School. Bro. Noah H. Mack, for many years a bishop and leader in this Conference and much concerned about the school movement, had consented to give the first commencement address. Several days before the time for the program he sent word that he was still planning to be present at the meeting but felt physically unable to carry the burden of preparing and giving the message. Although the fruit of his labors came too late for him to be able to give the best and strongest years of his life to the promotion of the work, we feel that Bro. Mack was instrumental in sowing much of the seed of which this present school movement is the fruit. On June 1, 1943, the first Senior Class of sixteen young men and women left this school to serve the church and the Lord as He may call. We pray that they may be more fully prepared for having been at Lancaster Mennonite School for one school year.

HANNAH DELP LEARNED A LESSON (Continued from page 258)

familiar kitchen walls, and outside was the snow.

"What's the matter, Mother?" asked the amused Tillman.

She answered slowly, uncertainly, "I must have been dreaming. I must have fallen asleep while I waited for you."

Yet as she put dinner on the table she mused and wondered. Was it a dream or vision? Anyway, whichever it was, she took the lesson to heart and labored faithfully to help her husband aid an irresponsible, undecided youth over his difficult years and to pray that he might find the Lord.

Hubbard, Oreg.



Administration Building, Which Houses the Offices, Library, and Girls' Dormitory

ficient management of the building work. Much free labor and a mind to work made it possible to get into the school in September with a feeling that things were well taken care of. King Winter revealed a few things that had been overlooked, so that there were frequent calls for workmen during the fall and winter. Brethren Landis Brubaker and Willis Kling spent many hours in hot attics "fishing" wires through ceilings and walls, and sending the "mouse" ahead so a wire could be pulled through a crack in a wall. They checked all the electrical wiring and replaced any that might cause trouble, that is, most of it, for not very much of it was good enough to use again. Dozens of other names deserve to be mentioned here, because they gave their time and strength free when they were needed at home, and added to the general cheer of the group.

During the last weeks before the opening of school on September 14, 1942, there were frequent guesses as to the possible and likely number of students. We had definite information of some sixty who intended to come. Of course we knew that there might be more, and some even ventured to guess that there would be between a hundred and one hundred thirty. We were a tired and perplexed group at the end of the first day when we had registered one hundred fifty-one students. It was necessary to make some hurried changes in earlier plans. Classes that were too large for one teacher to teach at a time, or for any of the rooms, had to be divided into two sections. The schedule had to be revised. More books had to be ordered. More beds had to be secured, and quickly. A few weeks later when Bro. Daniel Kauffman visited the school and made a few observations and related some of his experiences with the church school movement in other parts of the Church

When Special Bible Term began we made room for forty-eight more pupils and several more teachers. We did not feel more crowded, and were glad to share some rooms, and give up the gymnasium for classes for the six-week period. Large classes for the evening school and week-end studies were an inspiration. Most of us will long remember one particularly dark, wet night when we had large classes, many cars had to be pushed out of the muddy driveway,—and the transformer "blew out" and left us with no light but candles and a few flashlights which several more provident persons had brought along.

During the year the work of the school was evaluated by the Pennsylvania Department of Public Instruction and given full accreditation. The enrollment dropped during the year, as it almost always does, even though several did enroll after the first semester, so that at the end of the year there were one hundred thirty. Not all of these plan to come back to school next year. Some were in school this year because the law requires that they attend till a certain age. The consensus of the student body is that it is a wonderful privilege to have a high school where we can teach our own doctrines, or rather the doctrines of the Bible as we understand and interpret them. A large majority of the first year pupils have enrolled for the



The First Graduating Class of Lancaster Mennonite School

LANDS FAR AND NEAR (Continued from page 261)

when persecuted Swiss Mennonites came to Holland they helped them across the ocean to settle in Pennsylvania. Ever since they have lived up to this tradition.

Newton, Kans.

* A study of this urban Mennonite church would shed interesting light on our current discussions of urban and rural Mennonitism in this country.

HESSTON COLLEGE AND BIBLE SCHOOL

BY MILO KAUFFMAN

This write-up of our farthest western Mennonite school appears in the annual catalogue of this institution. We know that Bro. Kauffman, who is the president of the school, wrote part of it, but are not certain of the authorship of the remainder.

History and Control

Hesston College is located on the edge of the town of Hesston, in the heart of the state, and in the heart of the nation. It is also in the heart of some of the richest wheat lands in the state or nation. Near the city of Hesston are rich deposits of oil and a considerable oil industry. Highway 81 runs through Hesston, and 50S passes through Newton which is only about eight miles south-east. The cities of Wichita and Hutchinson are within easy driving distance.

Agitation for the establishment of a church school somewhere in the middle west began in 1907. The question was discussed at a meeting of the Kansas-Nebraska Conference, and was looked upon with favor. The following year the Board of Education appointed a committee to choose the location and to appoint the administrative officers for the new school. A number of locations were considered, but finally Hesston was decided upon. The first name given was Western Mennonite School, later Hesston Academy and Bible School, and finally Hesston College and Bible School.

The first building (now Green Gables) was erected during the summer of 1909. On September 22 of the same year the school opened its doors for the first year of work. In 1918 the Administration Building was opened for use.

Under the blessings of God, the work continued to grow from the very start. The first years Academy, Normal, Bible, and Preparatory departments were maintained. In 1915-1916 two years of college work were offered. In 1918-1919 a full four-year college course was given. The college was again limited to Junior College work in 1927-1928. In 1933-1934 a two-year Christian Workers' Course of college level was introduced.

By joint action of Goshen and Hesston Colleges a five-year curriculum was set up, leading to the Th.B. degree. The first three years of this course may be taken at Hesston. The student then transfers to Goshen for the last two years, at the end of which he receives the Th.B. degree.

In 1943 Hesston College was authorized by the Mennonite Board of Education to grant the Associate in Arts (A.A.) degree for the completion of junior college work; also the Associate in Arts in Bible at the completion of two years of college Bible.

Hesston College and Bible School is under the control of the Mennonite Board of Education and is maintained by the Mennonite Church. While it is a Mennonite College its doors are not closed to young people of other denominations. Each year a number from different denominations enroll in

the institution, and among the Alumni are many who are actively engaged in the work of other churches.

Campus and Buildings

One of the chief considerations in locating the western school at Hesston was the generous offer of the late A. L. Hess to donate eighty acres of land. All of this land now lies within the corporate limits of the town of Hesston, and upon this land the college buildings were erected. The campus consists of twenty acres with ample room for buildings, athletic field, bird sanctuary, and broad stretches of lawn. Numerous shade trees, shrubbery, and an aquarium help to make the campus a beautiful place. A landscaping plan has been adopted and is being developed year after year.

THE ADMINISTRATION BUILDING is a modern three-floor brick structure which contains most of the offices, classrooms, and laboratories. On the main floor of the building is the assembly hall where all general meetings are held. Daily chapel services are held here, as are also the regular Sunday services. The book store, where students may buy their books and supplies, is also on this floor.

THE LIBRARY AND STUDY HALLS are located on the third floor of the Administration Building. The library contains over 5500 volumes, and receives regularly numerous magazines and papers. Separate study halls are provided for college and academy students.

THE LABORATORIES (chemical, physical, and biological) are found on the lower floor in well-lighted rooms. These laboratories are well equipped for the courses offered.

THE MUSEUM is also located on the lower floor of the main building. In the museum are a number of mounted birds and animals, numerous mineral and fossil specimens, relics from India, Africa, and elsewhere.

THE GREEN GABLES is the home of our boarding girls. It is a three-story build-

ing supplied with modern conveniences. In the basement of this building are the kitchen and dining hall, where all boarding students eat their meals. The north wing on the first floor of this building is used as a classroom for commercial arts classes.

THE COOPRIDER HALL is a two and one-half story building which serves as a dormitory for the boys. It is inadequate to house all of the boys, but sufficient rooms can be secured near by.

THE INDUSTRIAL ARTS SHOP, the latest addition to our buildings, is a 36 x 80 tile structure where the classes in industrial arts meet. The building has an office, a classroom, a drying room, and a large shop. The shop is equipped with woodworking power tools. More machinery is to be added later.

THE HOME ECONOMICS COTTAGE adequately serves for class work and as a laboratory for Home Economics courses. It is furnished with modern equipment and gives a homelike appearance. It is also used considerably for social occasions.

THE GYMNASIUM is a large frame building that furnishes a good floor for basketball, volley ball, and other indoor games. The baseball diamond, four good tennis courts, and a croquet court are also available to the students, also a one-eighth mile track.

THE COLLEGE DAIRY BARN is located on the corner of the campus. A sixty-acre farm adjoins the campus. It maintains a herd of some twenty cows. Besides furnishing milk for the kitchen, and an income for the college, it also supplies work for a number of boys.

Activities

Activities for a group of active young people must necessarily be considered an essential and vital part of the school program. Students are hungry; they have a variety of tastes and appetites. They are constantly seeking for sources of information and for outlets of expression. The classroom meets only part of this need. Therefore students and faculty have arranged a program of activities which is carried on by students under faculty guidance. Our aim is to give every student abundant opportunity to engage in such wholesome activities as will tend to develop strong Christian character.

RELIGIOUS ACTIVITIES. Inasmuch as Hesston College and Bible School has accepted the challenge of putting Christ at the center of every course in her curriculums, it becomes very evident that religious activities should indeed be numerous.

First of all, each non-Christian student becomes an individual concern of the faculty and a personal responsibility of the Young People's Christian Association. It is the object of this Association to unite all students who desire to strengthen their own spiritual life and influence, to promote growth in Christian character, fellowship, and aggressive Christian work. To this end groups are sent out regularly



Laboratory Study at Hesston College and Bible School

to do jail and hospital service, to distribute tracts, to make personal contact to bring individuals to Christ. In these various ways training for Christian service is provided.

During the school year special concentrated effort is made to build into the life of each professed Christian "more grace" through meetings of various types, e.g., Christian Workers' Band, daily prayer groups, weekly devotional services, and several evangelistic series through the school year.

LITERARY SOCIETIES have for many years provided training in speech, song, and the other arts, and have educated students to appreciation of them. At present there is one College Society and two Academy Societies.

CLUBS are a recent development for those who have particular interests in special fields. This year we have a Home Economics Club and a Camera Club.

THE AUDUBON SOCIETY every year has a large membership of students and faculty who are interested in the songs and habits of birds.

MUSICAL ORGANIZATIONS of different kinds are occupying an important place in the school program. The ministry of song finds expression not only on the campus but also in many communities near at hand and far away. Anyone who wishes may become a member of the School Chorus. The Men's and Ladies' Choruses are composed of selected voices which are carefully trained throughout the year.

ATHLETICS. Hesston College maintains a policy of strictly intramural athletics, because such a system fulfills the purpose of educational athletics in building vital power for the majority of students and eliminates some of the attending evils of intercollegiate athletics. Athletic activities are suspended on Sunday and during all public meetings.

The Athletic Association, which supports the policy of intramural athletics, administers all the athletic activities of the school. It stimulates interest in wholesome athletics and looks after the management of all games. It provides for baseball, basketball, track, touch football, tennis, and other activities. The organizations listed above constitute the major activity groups that have become definite parts of our school program. In addition to these there are a host of unscheduled activities of a profitable nature in which the individual may engage from time to time.

The value of such an activity program cannot be told in so many words. To really appreciate the benefits of such activities one must become an enthusiastic partaker in them.

The Mission and Aim of Hesston College and Bible School

The education of the past half century has done much to develop the intellect of man and to awaken his inventive genius, but in so doing, with its false and inadequate philosophies, it has tended to make him selfish, egotistic, proud, dishonest, unscrupulous, vain,

disobedient, greedy, and revengeful. It has emphasized the materialistic and minimized the spiritual. Consequently man has become greedy for the material things and has, to a large extent, lost his sense of value for the higher things—for life, character, temperance, justice, truth, humility, love, communion with God, and eternal life. The fruit of this modern education has ripened into a war of hate, greed, destruction, and extermination. It has been an education without God—an education not Christian.

The fault is not that man has been trained, but that he has been wrongly and inadequately trained. Many of our leaders today are recognizing that if the peace of the world is won, and this world made a fit place in which to live, religion must play a larger part than it has heretofore. There must be a return to the Word of God. Man must see himself in the mirror of God's Word.

Hesston College and Bible School is endeavoring to furnish an education that is definitely Christian—an education that will help young people to develop morally and spiritually as well as intellectually. She seeks to develop within her students a deep-seated



In the Woodworking Shop

conviction that God is, and that He is an Abiding Presence. Also, that the Bible is His inspired Word, and is the rule of life and conduct for the children of God.

It is our hope that this sketch will help young people who are interested in securing training in high school, junior college, or Bible work, under a Christian environment, to know what Hesston College has to offer them. We hope too that it will give the church and our friends a picture of what "their school" is trying to accomplish.

During the years ahead—bound to be hard years for Christian colleges—we ask an interest in your prayers. We need your continued support.

Hesston, Kans.

"In all ages, God was delighted to use the weak things. Paul wrote to the Corinthians that God uses foolish things, weak things, base things, despised things, and things which are not. But if we are leaning on God's strength we have more than all the strength of the world."—D. L. Moody.

SCIENCE CONCERNING ALCOHOL WHAT IT DOES

Because in any reform it is "line upon line" that tells, we reprint here some utterances quoted some time ago by the *Journal of Inebriety*, as the leading thought in addresses delivered in Birmingham, England, by members of the British Medical Association, each physician being free to express any opinion which he might choose.

Alcohol does not quench, but awakens thirst.

Alcohol is of no value when work is to be done.

Alcohol diminishes the quality and total output of manual work of all kinds.

Alcohol blunts perception and feeling, impairs moral sense and impedes intellectual processes.

Alcohol, when taken by children, checks growth and development both mentally and bodily.

Alcohol weakens the power of self-control, thus leading to immorality and crime, poverty and misery.

Alcohol has a narcotic poisonous action and must be classed with chloroform and ether.

Alcohol predisposes both directly and indirectly to the infectious fevers.

Alcohol is now known to be one of the most important factors in rendering patients more susceptible to the attacks of the tubercle bacillus and so to tuberculosis.

In pneumonia and typhoid fever alcohol does more harm than good.

Alcohol hastens the end in a fatal illness, but prolongs the duration of the illness in those cases in which the patient recovers.

Alcohol predisposes to heat-stroke in hot weather.

Alcohol causes rapid loss of heat in cold weather.

Alcohol is one of the great predisposing causes of heart failure and cerebral hemorrhage.

Alcohol often causes neuritis or inflammation of the nerves.

Alcohol is one of the great causes of degeneration or too rapid aging of the tissues of the body.

Those who take no alcohol can perform more work, possess greater power of endurance, have less sickness and recover more quickly than nonabstainers, while they are unaffected by any of these diseases specially caused by alcohol.

The great amount of drinking of alcoholic liquors among the working classes is one of the greatest evils of the day, destroying more than anything else the health, happiness, and welfare of those classes.

Universal abstinence from alcoholic liquors as beverages would contribute greatly to the health, prosperity, morality and happiness of the human race.—Selected.

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—Edward Payson.

KNOWING OUR CHILDREN

XIV. The Child's Imagination

BY JOHN R. MUMAW

Imagination is a phase of mental activity that might have been discussed in the chapter on mental development. Because of its prominent role in the life of the child we have chosen to leave it for this separate treatment. It is not to be implied, however, that imagination is a separate part of mental life which can be developed separately. This is merely one phase of the mind which deserves the reader's additional attention. The mind functions as a unit and must be developed as a whole. We approach the study of imagination as one of the processes of the mind.

Mental Imagery

A little girl gave me a rose the other day. I looked at it, smelled it, touched it, and held it. These associations are held together in my mind and their connections with a past experience make them meaningful to me. I see a beautiful red rose, but as a matter of fact the rose is not present with me. I have a representation in my mind of color, of aroma, of form, and of constituency, all of which are elements in the make-up of the rose. This representation is a comparatively accurate reproduction of what I would experience through the sensations of sight, smelling, and feeling were the rose actually present with me. These inner representations are mental images.

Imagery is a major factor in the mental activity of every person. It is the raw material we use in the creative processes of the mind. While no one is denied their possession, there is great variation among individuals as to vividness and types of images. Some people are naturally more inclined to visualize than others. This tendency is particularly true of children. They seem to feel an urge to formulate pictures of the things about which they talk and think. That is why the child is inclined to think of God in terms of bodily form. They feel they must picture Him in visual terms.

The importance of imagery is not difficult to recognize when we realize that imagination and memory are both dependent on them.¹ Everything that has a meaning to us is directly or indirectly related to some images. Our ideas are abstracted from the imagery which the past experience has given us. Were it not for imagery, the power of recollection would be useless, and our attempts to visualize the future would be hopeless.

Imagination consists of the power to see with the mind's eye, to hear with the mind's ear, to smell with the mind's nose, to taste with the mind's tongue, to feel with the mind's touch, and to assemble imagery of all kinds with the mind's own power. It is that ability which the mind has, after reproducing sensual perceptions, to go on to reconstruct images, to create new combinations, to recall former experiences, to dream of uncharted ways, to purpose and to plan the use of those "stored treasures."

The Nature of a Child's Imagination

There are two major types of imagination, the reproductive and the productive. The reproductive imagination is the reproduction of past ex-

periences that were originally perceptual.² This refers to the recollection of an actual sensory experience, as when a child says, "Do you remember the time Uncle Sam came to our house with his little dog?" Something in the experience of the child on that particular day was retained, and now he recalls the whole scene quite clearly. His present imagery is a reproduction of what he saw and heard on a previous occasion.

The productive type of imagination is essentially the combining of old perceptual elements in new ways. The child who has a productive image has not produced something new in the absolute sense. He has simply used some initiative to rearrange perceptual images of former experiences. He has assembled familiar images and ideas in a new invention. He may have seen a lion in the cage at the zoo. On another occasion he may have seen a large steam engine pulling a freight train. Perhaps that same day he chanced to see a dwarf walking through the railroad station. Putting all these together in a dream reverie the child could very easily imagine seeing the lion hitched to a steam engine and visualize the dwarf proudly riding on the lion's back. A boy finds pleasure in reproducing the past, but he gets more pleasure in producing an imagery of his own novel invention.

Productive imagination is much like a dream; it consists of images that have at some time passed through the mind by perceptual experience. One may have an entirely new combination of percepts which make the imagery seem very strange, quite unlikely, or even impossible. Dreaming is an activity of the mind functioning without the inner controls of self. So it is with the child; he throws some of his perceptual images together without a sense of control. He has not had enough experience to give him the feeling of the inappropriateness of the combination. He lacks the sense of proportion that one needs to set up a proper imagery of reality. His mind acts in playful mood with his perceptual images without the governing influence of a better judgment.

The child's imaginations are given a wide range to play at will with anything he can recall from the past. His power of discrimination is so dim that many issues of life and a great variety of animals and inanimate objects become ridiculously confused. This limitation is particularly noticeable in the small child. It can be observed in his failure to make the proper association with mental concepts and ideas. When he first begins to talk he knows that "Daddy" should be associated with an object that looks like a man. For a while, to him every man is daddy. Later he discovers that the one man who stays at their house, who brings him a toy, who smiles to him as no other person does, and who expresses in various ways a deeper affection than any other man, is the only man who has a right to claim that title from him. In the same way, for some months a child may refer to every person who wears a beard as grandpa until some day he discovers there is only one man with a beard who is actually his very own grandpa.

The child's inability to make comparisons contributes to the strange combinations of his imagination. It is only after he has had sufficient experiences from which to draw various images and after he has had experience in making comparisons that he can govern the assembling of images into a consistent whole. It is useless to ask a child to compare one thing with another unless he has had a perceptual experience with both. Even though he has had such an experience he may have difficulty in recalling the imagery unless it was an experience of the recent past or an intense experience that made a clear impression.

Child Imagination Compared to Adult Imagination

The comparison of a child's imagination with that of an adult makes an interesting study. Children have a keener visualization than do their parents. Adults are more factual, cold, and fixed to reality. Children visualize concrete objects rather than words which represent them. Adults play with verbal imagery; they think in terms of words. That goes much faster. The child, still unconcerned about time, visualizes things. He often tries to tell about something he calls to mind, but because he lacks the verbal imagery is unable to communicate his thoughts to others. He can not find a word to associate with the object he wishes to describe. In contrast with this an adult may speak freely in verbal expression without having a single concrete objective image associated with it.

A child's imagination is more vivid and more intense than that of an adult. He visualizes things much more clearly and surely. That is the reason for so much confusion in the mind of the child between memory images and images of the productive imagination. This is why he often gets fiction confused with facts. His fiction is equally as legible upon his memory's wall as his recollection of facts. Very often he gets the perception of actual objects and circumstances confused with his vision of imaginary things. The telling of such a confused order of images is frequently interpreted by the uninformed parent as a lie. Many of these so-called falsehoods are nothing more than the product of a fancy-loving mind. Adults have less difficulty in distinguishing between fact and fancy because they are trained in realities and because their visualization of the fanciful is less vivid. They immediately attach more meaning to a perceptual experience and are consequently more quick to recognize it when it comes to mind.

As the child grows older and approaches the mental habits of adulthood, he too brings into his imagination more sensory elements. The older he becomes the longer the memory of his actual experience is likely to linger in his mind. He is then equipped to use more images with which to associate his new ideas. Gradually the imaginations of the child become more and more associated with actual perceptions of the past.

The growing child learns to follow a definite series of experiences. By the time he is two years old or a little more he has developed some ability to follow a combination of images.³ A little later he makes further comparisons and eliminates some of the fanciful elements of his imagination. The older he gets the closer he binds himself to the possible. Even before he

has reached the age of adolescence he has learned pretty well what is possible and what is contrary to the laws of possibility. Consequently he will not allow his imaginations to go very far afield from reality into the realm of the fanciful. This increases until he reaches the mature reasonings of adulthood.

In later childhood imaginations are more subjective. Instead of devising all sorts of strange combinations in productive imagination the older child places himself upon the stage of action and thinks in terms of his own relationships to the objects of his imagery. The content of his imaginations has changed from the fanciful to a semblance of realism. It represents a gradual development acquiring the characteristics of the adult mind. When the fairyland of childhood fades into forgetfulness the world of mystery appears. Then comes the awakening romance of adolescent visions. When that is over the sobering effects of experience bring the growing person into the world of adult life and he settles down to the delights of reality.

The Value of Imagination

There is value in imagination for the peculiar pleasure it affords the child. He can relive his most delightful experiences of the past and reconstruct them for a new enjoyment in the present. He is less concerned about the future, but occasionally he finds pleasure in anticipation. Life becomes richer for the imaginations we enjoy.⁴ Whether it be in quiet fancies enjoyed all alone or whether it is shared in games with others, the child's power of creative imagination adds sweetness to his being. It is not unusual for a child when he reaches the stage of independence from his environment to create imaginary people, invisible companions, for his own enjoyment. At other times he lives a dream life of his own, invariably playing the leading part in ruling over one of nature's dominions.

Imagination has value to the child for the sympathy it encourages. The power of projecting himself into other circumstances than his own enables him to put himself into the place of another. To be able to share the feelings of a friend or to sense the needs of the friendless is a great asset to character. It tends to give the child a more benevolent attitude toward others. The cultivation of such attitudes forms the basis of co-operative understanding. This is an invaluable asset to a socially well-adjusted personality.

Imagination has value for its creative power. It stimulates an inventive activity that is highly desirable for the life of any child. One who can exercise his powers of imagination will use his own ingenuity to provide entertainment for the hours of the day. The child that is highly imaginative can usually keep himself pretty well entertained without adult supervision and suggestion. This is the kind of mental activity that develops the ability to do progressive thinking. A child that is imaginative can think his problems through and arrive at individual conclusions. He is able to make plans for the day which will provide activity for his own employment. Such experiences in childhood are a definite asset to life because they help to pave the way for later initiative and usefulness.

Imagination has definite educational values. The child who uses his power of imagination will learn better and more surely the things that come within his range of natural interests. In

those details of life which are of particular concern to the parent, such as the care of clothes and books, his physical habits, and his work in school, if they can somehow be attached to his imagination, he learns with greater pleasure and more permanently. In such matters we must insist upon punctuality, neatness, thoroughness, and completion to make them habitual. By this means the child will acquire a training which sets a standard of action that will effect the carrying out of his own ideas, eventually, without the dictates of others. A child can learn such lessons, for instance, in taking care of his own room. He may have certain ideas about the color scheme that are quite different from the notions of his meticulous mother. Unless the colors quarrel too much with each other, he should be left to carry out his own plans. The fact that he is allowed to do something upon his own initiative gives him confidence in the next project.

The Misuse of Imagination

There are serious dangers associated with the use of imagination. One of them is the possibility of its being perverted into the manufacturing of a lie. A child with a keen imagination can easily find excuses for wrongdoing. Such vivid imagination makes honesty a bit harder for the child that is naturally sensitive to his surroundings. He is able to foresee quickly the consequences of his actions and is tempted to lie. Parents and teachers need to make it their business to help him differentiate between profitable misrepresentation, or perversion of truth, and fanciful delight. The best cure for lying is to make it unprofitable for the child. A little encouragement in his exercise of fancy will help to establish confidence.

A child who has developed a keen sense of imagination has the stronger temptation to become timid. He may be full of fears in the present and be apprehensive of the future.⁵ Such children should have freedom from excitement, they should be protected from fright, they should be kept in the "pink" of physical health, and be given long hours of rest. Good and wholesome stories with beautiful pictures will help to overcome his timidity and fears.

A little boy, the son of a farmer, jumped out of his bed in the middle of the night and dashed into his parents' bedroom crying. His mother inquired what might be the trouble. He said, "There is an old cluck in my bed!" "Oh, no!" she replied. "Yes there is," the little lad insisted. The mother argued the point further but lost the debate. Finally she got up, lit the oil lamp, took the little fellow by the hand, and led him over to his bed. After she threw his covers back and showed him there was nothing there, he cautiously crawled back into his bed. But you may be sure that boy was a bit suspicious of having an undesirable bedmate for several evenings to follow. A keen imagination could allow nothing else.

Another possible misuse of the imagination is in the prolonged play with imaginary companions. When these created people become too real and live too long, they mitigate against later social adjustments. In a certain home a lad had developed an imaginary playmate whom he called Deedie. His invisible companion could play ball, run a race, feed the chickens, get sick and anything else real children could do. One day the boy came into the house and an-

nounced very solemnly that Deedie died. That was the last the family heard anything more about Deedie. There is not much danger of harm in such play if the funeral comes soon enough.

Training the Imagination

As early as possible the teacher of the child should begin to replace his object images with word images. The transition does not need to be made instantly, but the child should be directed in his development of verbal associations. Good speech habits among those who constitute the child's environment will do much to help him make the transition. Suitable reading material will encourage verbal associations too.

The general environment of the child will have much to do with the development of his imagination. An attractive home with interesting toys and freedom to play with them stimulates good imagery. Beautiful pictures on the wall are an asset to the child. Good stories that have in them impressive word pictures have a direct influence upon the mind. If you want the child to have worth-while images coming into his mind you must provide the material from which he can get the perceptual images.

Every child should have some person to guide him into the secrets of nature. His teacher need not be a specialist in science to do it if he will only be observing and sympathetic. Walks into the woods, hikes to the mountain, a stroll along the river, a visit to some bird sanctuary, or an evening out under the stars will all give the child worth-while pictures to recall, to reconstruct, and to recreate.

The imagination needs to have a background of experience to make it contribute largely to later life. Every child deserves to have the privilege of living in an environment that has in it many variations. The imaginations of the present are limited by the experiences of the past. It is important that from birth the child be given a chance to know a variety of experiences. He should be brought into contact with beautiful colors and color combinations, with graceful forms and well-proportioned structures, with pleasant tastes and odors, with musical and harmonious sounds, and with any other sense materials that are uplifting to the inner life. These in a great degree will determine the imagery of his later life. We must provide the child with activities that will give him a background of experience in the cultural and spiritual elements of life.

Imagination needs guidance. We must see that the child is familiar with the best in literature and that he has a personal appreciation and knowledge of the Bible. If he is to make an active and creative use of his imagination we must give him vicarious experience through telling him stories that are vital to life. Songs that are carefully introduced will give him guidance, too. Play exerts a valuable influence. Expression in prayer will strengthen his fellowship with God. Give him all these and more. Help the child live his best and live with him.

1. E. Leigh Mudge, *Our Pupils*, p. 89.
2. Norsworthy and Whitley, *The Psychology of Childhood*, p. 219.
3. Edith E. Read Mumford, *Understanding Our Children*, p. 68.
4. *Ibid.*, p. 70.
5. *Ibid.*, p. 72.

Harrisonburg, Va.

BIBLE STUDY

CHRISTIAN DOCTRINE XLIX. Doctrines of Salvation

BY THE BIBLE STUDY EDITOR

Having in the past studies undertaken to appreciate what the Word of God teaches us concerning the Godhead and Man, it will be a matter of interest for us to inquire in the Word as to the relationships which have been established between God and man. There had been an estrangement on account of the disobedience of man to Him who was his Creator and Lord. A restoration was accomplished which originated with God and has been continued through the ages and will continue through eternity for those who accept the means of reconciliation and of eternal fellowship with God.

In the course of these studies it is purposed to note the particular features of the means by which man has been restored to God after the great transgression and its terrible consequences. The Fall of Man can not be too greatly emphasized. It is a fact which one notes in his own experience and in his observation of the character and life of those among whom he lives. One may also observe the effects of grace from God which made possible the restoration of those who had fallen but are now in fellowship with God. There is a great difference between the nature and life of those who endeavor to evade the fact of sin and the fall and those who acknowledge their transgression and their separation from God as a result of sin. The first group would endeavor to regain their own integrity and the respect of mankind by moral effort and reform, but without that inner power of divine help which makes of man a "new creature." The second group find the power of a new life outside of themselves and trust in the personal presence of God who is permitted to come into their lives and make of them new creatures in Christ Jesus. Along with this restoration into newness of life there are many phases of the work of grace on the part of God and many attitudes which make effective and promote the new relationship between the fallen man and his God.

It may not be possible to make use of every Scripture related to this great subject of salvation. Some details of the work of grace will undoubtedly be omitted or overlooked. It is purposed to make use of the principal doctrines connected with this subject and to expound these doctrines in the light of both the Old Testament and New Testament teachings. The great story of salvation was begun in the Old and is completed in the New. The first experience of salvation was appreciated by the first transgressor, and it is the privilege of the last transgressor to enjoy fully all that was granted to the first one.

While the story of salvation is unfolded to

the appreciation of man through the ages of Bible history, there has been no change on the part of God in His method of grace nor has there been a change in the blessings of that grace. The appreciations of the work of grace come to men through the enlightenment of the mind and conscience by the revelation of God by His Word. It is rather remarkable that the records of faith begin with Abel, and include all of the list of those who are looked upon as righteous men in the ages past. These are men who have been saved according to the revelations of the Word of God, for only the righteous are saved. Faith still continues to be the avenue through which men are saved. Eph. 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

Since the coming into the world of Jesus Christ we have understood more concerning the great work of salvation than did those holy men and prophets in ages past: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. . . . Which things the angels desire to look into" (1 Pet. 1:10-12). The Holy Spirit now reveals to men things which before He had testified, but had not revealed with a clear understanding.

There are mysteries concerning salvation which we may not now appreciate. "We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Rom. 8:24, 25). "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 Jno. 3:2). One may not know all the means of grace and the extent of the glory of salvation until it is fully manifested by the wonders of God's final revelations. Thus are we able to rejoice more in the grace of salvation than did the men of faith in former days, who had not so clear a revelation of salvation. But we shall not conclude that the fullness of our salvation, nor the fullness of the knowledge of salvation, is now within our comprehension. There has been a progressive revelation of the great work of salvation through the providences of God and by means of His Word. These facts of salvation have not been discovered by the thought of man, neither by human imagination, nor by the wisdom of man's discovery;

they are the direct and purposed revelations of God. "Blessed be the God and Father of our Lord Jesus Christ . . . according as he hath chosen us in him before the foundation of the world, . . . having predestinated us unto the adoption of children by Jesus Christ to himself. . . . In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself" (Eph. 1:3-9). The Apostle Paul is very definite in stressing the revelation of the plan of salvation from the source of salvation, God.

It is the privilege of the Christian to enjoy all that belongs to the work of grace which has brought about our salvation; and it is his privilege to lay hold on that salvation with assurance and joy in the hope of realizing the fulfillment of all that has been promised the child of God in the fullness of time when the glory of salvation will be revealed.

Definitions

We speak of salvation, in a spiritual sense, with respect to the welfare of the soul. We often use the term as it applies to the safety of the body or of anything of a material nature. Our English word is derived from the Latin and has the Latin significance of "saving." Neither the Hebrew nor the Greek words which are translated salvation have a resemblance to the Latin and English word. It is not essential that the English word should be derived from the original Scriptural languages in order to portray the idea which is implied in our word "salvation."

The simplest expression of the meaning of the Hebrew term might be that of "deliverance." Its application is very wide, and applicable to any kind of deliverance, either moral, spiritual, or physical. The first use of the word is found in the series of blessings which Jacob gave to his sons. Dan is described as a serpent by the way, that causes the horse to throw off his rider. Then Jacob said, "I have waited for thy salvation, O Lord" (Gen. 49:18). The judges of Israel were their deliverers or their saviours, the same word being used in either case. Even Jacob could look forward to periods of oppression for his sons, and then appreciate the fact that God would send them their deliverers, one of whom should be the crafty Danites.

It was the purpose of the Lord in placing His people in the land of Canaan, to give them a home free from the oppression of other nations. While they were surrounded by other nations on every side, except toward the great sea, there should be no encroachment upon their land nor oppression upon the people of the Lord. No better term could be used among the Israelites than that which

suggested the openness of their land and the broadness of their habitation. This was implied in the word which meant for them what we call salvation.

Again, when there was great suffering imposed upon the people or upon any individual, the sense of pain or distress was very great. In the release from this distress there came an ease and quietness, which was expressed as salvation. The safety of the individual was considered his salvation. This latter idea was the principal one carried over into the New Testament. David frequently made use of the word salvation, as we find it in the Psalms. Perhaps he has implanted the word and its significance into our faith and experience more than any other writer. In his writings he uses the word in various ways. In Psa. 3:8, he refers to a salvation resulting from the destruction of his enemies by the power of the Lord. See also Psa. 9:14 and 13:5, with contexts. In Psa. 14 David looks for one who shall come forth from Zion as the salvation of His people. The Lord was also to David a deliverer from spiritual or mental distresses. Psa. 35. The same thought is expressed in Psa. 140.

The Prophet Isaiah also makes use of the term which implies salvation, or deliverance and safety for the people of God. Isa. 12. This prophecy may apply to the return of the people of Israel from their captivity, yet it is more than a deliverance from physical enemies that the prophet has in mind. There is plainly a suggestion of the deliverance from the sins of the people which causes them to cry out and shout, for the anger of the Lord is turned away and His comfort is experienced in the hearts of His people. In Isa. 51 there are various references to the salvation of the Lord which is afforded the righteous. In verse 11 he refers to the redeemed of the Lord, and thus the prophecy applies directly to the return from captivity, but it means more than a material deliverance, since the covenant of Abraham and Sarah are referred to as the cause of the Lord's salvation for His people.

David finds the significance of salvation as being more than a sense of safety from the oppressions of his enemies. In Psa. 40 his trust in the Lord is set forth in a very expressive manner. Such a salvation as he finds in the Lord is more than physical. "Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified. But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God" (Psa. 40:16, 17). The Lord's salvation is more than physical. The Lord as a "Deliverer" is the salvation in which David trusts.

We have endeavored to see the significance of the term as used in the Old Testament. It conveys the idea of deliverance and a condition of ease and safety. Those who are deliverers are the salvation for which the people hope or pray. The Lord becomes the salvation of His people through His providences of power or by His mercy to forgive their sins. The spirit of confidence and peace which the righteous possess because of their trust in the Lord is their spiritual state of salvation.

The New Testament continues the thought of safety in the use of the term salvation. The new dispensation is ushered in by the coming of one who is called JESUS, for "he shall save his people from their sins." The name Jesus is a contraction of the name "Joshua," which is **salvation** in the Hebrew. It is perfectly in harmony with the whole program of salvation in the new dispensation to think of our safety or salvation as dependent upon one who is Saviour. In the Saviour, JESUS, we have our salvation:

It may be that our Lord had more in mind than the condition of salvation when He talked to the woman of Samaria (Jno. 4) and told her that "salvation is of the Jews." Not only is salvation of the Jews, but the only Saviour is of the Jews. No other name under heaven given among men can save, but the name of the Saviour, Jesus. Acts 4:12. We are well aware of the fact that there is no magic in the name of Jesus. The power of salvation lies in the man who bears the name Jesus, Saviour. His name and His power to save are inseparable. Should He fail in one case the power of His name would also fail. "He leadeth me in the paths of righteousness for his name's sake." He is able to call Himself the Good Shepherd, for He has never failed to care properly for His sheep. But one must not be confused with the idea that the flock has the power of salvation, for the flock is dependent entirely on the Lord. The flock is like all sheep,—"All we like sheep have gone astray." We are not saved by belonging to the flock; rather are we saved because the flock has the Saviour.

In the New Testament there are no references which may be interpreted as physical

IF CHRIST SHOULD COME TONIGHT

"In such an hour as ye think not the Son of man cometh." Matt. 24:44.

Is my house set in order
If Christ should come today?
What tasks would be unfinished
If I were called away?

Suppose an angel told me
At early morning light,
"Your Lord will come this evening.
You shall go home tonight!"

Would ecstasy be clouded
By thought of things undone,
The seed I might have scattered,
The crowns I might have won?

The soul I meant to speak to,
The purse I meant to share,
And oh, the wasted moments
I meant to spend in prayer!

The weight of unsaved millions
Would press upon my heart.
In their death am I certain
That I had not a part?

And only such a few hours
In which to set things right!
How feverishly I'd labor
Until the waning light!

Oh, slothful soul and careless heart,
Oh, eyes which have no sight,
Work, lest you reap but vain regrets!
Our Lord may come tonight!

—Martha Snell Nicholson.

deliverances, except perhaps in the instance of Paul, who hoped, by the intercessions and interests of those who had sympathy for his afflictions in the Gospel, to be delivered from his bondage. Phil. 1:19. It is a common thought with many that all of the material blessings of the Jews will come to the Gentiles, if the Gentiles should keep the commandments of the Lord as did the Jews. This idea may afford some degree of comforting hope to such believers, but it is far from the truth of the Gospel of salvation. Jesus ministered constantly to the physical needs of people who were in great distress. This was according to the thought of the Jews who saw in Him the Messiah or Saviour of His people. But He did not increase the crops of the farmer, nor multiply the revenue of the merchant, nor enrich the coffers of the fishermen. On two occasions He fed the multitude of people who had followed Him to hear the Gospel. He rebuked those who sought Him because of the loaves and fishes.

It was the constant concern of our Lord that men should find in Him the Messiah who came to save His people from their sins. This was the great message of His mission among men. His was a deliverance from sin and from the power of Satan. This was the work of the Saviour and the result of His work was the salvation which He desired men to accept and enjoy. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

DANCING

Recently a group of school girls were discussing the question of dancing. They all agreed that they wanted to dance, and that their mothers desired that they be good dancers, and that they dance in the school dances and other "select" dances. However, there was a chorus of protests against the hide-bound position of their dads. These girls agreed that their fathers were old fogies and fossils, in that they did not join their mothers in enthusiastically endorsing the dance as the best means of entertainment and diversion for our school girls. Only one girl present seemed to have any very high regard for her father, and that girl finally declared that she agreed with her dad in his opposition to the program of the mother. She very plainly told the other girls that a frank talk with her father had convinced her that the dance was not altogether a safe practice. Surely we are come to perilous days when the father must stand in his home as the protector of his little daughter from the silly and foolish notions of a light, worldly, unstable mother. But that seems to be the turn of things these days. Few fathers are enthusiastic about their daughters going the way of the modern dance. They know why!—Shuler's Magazine.

"Only melted gold is minted; only moistened clay is molded; only softened wax receives the die; only broken hearts can take the impress of heaven. If that is thy condition, wait beneath the pressure of the Holy Spirit. He shall leave the image of Jesus upon thee."—Publisher Unknown.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

ISRAEL MARCHES TOWARD CANAAN

Numbers 10:11-12:16

Lesson for September 12, 1943

Golden Text.—Come thou with us, and we will do thee good.—Num. 10:29.

Num. 10:11, 12. The children of Israel were two months, plus, on the road from Egypt to Sinai. They spent the remainder of their first year of freedom at Sinai, receiving the law and building the Tabernacle. The first day of their sacred year was the time for their Passover. Fifty days later was the feast of Pentecost. It was on the fiftieth day of their second year of freedom that they began their march to the land of promise. It was fifty days after the Passover on which our Lord was crucified that the Spirit-filled and Spirit-led church started on the march to bring the Gospel from Jerusalem unto the uttermost confines of the world. Israel's goal was to find a national home for themselves; the church's goal is to win from among the nations a people for His name. God nourished, led, and protected Israel throughout all their journeys; He will do no less for His saints today.

Verses 13-28. A symbol is visualized thought. Each of the four divisions of the body of Israel had its own standard or banner. As the people of God, the symbols on these standards betokened spiritual truth. Judah and his cohorts had upon their banner the symbol of the lion; Reuben and his hosts had the symbol of the ox; Ephraim and his armies had the symbol of a man; and Dan and his followers had the symbol of the eagle. These four symbols are frequently used in the sacred writings in both the Old and New Testaments and depict four aspects of Jesus Christ the Saviour and Redeemer of His people. In the four Gospels we have the application in the fourfold biography. Matthew depicts the Lord as the King, the Lion; Mark depicts Him as the servant, the Ox; Luke depicts Him as the Son of Man, the Man; and John depicts Him as the heaven-born and heaven-sent, the Eagle. A banner has been given to them that fear His name that it may be displayed because of truth and righteousness. Psa. 60:4. That banner exalts Jesus Christ. Let us also march under that banner, always exalting His name, and ever going from victory unto victory until all nations shall do Him honor and obeisance. When He goes before us in the battle there is never a defeat. The names of the twelve princes appropriately signify attributes of Christ the King. Judah, Nahshon—the Oracle; Issachar, Nethaneel—God the Giver; Zebulun, Eliab—God is Father; Reuben, Elizur—God is a Rock; Simeon, Shelumiel—God is Peace;

Gad, Eliasaph—God is Gatherer; Ephraim, Elishama—God is Hearer; Manasseh, Gamael—God is Recompenser; Benjamin, Abidan—Father of Judgment; Dan, Ahiezer—the Helping Brother; Asher, Pagiel—God Meets; and Naphtali, Ahira—Brother of Evil. There was one like the last among the twelve apostles.

Verses 29-32. Hobab was probably the brother-in-law of Moses. His father is called Jethro, and also Reuel. Jethro is a title of respect, meaning "excellency." Reuel was then probably his name with the "Jethro" as the honorable title of respect. Why did Moses ask Hobab to go along to be eyes to Israel if God would guide them? Did Moses mistrust God? There is no evidence that such was the case. Rather it would teach to me that God expects me to use my eyes, even though He guides me with His hand. Also He expects me to labor to supply the needs of those dependent upon me, even though He supplies all my needs.

But why did Hobab refuse and then change his mind? There are two kinds of people in the world,—those who live for what they can get, and those who live to give. Hobab belonged to the latter class. He would not go with Israel for what he could get; but he would go along if he could contribute to their welfare. People who join in with God's people for what they can get are always a burden; those who join for what they can give are a blessing. What are you?

Verses 33-36. The invocations of Moses were condensed, but all-inclusive. During the day there is constant battle as we press forward. Then we need God to go before to scatter our enemies and cause them to flee. But during the night are the hours of rest and slumber. It is then that we need the Lord to watch over us with more than a sentinel's vigilance. He compasseth us about with songs of deliverance, and I can rest as quietly as the babe who falls asleep to its mother's lullaby. There is no Pearl Harbor to those who are under the care of His watchful eye. But He also expects me to be on the alert.

THE SIN OF MOSES AND AARON

Numbers, Chapter 20

Lesson for September 19, 1943

Golden Text.—Be ye angry, and sin not.—Eph. 4:26.

Numbers 20:1. Miriam was some years older than her brothers. She was born in troublous times and even as a child had to use her resourcefulness to help her mother in caring for her brothers. The story of the part she played in the saving of the life of her youngest brother will be told again and again

as long as the Gospel will be preached. In later life she proved herself an able poetess and is also called a prophetess. She is mentioned with Moses and Aaron as one of those whom the Lord gave to Israel to lead them out of Egypt unto Canaan. One of the weaknesses of human greatness is that it brooks no superior. And Miriam and Aaron both got jealous of Moses. Moses had married an Ethiopian woman. It may have been Zipporah, the term Ethiopian being used rather loosely. But to the jealous eyes of Miriam and Aaron this seemed a serious disqualification. But God speaks of Moses in this connection as the meekest of men. God honors meekness, but man despises it. Meekness knows neither race nor class distinctions. Its attitude to others is that of universal brotherhood. It boasts not in the hour of uplifting, nor laments in the hour of abasement.

Verses 2-6. Even desert countries have dry years. The country about Kadesh was semi-arid. In ordinary years there was sufficient rainfall to provide herbage for cattle and water for use. But towards the end of the forty-year sojourn in the wilderness came a year when the herbage withered and the springs dried up. Maybe it was a good thing. It is possible that Israel would have been so well satisfied in the wilderness that they would not have gone farther without these experiences. They were willing to leave Egypt only after they got the idea that there was nothing worse than staying, but with each hardship that they endured they wished that they had never left Egypt, or that they were dead. When the leader delivers the goods, he is worshiped; when he doesn't, he is stoned. Witness Mussolini and Hitler. But in your dark hours the Lord will reveal Himself in glory if you are in the path of duty.

Verses 7-11. The sin of Moses and Aaron on this occasion was that they did not sanctify the Lord by their words and deeds. They called the multitude "rebels" which they were in truth, but it came with ill grace from those who claimed honors that belong to God only. Even the meekest of men gave evidence of pride. I have been frequently told that all of us should have some pride. Nay, nay. There is no doubt that we have it, but we would certainly be more pleasing to God if we did not have it.

Did Moses sin in smiting the rock? If he did, God fails to charge him with the fault. True, he was told to speak to the rock, which may have included the using of the rod. But his sin was in saying, "Must we" when he should have said, "God will bring forth water out of the rock." Jas. 4:16.

I am the loser if I fail to give God the glory due His name. He will be sanctified by His judgments upon men when they dishonor Him; but He is sanctified in me and by me when I do all things according to Col. 3:17.

Verses 12, 13. The children of Israel gave proof of their unbelief by their complaining even unto strife, but Moses and Aaron gave proof of theirs by failure to honor the Lord. They did not doubt that God would give the water, but they did not give Him the credit. And wherefore did they not enter into Canaan? Heb. 3:18.

Faith that can remove mountains may be incomplete belief. Everything will be right if your belief is right. You say that you believe. Therefore everything must be all right. Examine your belief. Don't condemn the sin of Moses as "hideous sin." Your sins are probably much worse. Moses used only one word wrong. That was all; but he could not enter into Canaan because of that.

Verses 14-21. Edom was near of kin to Israel, but that did not keep him from refusing a favor even though he was offered pay for it. Later he rejoiced at Israel's misfortunes. But his attitude revealed his nature, and later brought retribution. Wish no man evil, and withhold not good when it is in the power of thine hand to do it.

Verses 22-29. Men die, but the work of God goes on. When Aaron passed on, his garments of office passed on to a worthy successor,—his son Eleazar. Weep for the dead if you would have people weep over you; but prove your worth by taking up the work that they were doing and doing it more faithfully than they had done it. I am not doing as well as my father did unless I do better than he.

ABIDING VALUES FROM ISRAEL'S HISTORY

Deuteronomy, Chapters 1-3, 11

Lesson for September 26, 1943

Golden Text.—Righteousness exalteth a nation: but sin is a reproach to any people.—Prov. 14:34.

The fifth book of the Law, Deuteronomy, is a repetition of the law and events recorded in the first four books. This, with added instructions, was the farewell message of Moses to the new generation that had risen up and was to enter and possess Canaan.

But why the repetition? The silence of the church upon any article of faith or practice for one generation is sufficient to cause that article to be dropped out of the faith or practice of the church, or is equivalent to a denial of the same. If a truth is to live, it must be taught daily in the home, weekly in public, and annually in mass assemblies. It is a lie that truth does not need defense. It needs constant defense and reconfirmation. Moses made provision for all these things in his instructions to Israel and all mankind; but Israel was negligent in contending for the truth, with the result that within two generations the great truths had lost their grip on the masses, and the idolatry of the heathen was taking its place. In a world that does not like to retain God in their knowledge it requires superefforts on the part of God's people to impress the truth upon the masses so that it will be retained.

Deut. 11:13-17. Sadoc taught that virtue was its own reward; that we should be good for

goodness' sake and not for hope of reward. It is true that it is not good to think constantly of the reward to be gained. It might be delayed. Then would come true the proverb, "Hope deferred maketh the heart sick." But neither virtue nor vice is its own reward; but each receives its own reward. The law of cause and effect is as immutable in the realm of metaphysics as it is in the realm of physics.

Nations are blessed materially when their citizens walk in the paths of obedience to God's law. Wars, famines, and pestilences are God's judgments upon nations for forsaking His ways; but peace, health, and plenty are the rewards of obedience. Individuals are blessed spiritually, and with such material substance as is good for them, when they walk in the paths of righteousness. The law of reward is the same now as it was 5000 years ago. In Old Testament times some good men had much of this world's substance, as Job, Abraham, and David. Others, like Elijah and Amos, had but little, but God gave them what they needed; and they did not worry either.

The same thing is true today. To one man God gives the stewardship of material things, and to another He gives the ministry of healing, or of preaching the Gospel. But God controls the weather, and while He usually sends weather according to the climatic conditions of the various parts of the world, He occasionally changes the weather so that it comes in the form of a special blessing, or mayhap as a judgment. Job 37:13. The great danger is that, when we are blessed with abundance, we and our children may wax fat and kick at the Giver. Deut. 32:15.

Verse 18. The Jews obeyed this literally, but the spirit of obedience was largely absent. Broad phylacteries did not make noble men; but obedience to the commandments of God from the heart is a characteristic of God's noblemen.

Verses 19, 20. It is easy to talk about the weather, or economics, or politics, or about things to eat and things to wear, but rarely do you find a man who talks as freely and naturally about things moral and spiritual. And why not? It is an essential part of our life. People without money seldom talk about economics. When the storehouse is empty, you do not talk about food; when the clothes closet is bare, you do not talk about dressing; and when the spiritual life is bankrupt, you do not talk about religion. No man likes to expose his deficiencies. But there are exceptions.

Verses 21-25. "Do the good die young?" The average age of good men is much longer than the average age of the wicked. Psalms 55:23. And that nation where the children honor their parents has a longevity as the days of heaven upon earth. Disobedience to God and dishonoring of parents makes for a rapid disintegration of society.

If you are to keep the commandments of God diligently you must first be diligent in searching them out to find what they are. And if you want to continue in the doing of them you must love them and cleave to them as does the ivy to the tree.

JESUS AND THE TEN COMMANDMENTS.—Matthew 5:17-20; 19:16-22; John 5:39, 40

Lesson for October 3, 1943

Golden Text.—Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.—Matt. 5:17.

Newton discovered the law of gravity; he didn't create it. Moses gave us the moral law in the Ten Commandments. He didn't create morality; he just defined it. God is the essence of righteousness and holiness; Satan is the essence of evil and iniquity. That which is of God is good, while that which is of Satan is evil.

When Jesus was here among men He obeyed the laws of God as they should be obeyed, and He interpreted them to us in the light of eternal principles. He didn't change or abrogate them but elucidated them by word and example. More than a hundred prophecies concerning the Messiah were fulfilled in Him. All prophecies given by inspiration of God will be fulfilled, but not necessarily according to my interpretation. God knew what He meant when He spoke through the prophets, but you and I may not.

Verse 19. The citizens of the kingdom of God are not all of equal stature. Greatness consists not in doing great things, but in doing little things well. Those who break the least of the commandments of God and teach others to do so are very small in the kingdom of God, but those outside the kingdom are smaller yet. Like an actor upon the stage, the Pharisees played religion. But that is not real life. If you would be in the kingdom you must have reality.

Matthew 19:16-22. Did Jesus in His first reply to the young man resent being called good? Not likely. Rather He wanted to unveil the man's eyes that he might see in Him the Son of God, and behold the Absolute Good.

By patient continuance in well-doing men seek for glory, honor, and immortality. While they do not buy eternal life by their good works, God gives it as a gift to those who seek it that way. Rom. 2:7. The young man thought that he had kept the commandments. But in the test the Master gave him, he proved that he did not love his neighbor as himself. In the light of God, all our boasted righteousness is but as filthy rags. Shall I then discontinue trying to be good? Of course not. But realizing my past failures I must throw myself upon the mercies of God for the remission of sins that are past. Then realizing my pardon through the forbearance of God I leave all and follow Him. Instead of ceasing to try to obey the commandments of God, as His child I try now so much the harder. Godly sorrow worketh a repentance not to be repented of. That is a sorrow over my failures. This young man's sorrow lay in this that he wanted to be saved from the world, but have it too. You can't keep the world and have Jesus too. To what small part (it looks big to you) of this world are you clinging to the sadness of your spirit and to the death of your soul? Life is somewhat of a paradox; he who has the most lacks the most. He who

breaks the commandments of God finds himself broken also. By withholding from others that which the Lord would have us give them, we become so much the poorer.

What lack I yet? I have been studying God's Word for fifty years, but today I seem but to stand on the shore of the sea of infinite knowledge. I have dipped up some, but find that my mind is like a leaking vessel. Only in glory I shall know fully as I am fully known. I have walked in the paths of Jesus from a child, but find that I am still far from the full apprehension of the grace of God, and perfection is in the dim distance. But I will not go away sorrowful; I will follow after. Phil. 3:12-14.

John 5:39, 40. There is no life in the Scriptures, although the Scriptures are living. Heb. 4:12. The Scriptures are the revelation of

God's will to men; they show us the way of salvation, and they bear witness to the Christ, the Saviour of mankind. If reading the Scriptures does not cause me to come to the Saviour, I will continue to abide in death. Only in and through Him is life.

The Word bears witness to the Saviour; the Spirit bears witness to the Saviour; the Father bears witness to the Saviour; thousands of saints have borne witness to the Saviour. I need no further witnesses. I will arise and follow in His steps. His life was one of obedience to all the revealed will of the Father; He always did that which pleased the Father. My ideal dare be no less. His Spirit helps me in the attainment of the ideal. "Be ye therefore perfect, even as your Father which is in heaven is perfect." "Be ye holy; for I am holy." The full realization of this will be in glory. Phil. 3:20.

MEETING THE NEEDS OF THE JUNIOR CHILD IN THE SUNDAY SCHOOL

BY ELIZABETH S. ERB

This is the first of two installments in the discussion of a subject of much interest.

The Junior Child

The Juniors are active, inquisitive, and busily engaged boys and girls between the ages of nine and twelve. They are the group of children who enjoy doing things, especially those things which bring visible or satisfying results. To add to their pleasure they seek to do things in groups. No longer do they want to spend time alone but prefer to discuss plans and ideas with their companions. Together they carry on their schoolwork and play.

Juniors are eager to learn. They have come to the place where they begin to contemplate life. With keen interest they observe what is going on around them. Much of life seems like a mystery. Their world is ever changing. They experience the joy of home life and at the same time seek to explain the reason for parental discipline. They know happiness and love, and on the other hand are not too young to detect the sorrows of life. To harmonize all the new experiences which come trooping to meet them is difficult.

These perplexities and desires to know are the very thoughts which direct them to God. Though often unrecognized by many and generally unconscious to the boys and girls themselves, Juniors are interested in religion. They are looking for the right answers to the questions which trouble their minds; they are ready and open to discuss matters which pertain to their daily life. Adult life is as a book to them. Grown-ups are the examples whom they read closely and after whom they pattern their lives, and once Juniors know the right they are quick to detect inaccuracies and inconsistencies among others.

But Juniors are interesting and lovable. They will not hesitate to give their confidences to those who with understanding and wisdom seek to lead them aright. To point them to Christ and to direct them in His way is a privilege heavily laden with responsibility.

The Juniors' Capacity for Religious Life

It is unfair to the Juniors for us to think of their religious experiences as being as complete as those of adults. It would, likewise, be unfair to think that religious experiences may not be meaningful to them. Since their world is different, their thoughts and interpretations are different; yet they can know God, feel Him near, speak to Him in prayer, and trust Him as their Heavenly Father.

THE LITTLE LOST LAMB

The Shepherd out in the evening
Counting the sheep in the fold,
Finds one little lamb is missing,
Wandered away in the cold.
"I know he's the poorest in all the land,
And always going astray,"
But the Shepherd gazed from beneath His hand
Toward the mountains, cold and gray.

He saw it out in the distance,
And the little lamb far away
Was crying with cold and hunger—
"Help me, dear Shepherd, I pray!"
The Shepherd looked up at the storm-cloud,
Then out toward the mountain steep.
The Shepherd has room in His loving heart
For all of His wandering sheep.

Then He gathered His robes about Him,
And hastened along the way.
"That little lost lamb, I must find it,
My lamb has gone astray;
The way, it is dark and thorny,
But the thorns I do not mind."
Ay, the Saviour longeth with aching heart,
That little lost lamb to find.

And parting the briers and bushes,
He crossed over the river wide.
Oh, how the wild wind rushed!
And how the lost sheep cried!
He knew it was weak and helpless,
But still to the lost was true,
And to His bosom warm He folds it—
That little lost lamb is you.

—Selected.

Because the Juniors' world is one of activity, their religion is also one of activity. They see the "good" in acts of obedience, kindness, and helpfulness. With guidance these activities may be made to grow into a worth-while service to God.

In the junior age boys and girls begin to reason for themselves. Much of their thinking may be disorganized, especially so in their attempts to understand the spiritual. Concreteness means all to them; the abstract is vague. They may see the right way in one particular situation, but in a very similar experience they may fail to follow the same rule of good conduct, chiefly because they have not learned to generalize their thinking. They are not aware that they may apply previously gained knowledge to a present situation. Wisely planned teaching will help them to understand this. Fortunate are those boys and girls who before entering adolescence have started thinking from the concrete to the abstract, from the particular to the general.

Children, like adults, have feelings. They are not to be tampered with. The conduct of boys and girls is dependent upon their feelings, therefore to affect their actions healthful feelings and right attitudes need to be developed. This task calls for careful undertakings lest impulsive rather than carefully thought through actions result from a high emotional stress. The junior age is the time to cultivate feelings of sympathy, gratitude, generosity, good will, and reverence. This must be done with due consideration to keeping a fair balance between the teaching and ways of expression for their feelings.

The Juniors' Needs

Juniors have specific needs. Although they are children now, in a short time they will enter adolescence. The specific teaching which is done to meet the Juniors' needs will largely determine the adolescents' course throughout the turbulent years of their lives.

Juniors ask for their needs to be met on their own level. Things which are too childish will not interest them, for they are beginning to feel grown-up. On the other extreme, in spite of the fact that they like to pattern after adults, they are not particularly interested in adult ways and means, for that is over their heads. They ask for understanding combined with leadership. To think of Juniors as little adults is unfair. Their problems are their own; their needs are distinctive.

Boys and girls need God to give them security in their ever-changing world. Some of their "why's" can be explained only upon the knowledge of a living God. They need Jesus, too, as a Friend. Through their simple faith He may become very real to them. His life becomes their ideal. As the consciousness of sin grows upon them they will want to know Him as their Saviour. In the playground, home, and school experiences they seek the answer to "What would Jesus do?" They may learn the answer in the Word of God, so they need the Bible, too. Along with the reading of the Bible they need one to guide them, someone to make its truths practical to them, someone to point out its ways of application.

Guidance is not an end in itself; it is only a means toward an end. It is to be hoped that guidance be developed into the Juniors' own freedom in making independent judgments and choices. The knowledge of right standards and principles is of no benefit unless it results in right living.

As children begin to live life on their own they often draw apart into a world of their own. They fail to see others around them and sometimes become quite critical. They need help in learning to exercise sympathy and charity in their judgments. They must learn thoughtfulness and good will. Not until they can see the virtue of placing others before themselves have they gained a clear conception of Christianity.

The Juniors' Needs in the Program of the Sunday School

Possibly the first service of the Sunday school to the Juniors is a grant of recognition through a separate department for them. To the Junior Department is assigned the task of finding the needs of this age group, providing help in meeting those needs, finding satisfactory ways for the children to lay hold of the help offered, and through competent teachers leading them aright.

Such a commission requires several factors to accomplish its purpose. There must be organization and supervision adapted to this specific work. Varied methods, yet all of them effective, must be employed in the teaching. The curriculum itself must be carefully planned if it is to lead to the development of a well-rounded Christian character. Each teacher or worker in the department must know his place and be able to comprehend the scope of his responsibility. Each must have definite aims to strive for and have clearly defined objectives to guide him in preparation and presentation.

Which of the above is to be given the pre-eminent position in the program is a disputed question. Lawrence says that eighty-five per cent of the success is dependent upon the teacher. Others place the emphasis upon the curriculum, and still others place it upon method. Nevertheless one thing is certain: aims and objectives are vital. McKinney states, "No clear-cut work can possibly be done without clear-cut ideas." Powell expresses the same thought in these words, "There is a need for greater definiteness of aim in the whole educational task. This is particularly true in the field of religious education." DeBlois says, "If education is aimless, it is useless." Therefore, to change the lives of Juniors we need to set up aims and objectives for our teaching of Juniors.

The Value and Purpose of Objectives

Objectives or aims grow from needs. It is a natural and scientific process. The needs of the Juniors, as previously discussed, shape the ultimate and general objectives for their religious instruction; the personal problems of individuals, the specific needs of communities, for example, cities vs. rural sections, and the particular conditions under which the teaching is being done influence the formation of specific and immediate objectives. It will be noticed then that ultimate objectives

are constant, whereas immediate aims may vary. But the immediate aims, while varying, will never be contrary to the ultimate objectives; they will rather facilitate the attainment of the objective.

It should be needless to repeat that the ultimate goal which religious education seeks is to lead pupils in learning to live the Christian life. The Christian life includes all phases of living and takes in all relationships with the divine. This one great purpose may be subdivided into objectives. These objectives in turn are of value in planning, co-ordinating, and systematizing the program for Juniors. Specific objectives, as subdivisions under general objectives, are valuable in making the transition from theory to practice. They are, therefore, very important in the teaching of Juniors, for the practical application of knowledge is difficult for them.

Palmyra, Pa.

WANTED: CHRISTIAN HOMES

(Continued from page 267)

train up their children in the way they should go, even with careful nurture and admonition. Outside influences often hamper the best of parents in their efforts to train their children rightly, but when such training is sadly lacking by both precept and example, then delinquency is a natural consequence.

The home is often spoken of as the nursery of the church. It is also the nursery of the community and of the nation. Now the responsibility of any kind of nursery is great, whether for plants, animals, or men. Let the nursery fail in doing its duty, and the mature product is sure to fail in attaining its full growth and capacity for usefulness. If the homes within the church circle are neglectful of their Christian duties, if Christ is only weakly served, if at all, then the church will suffer tremendously. If the homes of the nation become godless, then national disaster will follow. It always has and it will again.

The Detroit area has become a kind of national "melting pot," and, while most American cities are that to a considerable extent, Detroit perhaps is more than any of them. This is because of its rapid growth. Forty years ago this city had a population of a quarter million. Now almost two and a half million claim the Detroit area as their home. I suppose every nationality and every race under heaven is represented here, and many of them by the hundred thousand. Besides all kinds of foreigners and their descendants, there are hundreds of thousands from the rural districts of the United States and Canada, and from the smaller towns and cities of the land, who live in this area. Here we have a cross section, not only of national life, but of world life. But in all this great crowd of various peoples, there seems to be one common aim, and that is to gratify the lusts of the flesh. Naturally the interests of the various groups collide, and not so long ago a race riot was the result. The writer's surprise was not that there was a riot, but that there are not more such outbreaks, considering the almost universal godless homes. Fathers, mothers, husbands, wives, sons, daughters, all are living for lust, and lusting

for more. What is the remedy? CHRIST, and Christ alone. He is the only remedy for lust, and in fact, for every evil. With Christ in the home there is a peace which passeth all understanding despite adversity but there can be no real joy, peace, or happiness in a home without Christ, even though the inmates enjoy all the prosperity the world can bestow. Our nation needs a revival of Christianity, a revival of Christian homes, but probably there won't be any. Pessimistic? Yes, if this is the age of which Christ and the apostles prophesied (Matt. 24; I Tim. 4:1-3; II Tim. 3:1-7; Jas. 5:1-3; II Pet. 3; Jude, and many other passages), then we can expect little improvement.

What, then, can and shall we do about it? Fold our hands, quit, and await the Lord's coming? No, a thousand times, no! The same Bible that tells us of the perils and hopelessness of this age, also tells us to "occupy," "hope to the end," "endure to the end," "hold fast that thou hast." In the home, in the church, in our daily contacts with people, let us ever hold up the great truth that Christ is the only remedy for all this sin and debauchery. We do, indeed, await the Lord's coming, and with great joy, but we should not wait in idleness. In the home we can pray, and both parents and children can help to make the home more Christlike. God will surely bless our efforts, if honestly rendered. The homes of which we are a part may seem to us rather far short of perfection, but if, when Christ comes, He finds us trusting in His sacrifice on Calvary's cross, He will take us to His ideal home. In that home there will be nothing to mar the blissful peace and happiness of that heavenly home life throughout eternity. It will be permanent, tax free, rent free; there will be no bills at the end of the month, no payments on the home, no repairs to make. Would you like such a home? I would.

Detroit, Mich.

THE VICTORY OF HUMILITY

Whatever our service we need to be constantly reminded that self-confidence is the road to humiliation, and Christ-confidence is the way to success. Whether we are parents or preachers, it takes the lowly heart to maintain the higher part. The following illustration will help us all.

A young Scotsman, a candidate for a pulpit, was ready to preach his trial sermon. He had worked hard on that sermon, and he felt that it was a good one. He knew he had a good voice, and he was confident of making an excellent impression. As he walked up the aisle and mounted the high pulpit steps, the pride in his face and walk was evident to everybody in the church. Old Robin Malair, the sexton, slowly shook his grizzled head. "I hae me doots o' yon laddie," he said to himself. The young man made a miserable failure in the pulpit that day. And when his wretchedly delivered sermon was done, he walked slowly down the pulpit steps, head bowed and heart humbled. "Ay, laddie," mused old Robin, "if ye had gone up as ye came doon, ye'd come doon as ye went up!" —The Elim Evangel.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

The **Doctrinal** subjects for the month include one of the ordinances and one of the doctrines of a great life principle. The ordinance is **Baptism**; the life principle is **Separation**. Both are needful subjects to know and understand. Both have been discussed in a way that has often brought strife and wrong feelings into hearts. Both can be made subjects of blessing if we study them sincerely and prayerfully in the light of the Word and through the illumination of the Holy Spirit. Prejudiced minds often will not accept any light from heavenly sources. Their attitude, like the Scribes and Pharisees of Christ's day, is one that will not change though the evidence is clear. To set our mind against a doctrine before we have heard it, and to stand there regardless of the truth is suicidal in a spiritual sense. Such really do not want the truth, or willingly shut their mind that they do not even hear the truth when it is plainly given. May we never be of this class.

The **Junior Topic** continues the study of Men of Faith. **Gideon**, of the Old Testament characters, is the character for this month. It is a thrilling story of how God wrought through a man and taught a lesson about His power to deliver from what seemed certain destruction from a great multitude of unscrupulous men. It is nothing to God to save by many or by few. But He wants men who will co-operate by faith and obey Him in all things.

The **Mission Topic** for Oct. 3 is "**The Call from Our Cities.**" This is the last in the series of "**Calls**" during the year in which India, Africa, Argentina, China, and the rural field have been considered as well as the one under consideration in this issue. Two more Mission topics for the year deal more with personal responsibilities, and have a classification under Christian Life as well as under Missions. Let us make the most of these topics and eagerly watch the opportunity to impress God's great work for the Christian in the world.

Opportunity

Master of human destinies am I.
Fame, love, and fortune on my footsteps wait;
Cities and fields I walk; I penetrate
Deserts and seas remote, and, passing by
Hovel and mart and palace, soon or late
I knock, unbidden, once at every gate!
If sleeping, wake—if feasting, rise—before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt, or hesitate,
Condemned to failure, penury, and woe.
Seek me in vain and uselessly implore;
I answer not, and I return no more.—J. J. Ingalls.

A WORD OF EXPLANATION

There are two topics listed as Doctrinal Topics for this month, and the second one was chosen for the Alternate Program because the Y. P. B. M. editor gives a splendid treatment of Scripture examples of "The Purpose of Baptism" in his outline.

For the benefit of those who may wish to begin using the alternate type of program this month, the plan will again be explained. This type of program has been proposed because it was our conviction that many of our young people do not enjoy serving on our regular programs because when they are asked to give spiritual instruction to an audience they feel they are not prepared to teach others.

With the alternate type of program two evenings are spent on the same topic. The first evening, the topic is taught by an able instructor with the aid of the study sheet. The outline given herewith is duplicated so that every person in the service has a copy. Each person has his Bible and a pencil. As the study proceeds he looks up the references to find the words for the blanks on the outline which are written in. At the meeting, possibly a week later, the young people give their personal experience relative to the topic taught. The topics listed for discussion and expression are of a personal nature. It is assumed that people like to speak about the things they have experienced, and that this is helpful.

If you have used these programs and have any helpful criticisms, please write them to the undersigned. We wish to know if this type of program is meeting a need. When the Commission meets next month it will be decided whether or not to continue the alternate program. If you use it and want it continued please write to

Nelson E. Kauffman, 1417 Broadway, Hannibal, Mo.

THE PURPOSE OF BAPTISM.—Acts 10:44-48; 2:38-42

Topic for September 12

MOTTO

"The answer of a good conscience toward God."

MEDITATIONS ON THE TOPIC

I. What Baptism Expresses as an Ordinance.—Every ceremony has a significance. The significance is what has been purposed by the one who gives the ceremony and what is understood by the one who receives it. Children may play at baptism and its meaning is nothing but play. Adults may observe it seriously but fail to understand

the meaning of the Lord in giving the ordinance, and it fails of its purpose. But when the individual understands what the Lord intends and expresses what is intended there is a real blessing and God is glorified.

The ceremonial cleansings under the Old Covenant were expressions of the individual, in God's appointed way, indicating the work which God did for the individual when that individual met certain conditions in his heart. In a similar sense, baptism has no virtue in itself save that it is an expression of the individual conscience in its relation to the Lord Jesus Christ as the One through whom the individual is made clean from sin. It may be possible that an individual may really lie in his baptism if there has been no true repentance and faith in respect to God's plan of salvation. It is even possible that the cleansing has taken place before the outward ordinance is expressed. In fact, since the coming in of the Gentiles, the individual must necessarily experience salvation first before his baptism is really valid. But one cannot believe that the individual is really saved who will willfully reject water baptism which has been commanded as an answer of a good conscience. From this point of view baptism is really essential as an expression of obedience and the fulfillment of all righteousness.

God baptizes with the Holy Ghost who is "poured out" upon the one in whose heart right conditions have been met. God set His seal upon Jesus at the time of water baptism, testifying to His pleasure in Him. At Pentecost the multitudes were filled with the Holy Ghost at the time of their acceptance of Christ and receiving of baptism with water. At the house of Cornelius the baptism of the Spirit came first and the water was permitted because it was certain that they were accepted of the Lord. We should emphasize the importance of meeting all conditions of salvation and the realization of the evidence of acceptance of God before the person gives expression of water baptism as "an answer of a good conscience" lest the baptism be a mockery or a lie.

II. The Text.—Acts 10:44-48.—Here we have proof that the Lord accepted the Gentiles who believed before baptism was administered, making it clear to Peter that they should be permitted to be baptized.

Acts 2:38-42.—The Holy Spirit directed Peter to instruct the Jewish converts to be baptized in the name of Jesus Christ with the promise that the Holy Ghost would be given.

III. Suggestions for Junior Programs.—Why will your letters not be sent in the mail without a postage stamp? Why can you not buy sugar these days without the proper ration coupon? You say, "Because it is a government regulation." In this you have a suggestion concerning the reason it is necessary to be baptized with water even if you have already settled with the Lord and have received the divine approval of His Holy Spirit. As pieces of paper cannot count for pay in sending a letter, they after all have the authority of the government back of them and are a necessary expression showing that you have performed your part. Just so water cannot cleanse from sin or purchase any favor with God yet it is God's expression for our way of showing that we have met the conditions by which God has forgiven and saved us. And while God does save people so that they are His even before they have expressed their faith and obedience in water baptism, He would not save them if they had not already purposed in their hearts to give

themselves in full obedience to every command. If we refuse to be baptized, it is because we have not made the surrender necessary for salvation, or have through error or rebellion turned aside from following His command.

The Juniors may be given the assignments suggested and find in the Outline Study the Scripture passage that verifies the statement of their assignment.

OUTLINE STUDY

I. Meanings Illustrated.

1. Under the Old Covenant.
 - a. Divers washings (Gr. baptisms).—Heb. 9:10-14; Num. 19:11-22.
—Figures, "for the time," of purification (cf. Heb. 9:13).
 - b. By John's baptism (a link toward Christian baptism).—Matt. 3:11.
—Signifying repentance, which is a condition of pardon and cleansing from God.
2. Under the New Covenant.
 - a. Baptism at Pentecost.—Acts 2:39, 41.
—Signifying repentance and acceptance of Jesus Christ's "name" for the remission of sins, and adding to the church.
 - b. Baptism of the Gentiles.—Acts 10:44-48.
—Signifying that they were worthy to be accepted into church fellowship.
 - c. Baptism of Simon Magus.—Acts 8:13, 14-23.
—Of no avail without an inward work.
 - d. Baptism of twelve men at Ephesus.—Acts 19:1-7.
—Indicating the need of recognizing the name of Jesus before the Spirit is given.
 - e. A figure of salvation as an answer of a good conscience toward God.—I Pet. 3:21.
—Accompaniment of a confession of faith (cf. N. Test. baptisms).
 - f. God's purification sign of the seal of the Holy Spirit.—Acts 11:15-18; 15:8, 9; Eph. 1:13, 14.
 - g. In Jesus a fulfillment of all righteousness.—Matt. 3:15-17.
—Setting Him apart as the priest of God.—Jno. 1:29-34; Acts 10:38; Heb. 1:9; 9:11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Baptism."
2. Why Should One be Baptized?
 - a. The command of Jesus is to be obeyed.
 - b. To show that we belong to Jesus.
 - c. To show that we have forsaken sin and are forgiven.
 - d. To unite with the people of Jesus.
 - e. As a sign of the Spirit baptism.
 - f. To seal our answer of a good conscience.
 - g. To signify our gladness in doing God's will.

For Seniors.

1. Purposes Revealed by Incidents of Baptism Recorded.
2. Why a Believer Should Be Baptized with Water.
3. What Our Baptism Means to Us.

PERSONAL THOUGHT

Is the condition of my heart such that baptism is a true expression of loyalty to Christ and His Word?

SEED THOUGHTS

Only what coronation is in an earthly way, baptism is in a heavenly way.—God's authoritative declaration in material form of a spiritual reality.—F. W. Robertson.

O happy bond that seals my vows
To Him who merits all my love;
Let cheerful anthems fill His house,
While to that sacred shrine I move.
—F. Doddridge.

Baptized into the Father's name,
We'd walk as sons of God;
Baptized in Christ, we own Thy claim,
As ransomed by Thy blood.

Baptized into the Holy Ghost,
We'd keep His temple pure,
And make Thy grace our only boast,
And by Thy strength endure.
—Mary P. Bowly.

PRINCIPLES OF SEPARATION

I Jno. 2:15-3:15

Topic for September 19

MOTTO

"What fellowship hath righteousness with unrighteousness?"

MEDITATIONS ON THE TOPIC

I. Separation is not an arbitrary matter. The points of difference are not set with a purpose to be odd when there is no principle involved. And yet there is such a wide difference between the spirit of the Christian and the spirit of the world that it would be very distasteful to the genuine Christian to be taken for a worldling or for the worldling to be taken for a Christian; so there could be no real objection to a peculiar mark in which there could be no mistake. Yet in the main there is nothing in the things a Christian is called to do without a deep abiding spiritual principle.

Fellowship with Christ and the things that belong to Christ is the principal issue. Anything that would not be in His name or to the glory of God cannot be tolerated in the life of a loyal Christian—what we eat, what we drink, what we wear, what we do, what we say, where we go, the company we cherish, the partnerships we form, the meditations of our heart. Of Christ it is said, "Thou hast loved righteousness, and hated iniquity." The same can be said of those in fellowship with Him. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:6, 7).

When fellowship with Christ makes us a peculiar people with distinctive differences from the world about us, there is nothing to cause shame, or over which we need to be disturbed. It will give us a greater opportunity to answer those who ask us a "reason of the hope" that is in us. Why should there be any shame in anything connected with Christ the Saviour?

II. The Text.—I Jno. 2:15-3:15.—The believer is not to love the world. The anti-christ of the last time is at work. He is a perverter of the truth concerning Christ. By the abiding presence of the Holy Spirit we may be able to discern what is right. Abiding in Christ will keep us from the power of sin. Love, the blessed fruit of the Spirit, will keep us in right relation to God and man.

III. Suggestions for Junior Programs.—As has already been suggested in the assignments for Juniors, it is well to make definite suggestion as to what we separate from and what we have in its place. Each point will have room for enlargement in the application to things with which the boys and girls come in daily contact. Other things may be named, such as, reading matter, mixed religion or false teaching and practice, war, idolatry, covetousness, etc.

If we can secure the thought of loyalty to Jesus and the desire above all else to please Him, it will not be so difficult to secure the separation from the things known to displease Him. Seek to shape the line of thought to this end.

OUTLINE STUDY

I. The Basis of Separation.

1. The Inconsistency—
 - a. Between truth and falsehood.—I Jno. 2:21-23.
 - b. Between right and wrong.—II Cor. 6:14-16.
 - c. Between Christ and antichrist.—II Thess. 2:3-10.
- 56
- d. Between God and Satan.—Rev. 12:7-9.
- e. The leadership of the Christian and the leadership of the world.—Jno. 14:30.
- f. Between the friends of God and the enemies of God.—Jas. 4:1-4.

II. Applying the Principles of Separation.

1. No fellowship with a life of sinful darkness.—Eph. 5:3-13.
2. No unequal yoke with unbelievers.—II Cor. 6:14-18; Ps. 1:1-6.
3. No love for the world.—I Jno. 2:15-17.
4. No conformity to the world.—Rom. 12:2.
5. No part in hatred and malice.—Col. 3:8-11; Rom. 12:17-21; Matt. 5:38-48.
6. No part with worldly anxieties.—Luke 12:29-34.
7. Clean from worldly spots.—Jas. 1:27; I Pet. 1:14, 15; 3:3-6; 4:1-3.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Separate."
2. Separations from All Evil.
 - a. From darkness to light.
 - b. From Satan unto God.
 - c. From the works of evil men to the works of good men.
 - d. From worldly vanity to Christian humility.
 - e. From hatred and strife to love and good will.
 - f. From filthy foolish talk to purity.
 - g. From worldly adornment to modest apparel.
 - h. From vain and ungodly amusements to glorify God.

For Seniors.

1. The Reasons for Separation from the World.
2. Expressions of Worldly Lusts in Life to Be Avoided.
3. The Importance of a Renewed Life to Be Truly Separated.

PERSONAL THOUGHT

"I am my Lord's and He is mine." What have I to do with the world at enmity with Him?

SEED THOUGHTS

Love not the world! Its dazzling show
Conceals a snare of death;
The sweetest joy earth can bestow,
Dies as a wasted breath.

Love not the world! Its wealth, renown,
The blood-bought soul enslaves;
Oh, strive to win a heav'nly crown,
Which plumes of glory wave.

Love not the world! Its sin and strife
Exceed the good and true;
Oh, consecrate to Christ your life!
He drained death's cup for you.

Love not the world! Pure joys above
All earthly things transcend;
In Jesus lose each idol love,
And ever upward tend.

Love not the world! O Christian, hear,
In shining words impearled,
Shall on your holy brow appear,
"He did not love the world."

—Gertrude Flory.

MEN OF FAITH—GIDEON (Jr.).—Heb. 11:32; Judg. 6:11-32

Topic for September 26

MOTTO

"The Lord is with thee."

MEDITATIONS ON THE TOPIC

I. Gideon's Faith.—God knew His man and encouraged him to know that He was undertaking through him to save the people from the Midianites. Gideon did not doubt the existence of God but seemed to feel that God had forsaken Israel. God encouraged him step by step. He received a burnt offering. He commanded him to tear down the altar of Baal and to set up the altar of the Lord and offer a burnt offering upon it. Gideon was timid, yet obeyed by doing it after night. He was delivered from his countrymen by his own father's strategy in ridiculing the idea of pleading for Baal against a man who had torn down his altar. "If he be a god, let him plead for himself."

When the Midianites began to come, God's Spirit came upon Gideon so that he called for his countrymen to come to the rescue. God was willing to assure Gideon of His help. But God also had a knowledge of men, and needed to sift out the army so that the victory would be plainly of God and not of men. Gideon followed the revelations of God and took his handful of men and by them started the alarm that resulted in the self-destruction and alarm of the Midianites so that Israel, pursuing, realized a great victory over them.

Gideon showed his faith by his obedience and his readiness to trust the word of God. He was ready to institute the worship of God in place of the worship of Baal. He was ready to seek God's assurance of victory and to act according to God's direction in selecting his army. When God had so completely caused the Midianites to flee after their great slaughter of one another, Gideon was ready to pursue to the complete overthrow of the enemy.

II. The Text.—(1) Heb. 11:32.—Gideon is listed among others as a man of faith. (2) Judg. 6:11-32.—This passage tells of the call of Gideon to the place of a deliverer of Israel. He recognizes the heavenly visitor and offers a gift. He obeys God's command and destroys the altar of Baal, erecting the altar of the Lord and sacrificing on it. His father ridicules the townsmen for seeking to defend Baal who, if he is a god, ought to defend himself.

III. Suggestions for Junior Programs.—Gideon threshed in a strange place. Why should he do so? It was a time when they were robbed of their crops if the Midianites found out what they had. God knew that these troubles were on the people because they had forsaken the Lord. But God wanted to have a man who would lead the people to know that God can help those who will heed His word. Gideon was such a man. Tell how God made known to him what He wanted Gideon to do. Tell how Gideon responded to God's call. What kind of courage did it take to do all that God had asked? Show by the story of Gideon how Gideon's faith and courage kept growing until God had used him to drive out the Midianites and deliver his people and lead them to confidence in God. The suggestive assignments will give further points to help in telling the whole story.

OUTLINE STUDY

- I. **God Calls Gideon to Deliver Israel.**
 1. The angel of the Lord appears and speaks.—Judg. 6:11-18.
 2. Gideon offers a sacrifice.—Judg. 6:19-24.
 3. Gideon, at the Lord's command, tears down the altar of Baal and builds an altar to the Lord.—Judg. 6:25-32.
- II. **Gideon Is Moved of God to Defeat the Midianites.**
 1. He blows a trumpet to call Israel to the battle.—Judg. 6:33-35.
 2. He asks God for a test of deliverance.—Judg. 6:36-40.
 3. God sifts out his army.—Judg. 7:1-8.
 4. Three hundred are used to rout Midianites.—Judg. 7:9-23.
 5. Gideon and his men pursue and are victorious.—Judg. 7:24-8:21.
- III. **Gideon Falls into a Snare with Israel.**—Judg. 8:22-35.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Peace."
2. **What God did with Gideon.**
 - a. The story of Gideon's call.
 - b. How Gideon obeyed God.
 - In tearing down the idol altar.
 - In building the Lord's altar.
 - In seeking God's proof of deliverance.
 - In sifting out the army to 300.
 - In following the Lord's instructions with trumpets and pitchers.
 - c. How God routed the Midianites for Gideon.

For Seniors.

1. Lessons of Faith from Gideon's Life.
2. The Condition of Israel in Gideon's Time.

PERSONAL THOUGHT

Lord, lead us out of our place of disfavor with Thee into a place of favor and victory.

SEED THOUGHTS

Faith is a grasping of Almighty power;
The hand of man laid on the arm of God;—
The grand and blessed hour in which the things impossible to me
Become the possible, O Lord, through Thee.
—A. E. Hamilton.

If our faith in God is not the veriest sham, it demands, and will produce, the abandonment sometimes, the subordination always, of external helps and material good.

—A. Maclaren.

Large asking and large expectation on our part honor God.—A. L. Stone.

The Eye of Faith

I do not ask for earthly store
Beyond a day's supply;
I only covet more and more
The clear and single eye.
To see my duty face to face
And trust the Lord for daily grace.

I care not for the empty show
That thoughtless worldlings see;
I crave to do the best I know,
And leave the rest with Thee;
Well satisfied that sweet reward
Is sure to those who trust the Lord.

Whate'er the crosses mine shall be,
I will not dare to shun;
I only ask to live for Thee
And that Thy will be done;
Thy will, O Lord, be mine each day,
While passing on my homeward way.

And when at last, my labor o'er,
I cross the narrow sea,
Grant, Lord, that on the other shore
My soul may dwell with Thee,
And learn what here I cannot know:
Why Thou hast ever loved me so.

—J. J. Maxfield.

THE CALL FROM OUR CITIES

Jonah 3

Topic for October 3

MOTTO

"The Lord is merciful and gracious."

MEDITATIONS ON THE TOPIC

I. How the Call from the Cities Comes.—If we know the mercy and pity of the Lord, we know that He is touched by the spiritual needs in the cities of the world and that He wants men and women who are His saved ones to seek His lost ones in the cities.

God has a plan of salvation that meets the needs of those who have been corrupted by the evils in the cities. Nineveh was a great city and had many people of wicked deeds in it. It also had sixty thousand who had not reached the age of accountability. It was this among other things that weighed in the sparing of the city. Chiefly among the adult population, the fact of their repentance at the preaching of Jonah had much to do with the turn of affairs. What was true in the days of Nineveh, revealing the compassions of God for a heathen city, is true today for the cities of the land that have some opportunity to know of the Gospel. Many people are held back from their opportunity by the sins of others. Many are held by the influences of the institutions of sin in the cities. Gospel messengers of love and grace can do much to search out souls who are responsive to the Gospel and who can be guided in the way of the Christian life. The call comes to both men and women who are moved by the love of Jesus to enter such fields of opportunity and let the Lord use them. Shall we flee, like Jonah, until God has to rebuke our fleeing, or shall we respond to every call of God and let Him lead us in the work of winning souls?

II. The Text.—Jonah 3.—This chapter tells of the second call of Jonah after he was ready to obey God. It tells of his preaching the message of God to Nineveh and the wonderful conviction that it wrought among all the people and of their readiness to heed the decree of their king. Their conduct in response to the preaching of Jonah saved the city from destruction.

III. Suggestions for Junior Programs.—It will not be possible to picture to children the full need of souls in the cities. But there are many of the needs which they can understand and feel a compassion for. When sin has brought poverty and suffering among mothers and children, depriving them of food and clothing and home comforts, there are cases where loving hands can relieve the suffering and show the love of Jesus. Children and older ones can often be drawn to church and Sunday school when food and clothing are supplied. There they can learn of Jesus and of the way of righteousness. There are sick ones who can be reached with help and with the Gospel message. Even those who have been shut up behind prison walls may often be reached by visiting them and giving the message of Christ to them. This kind of work the Juniors can grasp though they may not know the depths of sin to which many have fallen. Under "How we can help them," a number of things can be suggested that will be in the power of Juniors to do.

ALTERNATE PROGRAM FOR SEPTEMBER 19, 1943

I. God's Compassions.

- Definitions—A principle is _____
Separation is _____

I. The Principle of Spiritual Separation.

1. "Thou shalt have _____ before _____" Ex. 20:3.
2. "My _____ will I not _____, neither my _____ to _____" Isa. 42:8c.
3. "No man can _____ Ye cannot serve _____" Matt. 6:24.
4. "Thou shalt worship the _____ and him _____ shalt thou _____" Matt. 4:10.
5. "Ye cannot be _____ of the _____ and the table of _____" I Cor. 10:21.
6. "And he _____, rose up, and _____ him." Lk. 5:28.

"Be ye _____ for _____" I Pet. 1:16.
 1. "Ye shall therefore _____ for I am _____" Lev. 11:45.
 2. "Having these promises, let us _____ ourselves from all _____ of _____
 and _____, perfecting _____" II Cor. 7:1.
 3. "But _____ and _____, or _____ let it not be once _____
 among you as _____" Eph. 5:3.
 4. "Be not _____ to this _____, but be ye _____ by the
 _____" Rom. 12:2.
 5. "If any man _____ the _____ of _____, him shall God _____
 for the temple of God is _____ which temple _____" I Cor. 3:17.
 6. "For such and _____ became us, who is _____, _____,
 separate _____" Heb. 7:26.

1. "Be not unequally _____ together with _____" II Cor. 6:14.
Psa. 1:1.
2. "Do not keep _____ with _____" I Cor. 5:11.
3. "Ye are not _____, but I have _____ you _____ of _____" John 15:17.
4. "And have no _____ with the unfruitful _____" Eph. 5:11.
5. "Wherefore _____ from among them and be ye _____ saith the _____" II Cor. 6:17.
6. "Whosoever will be a _____ of the world is the _____ of _____" James 4:4.

1. "And he shall _____ them one from another as a shepherd divideth _____ from _____" Matt. 25:32.
2. "There shall be _____ and _____ of teeth when ye _____ the saints in the _____ of _____, and you yourselves _____" Lk. 13:28.
3. "In _____ he lift up his eyes . . . and seeth Abraham _____" Lk. 16:23.
4. "And whosoever was not found _____ in the _____ of _____, was cast into the _____" Rev. 20:15.
5. "The _____ shall come forth and _____ the _____ from among the _____" Matt. 13:49.
6. "And _____ shall go _____ into _____ but the _____ into _____" Matt. 25:46.

PERSONAL THOUGHT

SEED THOUGHTS

In the cities people by the thousands are led into the errors of them "which say they are apostles and are not." Here the Christian Scientist, Spiritualist, the so-called Unity School of Christianity, the Russellite, and many others who teach "damnable heresies" flourish and lead innocent souls into error and finally to eternal ruin under the guise of religion. It is the duty of the city missionary to expose the fallacy of such teaching and to reveal the true way of salvation.—J. D. M.

I WAS NOT THERE

At the Coconut Grove fire (a Boston night club) a few days ago, 488 persons were burned or trampled to death. But I was not there.

It is true that the horrors occur not only at theatres and night clubs and barn dances but

And perhaps a violent death is no worse than any other kind.

Very few people, however bad they may be, would prefer to die in a tavern.

Why should one be caught alive where he would not like to be caught by death?—The Free Methodist.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

WILL THE ADVANCE RELIEF WORK IN CHINA BRING US A NEW MISSIONARY FIELD?

Go ye into all the world.—Jesus Christ.

The steppingstone to our missionary work in India was the Mennonite "Relief Ship," loaded and sent on its voyage to save the physical lives of thousands of the natives in India. Today, in that same area, the church has given the natives the Gospel to save their perishing souls.

For some time there has been a moving tide of missionary interest in behalf of China, in Mennonite circles. This interest took concrete form in the training of some sixty-three C.O.'s and twelve women in the Mennonite Central Committee Relief Training School, at Goshen College, Goshen, Ind. All of these were preparing for the great work of relief. They included all branches of the Mennonite Church. Most of these have China in view as their field of operation. Will they turn out to be the advance agents of our missionary endeavors in China? God alone knows! May prayer be made in this direction. Already, Bro. J. D. Graber, a bishop and missionary from the India field, is on the way to China, as our "Commissioner of Relief" on that needy field. His missionary experience ought to color the new work. It ought to pregnate the relief service with a deeply missionary tone.

The history of the "Brethren in Christ" denomination, who are coworkers with us in relief projects, ought to be a great inspiration to us. Their history is another demonstration of the maxim that "Christianity is the only commodity that increases the more rapidly at home, the more it is exported." Their origin can be traced, according to R. L. Lunsford, to the Mennonite movement in Germany and Switzerland. Though the church grew little during the first hundred years of its existence, its membership has tripled during the forty-five years it has sponsored a missionary program. Already, they have more members in their denomination on the African field than they have at the home base in America.

It would be of interest and profit to our constituency in these times of change to know more about the rebirth of China, about her awakening from an agelong sleep, and how spiritual revivals have been powerful factors in the unification of China,—in the rebuilding of a new nation out of earlier ruins. Allow us to quote Archie R. Crouch, a missionary located at Ningpo, Chekiang, China:

The period immediately following the Boxer Uprising was marked by further expansion, spiritual revivals, and co-ordination of the mission enterprise all over China.

Missionaries arriving in China in ever-increasing numbers took full advantage of the opportunities open before them. Protestant missionaries and native pastors were baptizing an average of 15,000 converts a year. But, taking advantage of opportunities meant living dangerously. Along with the new success in Christian work there was growing a new feeling of nationalism among the Chinese. The growing national spirit found expression in opposition to foreigners, and, as usual, the missionaries took the brunt of the punishment. This happened because the work of the missionaries took them out to unprotected places.

The worst disaster connected with this period of expansion came in 1905. On November 2, the

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Board of Missions received the following cable from Canton:

"Lienchou Station has been attacked and Mrs. Machle, Amy Machle, Mr. Peale, Mrs. Peale, Miss Chesnut killed. Dr. Machle, Miss Patterson safe. Buildings destroyed."

Dr. Chesnut was a physician who had worked for twelve years among the Chinese and was greatly loved by all those who knew her. Mrs. Machle and Amy were the wife and daughter of Dr. Edward Machle, superintendent of the Christian hospital at Lienchou. The Rev. John R. Peale and Mrs. Peale were new missionaries who had arrived only the day before the massacre.

The mob struck suddenly, and the missionaries had only enough warning to run to a Buddhist temple about a mile away, where they tried to hide in a cave. Dr. Machle remained behind to close the door of the temple and to put the big bar in place. The mob was close on his heels. In the darkness and confusion he was unable to find the rest of the party who had already hidden themselves in the cave. He submerged himself in water in a dark recess and escaped discovery until several hours later when he was rescued by Chinese soldiers. Miss Patterson was taken to a pit by a Chinese friend where they hid together until danger was past. The others were discovered one by one, dragged outside and murdered. The eyewitnesses who told of the scene said that Mrs. Machle calmly reasoned with the mob, telling them about Christ in whose name she had come to China, until she was struck down by a blow from behind. The last act of Dr. Chesnut was to tear a piece of cloth from her skirt and to bind up a gash on the head of a Chinese boy who had been accidentally struck by a stone. She pleaded to the last for the lives of the young missionaries who had arrived the day before, but her effort was in vain.

The mission was in deep sorrow—and in some fear—over what had happened, but there was great faith and Christian courage in the letters that followed. William D. Noyes, of Canton, wrote:

"Perhaps this seems a strange time to call for volunteers, but the Canton Mission never needed them more. We did not see how we could get along with the small force before, and now our thin line is thinner. The murderers need the Gospel. The people not responsible there in Lienchou need it. We know that this work must go on. In our grief we must write for more like Mrs. Machle, Dr. Chesnut and the Peales to come out and do what they would have liked to do. They did not count their lives dear. By their death they have claimed Lienchou for Christ and we must enter into this heritage. Don't have thoughts too hard against the Chinese!"

Dr. Machle, the husband of a murdered wife and father of a murdered daughter, wrote:

"I hope I shall have the blessed privilege of spending my remaining days among those people who in a frenzy of anger were influenced by about 200 rowdies to sanction their work of destruction and pillage. The spiritual work will be in a much more flourishing condition than it was before this trouble. 'The blood of the martyrs is the seed of the Church.'"

Dr. Machle did have the chance to go back. He spent the rest of his life as an example of the love of Christ for the people who had murdered his family. The response from America was quick. Four young men volunteered to go out to take the places of Mr. and Mrs. Peale.

Because of this kind of heroic stand of Christians against death and opposition the work made steady progress. That progress resulted in widespread spiritual revivals in the years 1905 and 1909.

One of these revivals was in the Art's College of the Shantung Christian University. It was a quiet revival. It began in prayer and continued without any artificial stimulation. Henry W. Luce, father of Henry Luce, editor of Life and Time, wrote:

"One or two sermons were preached on the power and joy of the life surrendered to God. On two Sunday evenings preceding Pastor Ding's arrival, there were meetings where, in response to a simple announcement, about eighty men gathered for prayer. The character of these meetings was such that we did not doubt that Jehovah was going forth to victory."

Another great revival was in connection with the work of Jonathan Goforth, a Canadian missionary. He traveled through the country with a large tent, and every time it was set up for meetings it was crowded to utmost capacity which was 1,500 persons. The Chinese broke down completely, confessed their sins, repented, and proved their repentance by restoring money or property which had been wrongfully gained in dealings with their people. There was such a remarkable demonstration of power that non-Christian Chinese in the streets were heard to remark, "The Christians' God has come down." "The Holy Spirit surely has come."

These revivals were not just temporary psychological phenomenon. They resulted in permanent progress in China.

Simultaneously with the expansion of the work there was a co-ordination of the work in China. Hundreds of missionaries were scattered over an empire larger than the United States. A few railroads were near the coast. There was no radio. Letters, reports, recommendations, and requests sometimes took more than six months to reach their destination. Representatives of missionary boards requested that the work be co-ordinated. Hence the China Council came into existence. It was made up of representatives of each mission elected for a one-year term. A full-time chairman was elected for three years. It has proved successful, a real godsend.

Expansion, revival of spirit, and co-ordination were not the only key words in the Christian work during this period. Similar forces were at work throughout the whole nation. The Boxer Uprising had been subdued by foreign armies of German, French, British, American, and Japanese soldiers. Those responsible for the uprising had been punished. Treaties were made favoring the nations whose armies had put down the rebellion. The doors of China were literally forced open to foreign trade and foreign concessions. There were many among the younger generation of students who could never forget the raping, looting, burning, and pillaging of Chinese persons and property by the foreign soldiers in China. All of these things put together were a blot upon the honor of the Chinese nation.

The inevitable result was the rise of an intense national feeling of compulsion to win for China an honorable place among the nations. Both the Christian movement and the national movement gained in strength. They mutually nourished one another. By 1911 a Chinese Christian, Sun Yat Sen, had led a national revolution to success. The Manchu Dynasty was overthrown and a republic set up. It was Yuan Shih Kai, the first president of the republic of China, who said that the Bible had made the revolution possible in China.

Here again we must accuse the so-called "Christian nations," America and Britain, of sinful negligence. During those very trying years of revolution, when the Holy Spirit was plainly evident in the spiritual revivals and when the nationalists were sacrificing their lives to set up a republic, America and Britain refused to help. The task of converting a broken-down empire into a republic of 400 million illiterate people was gigantic. The leaders in China needed help. Sun Yat Sen and his followers appealed first of all to America for political advisers, technical and business experts, and loans of money and material. America refused to help. The Chinese leaders appealed to Britain. Britain

refused to help. As a last resort the Chinese turned to the Russians for aid. The trouble that we reaped a few years later was none but trouble we made for ourselves.

Russia sent help of all kinds, the most potent factors being some of the political advisers who helped set up the new government in China. The Russian leaders were experts and they soon had things humming—humming after the pattern of early Russian Communism. Sun Yat Sen died soon after the success of the revolution. Yuan Shih Kai, the first president, could not withstand the temptation to make himself emperor. He ended his life in disgrace. Then followed a period of disorder when various war lords in the north tried to seize power and when various factions within the nationalists strove for control in the south.

With the Russians dominating the political setup and Chiang Kai-shek leading the new nationalist army, power began to centralize in Canton. The nationalists advanced north and up the Yangtze Valley in a series of quick victories. They entered Nanking in triumph in 1927 after easily defeating the war lords of the north.

During these years of the rise of national feeling prior to 1927 the missionaries and mission stations suffered. They did not suffer so much because they were missionaries as because they were foreigners. Foreigners had brought disgrace to China. . . . Foreigners were exploiting China. . . . Foreigners were treating Chinese like dogs. . . . The Christian religion was introduced by foreigners. . . . Christianity was a foreign religion . . . and so it suffered with everything else by name. Two thirds of the mission stations had to be evacuated at one time or another before 1927. Many of the people took refuge in the port cities, and many of them returned to America. At one time there were more than 200 Presbyterian missionaries in the homeland—away from their posts of duty, and thousands of others as well. As usual, the newspapers gave headlines to evacuation but always failed to mention the quiet return of many of these brave souls.

The immediate result was that the faint-hearted church members raised the old cry of the defeatist:

"If, after all the labors of missionaries for more than a hundred years and the expenditure of millions of dollars, the Chinese are now turning against Christianity, what's the use of supporting further?"

And, again, it was the blood of a martyr that turned defeat into victory. Dr. John Williams was one of the many who stayed on the job. On March 21, 1927, he was on his way to a chapel service. Communist soldiers, who were part of the victorious nationalist army, had begun rioting. They shot Dr. Williams and left him dead in the street as they went after more "foreign devils."

News of this death quickly spread, and as it spread, it turned the course of Chinese history. That particular incident began to open the eyes of Chinese leaders as to the dangerous character of some groups in their ranks.

Chiang Kai-shek and the leaders of the Nationalist cause were moved to quick action and set out to purge the party and to further unify the country. A letter from Dr. C. T. Wang, a leader in the Chinese government, to Mrs. Williams, describes what the martyrdom of her husband meant to China as a nation:

"Perhaps it will be some consolation to you to know that the extreme sacrifice of your husband marked the turning point of the revolution. It was that unfortunate incident that startled the leaders of the Kuomintang Party and caused them to stop and purge the country of the Communist element at all costs, thereby saving the country from the Red Terror. . . .

"This life laid down brought about union work in missions as exemplified by the University of Nanking. By his death he became instrumental in effecting a union of the distracted provinces of China. That future generations may know the price that was paid in China's struggle for freedom, and in order to perpetuate his memory, I have had this stone erected, with an inscription sent to you in pamphlet form."

The spiritual strength of the martyrs is still alive in China. In the autumn of 1937, just after the outbreak of the war with Japan, it was my privilege to sit at dinner in Peking with Mrs. Williams, wife of Dr. Williams murdered in Nanking. Undaunted, she had come back to China to visit her husband's last resting place and to meet again the Chinese who were his friends in death if not in life. Her two daughters

were married to missionaries and were carrying on the great tradition of their father's faith. At the same table sat Laddie Scott, whose sister had been martyred by the Communists in a province north of Nanking. Laddie and his young wife were in China to carry on the battle from where John and Betty Stam had left it for a new front. Through these years of the Sino-Japanese war Laddie and his family have been on the threshold of danger where life goes out quickly. It was from this young man that I learned one of the greatest lessons of missionary strategy that has yet come my way.

We were talking of war—of troubles—of dangers and how they would affect our plans and our work. Laddie said to me, "Well, Archie, I'll tell you what my father used to say. [His father was a missionary.] He said to work at every job as if it were an eternal job and to consider every period of troubles as if it were normal. If we wait for normal times to make our plans and do our work we will never do anything."

That is the spirit that carries our missionaries on in the face of every obstacle. That is the spirit that made possible the expansion, coordination, and deepening of Christian missions in China.

CHURCH MEMBERSHIP REACHES 67,327,719 IN THE U.S.A.

Thou hast a name that thou livest . . . —Jesus Christ.

Membership by itself is a mere name. Numbers are no true index of spiritual conditions. Millions are undoubtedly members in name only. Some church statisticians rate only 25 per cent as "active." While the increase of membership may be encouraging to churchmen, elation over the success of home missionary activities to reach the legions of unchurched people in the U.S., must be tempered by the realization of the vast numbers still outside the fold; also those within who have but a "name to live, and are dead."

However, the study of figures has some value. It gives some indication as to the way the wind is blowing; which bodies are making the largest progress, and the reasons why; which bodies are dying, and for what reasons. Truth, eternal principles never change, but methods and policies often should be changed. Many denominations have died because they espoused teachings not in accord with divine truth. This should be righted with the Word of God. Many live on in spite of error. Others folded up because of wrong policies and methods. These should have been changed for the better.

The new membership, 67,327,719, was given by the Yearbook of American Churches for 1943, representing 50.3 per cent of the total population of the continental United States, as reported by 256 religious bodies. This is about half of the nation. Of this number the Protestant faith claims 39,741,288. The combined Catholic and Jewish figures account for 27,586,431. This is an increase of about three million. Slightly more than 97 per cent of the church members are found in fifty-two religious bodies which have 50,000 or more members each. The Mennonite Church has entered this group in late years.

Among the recent reports of membership by the larger religious bodies are the following:

Methodist Church, 42,206 churches with 6,640,424 members.

Southern Baptist Convention, 25,737 churches with 5,367,129 members.

Jewish Congregations, 3,728 synagogues and temples with 4,641,184 members.

National Baptist Convention, U.S.A., Inc., 24,575 churches with 3,911,612 members.

Protestant Episcopal Church, 7,685 churches with 2,074,178 members.

Presbyterian Church in the U.S.A., 8,511 churches with 1,986,257 members.

United Lutheran Church, 4,046 churches with 1,709,290 members.

Roman Catholic Church, 18,976 local churches with 22,945,247 members.

Church members thirteen years of age and over were 54,890,044 persons or more than 81 per cent of the total as compared to 52,405,659 members thirteen years of age or over in 1941.

THESE NEED YOUR PRAYERS

(Continued from page 269)

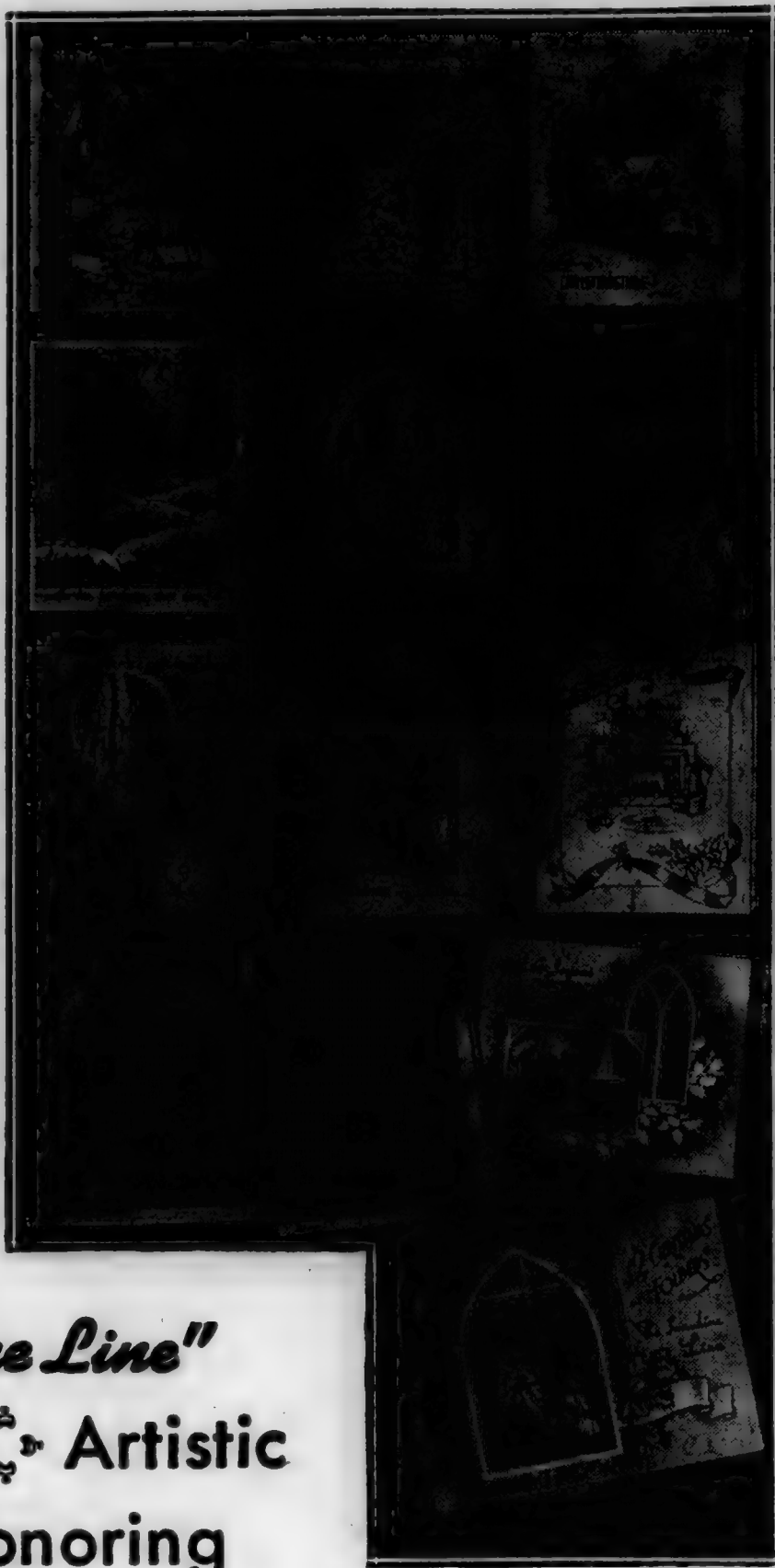
me to the army. I would rather go to prison than to have any part in this killing of men. I cannot see how I could kill and believe in Jesus at the same time." And, this is a perplexing question to many of us, I am sure.

Joe, born in Mexico and brought to America by his parents who soon died not very far apart, was left to live with some friends and then some relatives. Being the oldest, he tried to help a younger brother through school. He worked as a bus boy in restaurants. He once tried to run his own restaurant for several years. Once he heard about a Gospel message, and was so convinced that he was a sinner that he yielded himself to the Master and ever since has endeavored to fulfill His will.

When Bro. Castillo left for Colorado in 1940, I was asked to give a series of talks on "Nonresistance," which I did. Joe attended these Tuesday night prayer meetings, and made up his mind then that if we should ever get into war, he would not fight. For sometime he was rather fearful of what would happen to him if our country should be drawn into the war, but when he found out about the C.P.S. program, he immediately felt at ease. He gave liberal offerings to our C.P.S. quota. When he was called to camp, he went IV-E, and now finds himself in one of our Mennonite camps. He is serving as cook there. He writes letters full of joy for the stand he has taken. To quote one of his letters, he says: "We give thanks to God always for your prayers for me. Knowing your election of God for the Gospel and for the faith of Jesus Christ, I hope God will in the future bless you to show yourself approved for the work of God, like always you have been. . . . I only feel a little sad for my friends and all the young people that don't take the peaceful joy of Christ in their hearts. I wish they were here to see the beauty of the natural things and the atmosphere that is around me. . . . There is no other place that I want now. This is my first day in Mennonite camp and really I feel joyful and content." Joe is not a Mennonite, but a Presbyterian. His intention is to become one someday when this turmoil is all over. He is deeply interested in Mennonite church history, and wants to know more about the Mennonites. He wants some day to be a worker in the Mennonite mission to his countrymen. Your prayers will help this desire to come true, as you pray for his faithfulness to his Master and Lord.

I could write of many other individuals whose life stories would be inspiring. Yet, sadly enough, there are those who have turned back after they had put their hand to the plow. These need our prayers. In the city it is hard to keep young children coming to Sunday school where they can learn of the salvation from sin. Their parents are not interested, and it is thus hard to keep the youngsters after they reach the high-school age. Some have stayed by us. But, oh, so many leave what they have begun! It is through experiences like these that one learns to appreciate the value of a Christian home train-

X



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This new Assortment No. 61 represents fine value. Twelve lovely folders in this assortment; five have Birthday sentiments; five "Get-Well," one Friendship, and one Sympathy. Printed on fine paper. Care has been used to select just the handiest assortment of Christian sentiments for various occasions. All are in dainty six-color offset. Die-cut openings, new exclusive designs, Christian sentiments and Scripture texts to cheer and uplift your friends. Envelopes are included in decorated box. Order by number.

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MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

ing, and parents who are interested in helping us on toward the goal in Christ Jesus.

Will you remember us in your prayers as we endeavor through the Sunday school, preaching services, young people's meetings, cottage meetings, M.Y.C. Fellowship for high-school youth, summer Bible school, Christmas dinner and baskets, home visitation, "fresh air" work, our Spanish publication and distribution of tracts, and our weekly column in a Spanish newspaper in this city to spread the Gospel message of Jesus Christ which is the only means to power over sin and inheritance of eternal life? We need more workers in our mission, too. The Mission Board has consented to help in this. But oh, Christian friends, so few are those who are consecrated enough to give their talents to the evangelization of foreigners! "The harvest truly is great." Let us be on our knees and pray to the Lord of the harvest to send forth more reapers lest the golden heads be lost in the dirt of sin. And, if you should be the one touched by the Master's hand and called to this duty, then do not shrink, but enter into that field with joy, for you will be entering the greatest of privileged tasks in the whole wide world.

Chicago, Ill.

WHAT IS SIN?

Man calls it an accident; God calls it an abomination.

Man calls it a blunder; God calls it blindness.

Man calls it a chance; God calls it a choice.

Man calls it a defect; God calls it a disease.

Man calls it an error; God calls it enmity.

Man calls it fascination; God calls it fatality.

Man calls it infirmity; God calls it iniquity.

Man calls it a luxury; God calls it leprosy.

Man calls it a liberty; God calls it lawlessness.

Man calls it a trifle; God calls it a tragedy.

Man calls sin a mistake; God calls it madness.

Man calls it weakness; God calls it wilfulness.—Exchange.

CHRISTIAN MONITOR

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October, 1943

CHRISTIAN MONITOR



Conscientious Objectors engaged in spring reforestation near Campbell Lake on Vancouver Island insure forests for succeeding generations. The planting is taking place in logged-off, British Columbia areas, amongst charred stumps and debris, with the men working in crews of fifteen, plus straw boss and pack or stake man. They plant in rows six feet apart. In one hand a canvas bag is carried. This holds the trees, one or two hundred at a time. They are two-year old seedlings and come from either the Forestry Nursery at Quinsam or Green Timbers. In the other hand a mattock is used to make the hole, the tree is inserted, and ground shoved in and pressed firmly with the toe of the boot. This operation must be performed with care to insure growth of the tree. No more than 50 per cent germination can be expected as a rule, because of various existing conditions. The crews work steadily in order to plant the required allotment during the specified time allotted for reforestation. Each man is able to plant from 900 to 1200 trees in an eight-hour day, depending on the nature of the soil and other conditions. See article on page 306.

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WORKERS FOR THE KINGDOM

BY ARLEAN LEIBERT



HE USUAL Saturday night crowd thronged the streets of a large western city. Late shoppers, their arms filled with bundles, waited for the bus.

The "Gospel Singers" had assembled on a street corner. They were the Evangelist George Dyck, his wife, a seventeen-year-old son, and two daughters, thirteen and fifteen years old.

For several months, it had been their custom to gather at the busiest intersection to sing hymns and bring the Gospel to those who cared to stop and listen.

All of them possessed unusually fine voices. As the melody floated upon the evening air, people began to gather. Soon a good-sized crowd listened as hymn after hymn was sung.

Long ago George had discovered that "music hath charms." He chose the old songs. A favorite was "Throw Out the Life-Line":

"Soon will the season of rescue be o'er,
Soon will they drift to eternity's shore,
Haste then, my brother, no time for delay,
But throw out the Life-Line and save them today.

"Throw out the Life-Line! Throw out the Life-Line!

Someone is drifting away;
Throw out the Life-Line! Throw out the Life-Line!

Some one is sinking today."

As the last strains died away, Robert, a manly looking lad, stepped forward and in a ringing voice gave his testimony, after which his mother and two sisters gave theirs.

Then George Dyck began to speak on the sins of man, the need for repentance, and the glories of heaven.

Soon two young men in evening clothes, walking unsteadily with their arms about each other's shoulders, came close to the speaker. They listened for a moment with a foolish expression upon their youthful faces, then turned away singing, "Praise the Lord and Pass the Ammunition," a popular song born of the war. As they walked away, a bottle was plainly seen in one young man's hip pocket, while each flourished a cigarette.

The evangelist bowed his head and, in a voice choked with emotion, prayed for these two young souls that God might save them.

Here and there in the crowd a mother sobbed as she thought of a wayward son or daughter out in the dark and sinful world. Many in the audience were uneasy. Drunkenness was very common in the city. Many thought it was nothing to take a drink. They could not understand why this man should be so much concerned for a stranger. Religion must be a strange thing if it upsets one like that, they thought.

A woman wearing slacks wandered by, puffing on a cigarette and blowing smoke, with careless unconcern, into the faces of bystanders. "There ought to be a law," she declared loudly to no one in particular, "about preachers on sidewalks. Let them stay in the churches where they belong. I don't need any

preaching myself," she giggled self-consciously.

Once more the harmonious voices rang out upon the evening air:

"God knows the way, He holds the key,
He guides us with unerring hand;
Sometime with tearless eyes we'll see;
Yes, there, up there, we'll understand.

"Then trust in God thro' all the days;
Fear not, for He doth hold thy hand;
Though dark the way, still sing and praise,
Some time, some time, we'll understand."

A stillness fell over the people; an elderly man stood silently by. He wiped a tear from his faded eyes. Only a few weeks ago his dear companion had been laid to rest. After the hymn was sung, he too gave a testimony. "No matter what our sorrows may be, God knows best. We must trust and love Him for He holds us by the hand," he said in a tremulous voice.

This simple and direct statement stirred the people strangely. They noticed that both the evangelist and this aged man talked as if God were their personal friend, as if they knew Him well.

Suddenly there was a great longing in their hearts to know more about God and His precious Son. Many had gone to Sunday school when they were children, but as they grew older the world had held more attraction for them.

George Dyck was a powerful speaker. Many souls had been won to Christ through him. His concern, his gentleness, and his untiring effort for the unsaved were remarkable.

Had Jesus not said, "Go ye into all the world, and preach the gospel to every creature"? Truly he had been a disciple of Christ, for he had traveled much with his family over the entire country as the Spirit led them. Because George Dyck had the courage and



DAWN

By Ursula Miller

I saw such glorious beauty
At the breaking of the day,
So exquisite the coloring
The Artist did portray.

The deepest blush of rose-red
And a fainter one of pink,
With bluish-purple background
From the brush of God, I think.

The glory of this dawning
In magnificence arrayed,
Gives a glimpse of the hereafter,
And a city God has made.

The dream-red rose of dawning,
Which the coming sun has cast
Draws our mind to a four-square city,
With wonders unsurpassed.
Protection, Kans.

conviction to stand on the street corner and preach, souls were born into the kingdom. He was not ashamed of the Master who had borne guilt and shame and had given His precious life on the cross for the sins of men.

* * *

What are you doing to win souls for Christ, today? Oh, that more were burdened for the lost! All cannot be great evangelists, but there are many other ways in which to work for His cause.

In James 5:16 we are told that the effectual, fervent prayer of a righteous man availeth much.

Perhaps you could provide a way for those to attend church who have a desire to do so but have no way to get there.

You might give your Sunday-school papers to a neighbor, telling her how much you enjoy this literature and that you are sure she will like it too.

Another good thing to do is to visit the sick. If you are really sincere, the Lord will open the way to give spiritual help where it is needed. God never gives an individual work to do and then lets him stumble along anyway he can. He is ready to help that person.

Each Christian has a particular task to do according to his talent. It is Satan's mission and delight to ridicule the little that is being accomplished.

There are many Christians who simply drift along with the tide because they cannot sing like a lark or because they do not have some other great talent. Do not be in such a lukewarm condition. If you do not have the desire to be a worker for the kingdom, get on your knees and ask God to give it to you. God will hear and help in a way that you never dreamed would be possible. He has done so much for us and in return we do so little for Him.

When a young girl, the writer had a Sunday-school teacher who longed to be a foreign missionary, but she had an aged mother and father to care for. Even though she dearly loved her parents, she became quite bitter over the matter. As a teacher of children she had become discouraged. It seemed to be a waste of time. She had not stopped to think that the soul of a little one was as precious in God's sight as the soul of a heathen.

Many in their hearts pray, "Not Thy will be done, O Father, but mine." May our prayer be, "Dear Jesus, take us by the hand and lead us where Thou wilt. Help us to take up our cross daily without murmur or complaint or bitterness, doing only as Thou wouldest have us do, that we may bring honor and glory to Thy name. Make us fit vessels for Thy kingdom and use us mightily."

Finally, let us ask ourselves frankly, Are we workers for the kingdom?

Nampa, Ida.

In our first awakening all the growth of our Christian character was wrapped up. We must not only bless God for all His benefits; we must rejoice in His holiness.—Dr. D. M. McIntyre.

CHRISTIAN MONITOR

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No. 10

ONLY A COPY

BY MRS. ROBERT NORRIS

"Gerald Mann has arrived home from abroad where he has been studying art for several years. He has brought to our midst a number of splendid copies of master paintings."

The above announcement appeared in the social column of the local newspaper in a prosperous country town.

The Mann homestead, the home of the artist, was on the outskirts of the town. Here lived the young man's father and mother who though they were rather wealthy, lived simple unpretentious lives.

"It is certainly fine to be with one's own people," remarked Gerald Mann one evening shortly after his arrival, as the little family was gathered about the cheerful dining-room fireplace.

"We were lonely for you, Son," his father told him earnestly. "You can't imagine how good it seems to have you with us again. Seems like old days when you were a little child and mother and I used to sit before the fire and listen as you told of your school adventures. I suppose since you have become famous you will not be able to spend much of your time with us."

"I have with me a number of pictures and sketches on which I have been able to spend very little time. They are as yet very crude and rough, and will require a great deal of work. I thought I would stay with you for the winter at least, and work on them," said the young man.

"I am very pleased!" exclaimed Mrs. Mann. "It has scarcely seemed as if we had a boy of our own these few years." Laying her hand on her son's arm affectionately, she continued, "It is right, of course, that you should choose the work in life for which you are best suited. I would be sorry indeed to see a talent like yours wasted behind the plow on the farm, Gerald. Nevertheless, I am very thankful you remember your old father and mother."

"Ah! Mother, did you ever fancy I could forget you?" questioned Gerald.

"No, Son, I was sure you would not," answered the mother.

"By the way," began the artist, suddenly, "I have a real inspiration about the little creek which runs through our back flats. I'm going to make a picture of that place where we used to swim. Those clumps of willows will work in beautifully. I will give it to you, Mother, for your birthday and call it 'Our Boy's Playground.' Would you like a winter or summer scene better, Mother?"

"Gerald, your work is all beautiful to me, but I always did prefer the whiteness of winter. The white snow always reminds me of the purity of God," was Mrs. Mann's reply.

"Of course you haven't changed your belief, Mother. Your reference just now to God, and your mode of life since I have been home prove to me that your faith in a Divine Being is still unshaken. I thought perhaps the letter I wrote to you from Paris would have led you to take a different view on the sub-

TOO BIG FOR GOD?

Too big for God to use me!
This is the reason why
Poor longing souls are famished,
Who come, and go, and die!
O God, my Saviour, help me,
In deep humility
To make a full surrender,
Henceforth to own but Thee.

Too big for God to use me!
Unless I am possessed
With unction through His Spirit,
Then shall my work be blessed,
I'll count myself as nothing,
Seek Christ to magnify,
And use my gifts in service,
My Lord to glorify.

Not I, but Christ in future,
My lifting up shall be,
In simple, sacred language,
My Saviour all shall see,
So much I'll make of Jesus,
His life, His death, His fame.
All nears shall praise and worship,
And bless His Holy Name.

And when in heaven's bright glory,
With trophies of His grace,
Which He in service gave me,
I see Him face to face—
What joy will be my Saviour's,
What joy shall be my own,
That I was not, when serving,
Too big for God to own!

—Selected.

ject. You didn't argue the point in your reply and I was inclined to believe you agreed with me," said Gerald.

"No, Lad, we didn't agree with anything you wrote," returned Mr. Mann. "We didn't discuss the matter in our letters because we saw that you were so thoroughly convinced that your belief was right that we felt it would be useless for us to attempt to convince you differently. Don't think that we have given

your arguments no consideration. We have gone unitedly in prayer every day since that letter arrived, and prayed that the God whom we serve, and in whom we have our hope of eternal life, would not let our precious son remain in the darkness of infidelity."

"I am sorry if I have caused you to worry on account of my apparent unbelief," Gerald said with feeling. "When I went to Europe I was almost sure that a God did exist, but after listening to learned men lecture on the subject, I was soon convinced to the contrary. Why should we believe in a Being whom we have never seen, and whom no one has ever seen? Frankly, I would not believe anything I could not see and understand for myself. We have been told of a Creator who made the world, and all life, and everything that has and does exist. This, to me is nonsense. Evolution is entirely responsible for our being what we are today. Many times I have wished you could have heard those great men explain those things which have appeared mysteries for ages."

"My son," replied the older man slowly, "great and learned men could never convince me that my God does not live. By my own experience I know Him to be real."

"I have too much respect for you and for your life, which is without reproach, to argue the point," Gerald told his father. "Nevertheless, our feelings often play us strange pranks, and we have hallucinations which, to our overwrought nerves, may seem very real. When I was a child I remember listening to someone telling ghost stories until I was so frightened that I dared not look behind myself. Yet the fact that I fancied ghosts existed and might appear at any time did not cause them to exist or appear."

"I am sure you will change your mind some day, Gerald," said Mrs. Mann as her son ceased speaking.

Gerald worked diligently and under his skilled brush, the rough sketches became things of surprising beauty. His mother never tired of gazing at his work and praising his efforts.

One day late in January he decided it was time to begin the picture for his mother. He would go to the creek the following morning and do some sketching. As he left the house he stopped amazed. What a change had come over the world during the night! He suddenly remembered that his father had said there had been a heavy ice-storm. Gerald beheld with intense wonder the scene before him. Never had he witnessed anything that could rival the beauty of the picture which stretched from either side as far as eye could see. It was difficult to walk over the slippery ground, but finally he reached the bank of

the glassy creek. The great red sun rising slowly above the eastern horizon cast its long, horizontal rays through the trees. Each ice-covered branch and twig glistened and shone as if burnished with crystal while the tall grass and rushes growing by the creek appeared like shining silver spears. The grandeur of the scene filled the young man's heart, and for a long time he stood, lost in silent admiration as his artist soul drank deeply from the beauty of that transformed wonderland.

Suddenly he started from his profound reverie—"I'll do it! I'll paint, if possible, this glorious scene for mother. It shall be my masterpiece."

Drawing a pad and pencil from his pocket, he drew an outline of the creek and clumps of willows and rushes. Having taken notes on the exact manner in which the sunbeams reached the particular place he intended painting, he hastened homeward. So great was his excitement that he could scarcely eat his food at noon, and his parents noted an eager light glowing in his eyes.

For many days he worked at his new picture. He knew that the work was good, yet he felt that it lacked the sparkle and gleam which had held him spellbound that winter morning.

His mother entered his room one day and was looking at his different pictures. Gerald left his easel and explained, as he had done many times since his home-coming, the different places visited in his travels, and repeated again the names of the great artists whose works he had copied. The mother listened attentively though she promptly forgot the names of the great men. Going to the easel on which was the new picture, she asked in a strange voice, "From whom did you copy this, Gerald?"

"Why Mother!" exclaimed the young man in surprise, "That is my own. It is original."

"I wonder if it is," said Mrs. Mann in the same queer voice as she left the room.

Gerald could not shake off his mother's words though they seemed absurd. Of course the picture was original. But say, was it? Had he not copied it? Who was the Master Artist?

These thoughts chased each other through his mind and then repeated the procedure over again.

The young man paced the floor in manifest confusion. The very universe seemed reeling about him while his strong theories and "certain facts which could not be denied" were slipping away as mist before the sun. With great effort he attempted to clear his mind, but an overwhelming force seemed to be pounding at his heart's door, and his intellect was yielding to a stronger will than his own.

Gazing upon the picture on the easel, he whispered, "Mother was right. It is only a copy. It is copied from the Master Artist—the Creator of the universe."

He rushed from his room and called his father and mother who came from a nearby room.

"Did you want us, Son?" questioned the mother.

Gerald told them quickly of his experience and new convictions, and concluded by saying,

"Father, I said your feelings were hallucinations. Forgive me, I know not what I said. I am as sure of the existence of a Divine Being as if I had seen Him standing bodily before me."

"Flesh and blood hath not revealed it unto thee, but my Father which is in heaven," quoted Mr. Mann reverently.

"We have been praying for you all day,"

said his mother. "Our prayers have reached the throne."

Gerald presented "Our Boy's Playground" to his mother as a birthday present. As he did so he said:

"Mother, you are acquainted with the Master Artist. Will you accept a copy of His work?"—Light and Life Evangel, from The Sunday School Banner.

MENNONITES IN LANDS FAR AND NEAR

III. Germany

BY HAROLD S. BENDER

If we include within the borders of Germany the annexed territories conquered by German armed forces during the present war, namely, Alsace-Lorraine, Western Poland, and the Free State of Danzig, all of the German-speaking Mennonites of Europe except the very small group in Switzerland and the larger group in Russia, are now (for the time being) included under one political sovereignty. Even before the conquest of these new territories a general organization including all the Mennonites of Germany except a few congregations in the south, had been set up in the year 1936 under the name, "Vereinigung der Mennoniten im Deutschen Reich." Before 1935 there had been a similar organization founded in 1888, which included, however, only a small portion of the Mennonites within German borders.

The total present membership of Mennonite churches within this enlarged German territory is probably about 15,000, and the total population about 22,000, including unbaptized children and adherents. The distribution of the total population by geographical districts was as follows in 1925:

Prussia (including Berlin, Emden, Crefeld, etc.)	14,200
Bavaria (including the Palatinate)	3,200
Alsace-Lorraine	2,000
Baden	1,300
Hesse	500
Württemberg	300
Hamburg	200
Miscellaneous	300
	22,000

The same figures in more general districts are as follows:

Northwest German City Congregations	2,000
Northeast German (East Prussian) Congregations	12,200
Scattered Congregations in Poland	800
Total North German	15,000
Total South German	7,000
	22,000

It is evident from this statistical report that there are three distinct geographical blocks of Mennonites in Germany. There are also historically three distinct blocks of Mennonite settlement. Let us take a look at each of these three groups of Mennonites in Germany.

The oldest and largest of these blocks is that located in northeastern Germany (Eastern Prussia) in the valley of the Vistula River near Danzig. Only the small city church of Emden in northwest Germany, supposedly

founded in 1530, is older. The settlements here, which go back to about the year 1545, were originally built up largely by refugee Mennonites from Holland. Extensive migrations to South Russia in the years 1788 to 1830 established large colonies in the latter country, from which in turn large numbers migrated to the western prairie regions of the United States and Canada in the years 1873 to 1880. East Prussian Mennonitism, as represented today by the solid block of over 12,000 souls in the neighborhood of Danzig, is the mother, therefore, of large settlements of Mennonites in other parts of the world. Apart from the city churches of Danzig and Elbing, this group is predominantly rural with a splendid record of agricultural achievement in the economy of this region.

The second oldest block of Mennonites in Germany is composed of the city congregations in northwest Germany. The oldest of these is Emden founded in 1530, with neighboring Leer and Norden, while the city churches of Hamburg and Crefeld were established after the year 1600. Other smaller congregations in this area, some of long standing, died out during the past century. The Berlin church is of recent origin, having been founded in 1886 from members coming largely from the East Prussian congregations. The total population of all these churches is small, amounting to only 1,500 souls. This group is exclusively urban in character, and largely upper class. In Crefeld and Hamburg, Emden and Gronau, Mennonites are active as merchants and manufacturers.

The third block of Mennonites in Germany are those of Swiss origin who settled in Alsace, the Palatinate, and Baden in the seventeenth and eighteenth centuries, from 1630 to 1750. Small and scattered settlements were established from this larger block in Württemberg and Bavaria after 1800. The total membership of these scattered churches is about 5,000, with 7,000 souls. The entire group is almost exclusively rural in character, even though a few of the congregations have meetinghouses in cities such as Munich, Regensburg, Heidelberg, and Ludwigshafen. They have maintained for two centuries the reputation of being the best farmers in South Germany.

The three blocks of German Mennonites are distinct in origin, tradition, and spirit. Northwest and Northeast German Mennonite groups both come from original Dutch Mennonite stock, have Dutch family names such as Klassen, Friesen, Epp, Penner, etc., and until the middle of the last century used the

Dutch language and maintained connections with Dutch Mennonitism. The South German group is exclusively of Swiss origin, has Swiss family names such as Landis, Lehman, Fellman, Krehbiel, Kauffman, etc., and has retained the marks of its Swiss origin. So far as church organization and work is concerned, the South German group has been more active in some ways than the North German. The congregations west of the Rhine in the Palatinate and Hesse have had regular annual conferences since 1824. The congregations in Baden, Württemberg, and Bavaria have had a separate organization of their own known as the "Verband" for over a hundred years. The South German Conference, including most of the congregations in both groups, plus some of the churches in Alsace, was organized in 1886. With the annexation of Alsace-Lorraine by France in 1918, the churches there maintained a separate conference. North German congregations by contrast had no general church organization or conference until 1929 when the Prussian (East German) Mennonite Conference was organized. The city churches of northwest Germany never had an organization. Part of the East Prussian churches, however, had occasional conferences through the eighteenth and nineteenth centuries.

In matters of theology the South German and Northeast German groups remained conservative in every respect, whereas the Northwest German city churches, particularly those of Emden and Crefeld came under the influence of Dutch Mennonite liberalism and for several generations have followed the modernistic theological emphasis. The Hamburg and Berlin churches have followed a more conservative course. Northwest German city churches early adopted the policy of trained and salaried pastors. This plan was followed in the churches of the Palatinate in the latter half of the nineteenth century, but is unknown elsewhere in Germany to the present day except for the churches of Danzig and Elbing in East Prussia. In respect to historic Mennonitism, both the South German and Northeast German groups have remained truer to their Mennonite heritage than the churches of northwest Germany. Even the two groups, however, with all the German Mennonites have in the course of the last two generations surrendered one of the most precious things in their heritage, namely, the faith and practice of nonresistance and peace. The "Vereinigung" in its founding meeting in 1936, officially declared that it was not nonresistant. The last to hold out were the churches of the "Verband" where there still is a slight lingering undertone of interest in this ancient principle of the church. They also have retained something of the emphasis upon unworldliness which is at least a remnant of the earlier practice of nonconformity to the world. This group also has had more of a sense of history. From it have gone forth the two great historians of German Mennonitism, namely Christain Neff, and Christian Hege, publishers of the *Mennonite Lexicon*, founders of the *Mennonite Historical Society*, and publishers of much historical

material. The South Germans as a whole have resisted the Nazi ideology and influence more staunchly than the North Germans.

In type of piety the South German Mennonites with their warmer and more pietistic spirit have also been somewhat distinct from the other two groups. German pietism of the eighteenth century found a welcome among the Mennonites of the Palatinate more than in any other place in Germany. In more recent times, however, even the Mennonites of East Germany have been much influenced by this spirit. The Northwest city churches have gone in the opposite direction, after a temporary turn in the direction of pietism in the earlier days. The missionary interest has been fairly strong both in the region of Danzig and in South Germany. The first Mennonite missionary society ever to have been formed was organized in northwest Germany in the year 1817, even before any Mennonite mission existed. Generous support has come from this district and also from the South German churches in recent years for the Dutch Mennonite Mission in the Dutch East Indies.

From the South German Mennonites also, particularly from Christian Neff, came the impulse for the convening of the three Mennonite World Conferences, held respectively in Zurich in 1925, in Danzig in 1930, and in Amsterdam in 1936. The outstanding Mennonite leader of Germany in the last generation has been, without doubt, Dr. Christian Neff, who for over fifty years was pastor of the village congregation at Weierhof in the Palatinate, for many years president of the South German Mennonite Conference, associate editor of the *Mennonitische Blätter*, historian and writer, and finally patriarch and father, widely beloved and warm supporter of all which is good among all the Mennonites of Germany.

The future of German Mennonitism is, to



Mennonite Church in Elbing, Germany

say the least, uncertain. In the period after the first World War there were stirrings, both among the younger generations and the older ministers, toward a warmer, more aggressive, and more Mennonite church life. There were even signs of a revival interest in the principle of nonresistance. Unfortunately, some Mennonites, particularly in northeast Germany, were caught by the propaganda of the Nazis and became active members of the Nazi party, and the new militaristic emphasis overwhelmed the beginning revival. Today, caught in the crosscurrent of Mennonite and Nazi ideological conflict, partially detached from their historic heritage and background, confused between liberal and conservative theology, and lacking somewhat in leadership, German Mennonitism hesitates. It is difficult to forecast what the future developments will be. One encouraging note is the fact that in recent years through occasional visits of American Mennonites to Germany, and co-operation in relief work, a warmer interest and sense of kinship has developed across the sea. Possibly, amid the chaos and uncertainty of the postwar Europe, American Mennonites can in various way lend a brotherly hand to their brethren in Germany and help them strengthen their church life and their service in the kingdom of God. Perhaps even in our day it may be possible for the German Mennonites to recover fully the faith of their fathers and once again not only possess but propagate the great heritage that Mennonitism has possessed from the days of the Reformation.

Education, Publication, Missions, and Charities

Strangely, the German Mennonites have established no permanent general institutional work of any kind throughout their history. An attempt was made to establish a Mennonite school and theological seminary in the Palatinate in the latter half of the nineteenth century but it was only partially successful. Occasional local charities have been established, and for almost twenty years a rest home has been conducted at the Thomashof near Durlach in Baden. No home or foreign mission work has been operated by the German Mennonites directly, although several workers have been sent out to the Dutch Mennonite Mission in the East Indies by the South German Mennonites.

The following periodicals are published by German Mennonites:

Mennonitische Blätter, 1854-
Gemeindeblatt der Mennoniten, 1870-
Christlicher Gemeinde-Kalendar, 1892-
Mennonitische Jugendwarte, 1920-
Mennonitische Geschichtsblätter, 1936-

Goshen, Ind.

To reprove a brother is like as when he has fallen to lift him up again; when he hath broken a bone to help set it; when he is out of the way to help put him in it; when he is fallen into the fire to pluck him out.—Matthew Henry.

Editorials

The Temperate Life

This is the Young People's Bible Meeting topic for October 10. All of us will agree that it is an appropriate and important subject for consideration in the times in which we live. Of course it is true that we should be temperate at all times and in all things, but in the present time, it seems to us, that there is a call to be temperate that is especially challenging to the people of God.

We think first of the wave of intemperance which has swept over our country in increasing fury during the past number of years. The latest figures which we have state that "during the year ending June 30, 1941, the people of the United States drank 1,834,392,741 gallons of legal liquor, paying for it \$3,327,664,370." That was two years ago, and we have every reason to believe that the figures have been mounting annually since. The nation's drink bill dwarfs the expenses for practically every legitimate cause, running more than double that of her expenditures for education. When compared to the contributions for church and mission work the latter fade almost into insignificance. Besides not all of the bill is included in the figures given above, for in the actual cost to the country must be figured the added expenses in courts, jails, prisons, insane asylums, hospitals, etc., which are brought about by the liquor traffic. These liquor-caused expenses in crime, accidents, and disease would probably equal the actual money paid out for alcoholic beverages.

And so the challenge comes to every Christian to live a temperate life in the face of the increasing size and brazenness of the liquor traffic. Our testimony needs to be clear in the face of this great evil. And for the Christian this can mean only one thing—total abstinence—for the old definition still holds: "Temperance is the moderate use of good things and total abstinence from things that are harmful." If we are to be a light in these dark times in which we live we must not have anything to do with the sale, distribution, and use of alcoholic drinks as a beverage.

But we think also of temperance along other lines—in connection with things that are right in themselves. We should be temperate in our thinking so that we do not become entangled in the present-day hysteria of hate, coupled with despair and fear. This means that we take time for reading and meditation on the Word of God and prayer. It means that we build up an attitude of trust in God and love to man that will keep us clear of the confused and irrational thinking of the times. We should be temperate in our words—that we speak the things that become the child of God and that we do not adopt the low standards of modern speech in frivolity, indecency, and profanity or near profanity. We should be temperate in all our attitudes and acts toward our fellow men, and especially the authorities in the home, the church, and the state. There may be things in all of these institutions that we do not like, but we can better help to improve them if our thoughts and words and actions are in line with the Christian principle of temperance and moderation. Let us remember the great statement of the Apostle Paul, "Every man that striveth for the mastery is temperate in all things" (1 Cor. 9:25).

The Ten Commandments and the Teachings of Jesus

This is the general subject of the Sunday-school lessons for the closing quarter of the year. That this will make an interesting and profitable series of lessons will at once be apparent to all who have any interest in Bible study. It will be helpful to note the aim of the lessons as stated by Committee on Improved Uniform Lessons of the International Council of Religious Education, which compiles these lessons; "To help the student in-

terpret the Ten Commandments in the light of the teachings of Jesus and to apply them in personal and social relationships." It should go without saying that the lessons only become valuable to us as we apply them to our own lives in the world conditions in which we live.

The Ten Commandments were given primarily to Israel at the time this people had become a nation which God claimed peculiarly as His own. But the principles embodied in these commandments were known and in force among God's people in the ages before this, even though they were not written down in systematic form. And they are in force still, even though the Old Testament dispensation has long since come to an end. It is true that much of the Jewish civil law is no longer in force, and that all of the Old Testament ceremonial law has been fulfilled and done away in Christ, but the moral law embraced in the Ten Commandments is an eternal one, because it gives principles of right and wrong that are always in force and that can never be abrogated. However, God's revelation in His Word is progressive, and we find much truth in the New Testament which we must take into consideration along with the Ten Commandments. For instance, What did Jesus say about these commandments from time to time? Our first lesson deals with this question in general, and the lessons that follow take up the commandments one by one and show that Jesus not only confirmed these commandments, but often gave them a wider scope and a deeper meaning than the people of Old Testament times did. And so we are glad for both the basic teachings of the Ten Commandments and the higher teachings of our Lord. We need them both in the age in which we live, and we trust that we will be able to make helpful applications of these teachings to our individual lives.

Another General Conference

At the close of the General Conference held at Goshen, Ind., the latter part of August, action was taken authorizing the new Executive Committee to call a special session of Conference to engage in fasting and prayer and Bible study for the solution of the problems that face the church. Just when this meeting will be called and where it will be held is for the above-named committee to decide. We expect that when this group does meet it will be to think and labor and pray together for the spiritual upbuilding and strengthening of the church.

But we may as well face the fact that just another meeting will not automatically solve our personal and church problems. It must be a meeting that is burdened for the welfare of the church and which the church is praying for and supporting as Aaron and Hur upheld the arms of Moses. In other words this meeting should be the signal for a revival among both the ministry and the laity of our church. That was no doubt in the minds of those who proposed and advocated this special meeting. It must be more than a meeting that will end by passing some sweeping resolution, although that might be a part of it. It must be a meeting that will reach hearts and wills and go deeper than some legislative action, even if that should be a necessary part of it.

Every thoughtful Christian seems to feel a great need of revival in the church of Jesus Christ. Likewise many sense a sore need of it in the Mennonite Church. We trust that it will come to pass in the Lord's own time and way, but we also realize that we must do our part so that the Lord can send it. Would it not be most fitting for this revival to break out first among the leaders of the church and then spread throughout the church even unto the remotest congregation and Sunday school? Let us pray that this coming special General Conference may be the herald to such a revival in our own beloved church.

The Future of Civilian Public Service

This is the time of the year when the Civilian Public Service program is being reviewed by both the churches which are administering it in part and the government. The Peace Problems Committee of the Mennonite General Conference and the Mennonite Central Committee will need to do some serious thinking

(Continued on last page)

EDUCATIONAL

TRAINING FOR CHURCH MUSIC

BY PAUL ERB

This article is furnished under the auspices of the Mennonite Commission for Christian Education and Young People's Work, of which Bro. Erb is a member. The Commission works in this field in co-operation with the Music Committee of General Conference, of which the author is also a member.

No good thing grows of itself. A neglected garden becomes an unsightly mass of weeds. An uncultivated farm grows up in underbrush or washes away or blows away. The tendency to degeneration is strong and if cultivation and guidance are neglected, what might have been beautiful and good falls into decay.

A very important feature of our worship, both public and private, is our religious music. The attainment which has been reached through the centuries in the field of church music is an important part of our spiritual heritage. Indeed, the unaccompanied four-part congregational singing of a Mennonite church service has become in our age something almost unique and distinctive. We have right to do a good deal of satisfaction in the quality and the character of our church music. There have been people who have traveled for miles to hear a kind of singing which they can hear nowhere else. But we need not be complacent, for in many of our churches the singing is inferior to what it should be, even to what it once was. Many of our older people can remember the time when singing in the church was better than it is today.

The trouble is that we neglected the cultivation of this important art. We made the mistake of supposing that the singing service of the church would take care of itself. We have been careful to improve our preaching, our teaching, perhaps the order of the church service, but we did little or nothing about the singing. Wherever there is good singing one may be sure that somebody, perhaps the minister, perhaps an able chorister, perhaps a singing teacher has been working at the problem, and the strong congregational singing is the result of his work. But in far too many cases little or nothing has been done within recent years for the maintenance of high musical standards, and the result is ineffective church singing.

Singing must be thought of both as musical art and as worship, and must be cultivated in both directions. That it is an art is evident from the fact that we use the conventional scale which has been developed in modern Europe, and that the melodies and harmonies are indicated for us in our books by the accepted nomenclature of modern musical art. If we are to sing at all we must know how to sing, otherwise we might as well speak our words.

It is obvious, then, that the first requisite for training in church music is to see that the people receive a general knowledge of the fundamentals of music. Good four-part singing depends upon the ability to read music. People can be taught to sing by note, of course, but a congregation which can sing only what they have

heard others sing, and as they have heard others sing, will probably sing with many inaccuracies and will be limited to only those songs which they have been taught. Reading musical symbols is directly comparable to reading the letters, words, and sentences which have been printed or written. It is possible for practically everyone to master symbols, that is, to learn to read music. It simply takes study and practice. In many of our communities Mennonites of previous generations learned to read music. This tradition must be continued and our oncoming generations must be taught to translate the printed music page into melody and harmony. The public school is doing more of this training than it formerly did. Parents and church leaders should encourage music as a school subject in their communities. The child who gets efficient instruction and practice throughout the public school years will probably learn to read music with some efficiency. But there are communities, especially in rural sections, where music is not taught. There the church must supply the necessary training. The singing school in years past was an important institution. In many of our communities a singing instructor was engaged each winter and in a series of singing lessons he taught the fundamentals of sight-singing. Many communities could with profit maintain the singing school. If our children do not learn to sing in school, then we must teach them through instruction media of our own. It is absolutely essential if we are to continue singing without instruments that our people be able to sing songs which they have not first heard. There is no better way to keep instruments out of our churches than to make them superfluous by developing the power of independent sight reading.

Bookish knowledge of music, of course, is not enough. There must be sufficient practice to transform this knowledge into actual performance ability. Anything that can be done, therefore, to get our people to practice their music will be serving our purpose. This is one of the values of group singing, commonly called "special music." When a quartet or chorus intends to sing for the edification and pleasure of the audience, they have a most powerful motive for mastering the technicalities of their music and really learning their song. Such special singing, of course, must be controlled to avoid abuses and dangers which may result. But this much is certainly true, that the hours of practice furnish excellent results in singing.

It is obvious also that if we are to sing together, we must sing the same music. An individual performer may follow the score or not, as he pleases. But if we are to sing together

effectively, we must co-operate in rhythm and harmony. It is important, therefore, that we maintain in our congregational singing such technical accuracy as will insure our singing together. If some of the congregation sing a half note as a quarter note and others do not, confusion results. If the symbols for ritards and rests are disregarded, different parts of the congregation may be singing the words at different times. Songs must be pitched correctly or sopranos and tenors may have to screech and altos and basses may have to grunt. We must start and stop together and must follow the rhythm indicated by the chorister. The chorister is supposed to lead and the congregation must learn to follow or his leadership will be ineffective.

But all this is only on the technical side. This is important, but of still greater importance is training in the use of music as worship. Here also there is much in our singing to be commended. It no doubt serves already an important worship function, but much remains to be done to make our musical worship more sincere and more effective. It will not do to say that if we have a true spirit then our singing will be worshipful. We must in some specific way call attention to the use of songs and train our people in that best use. It will take effort to keep the music from being an end in itself. The music should serve the words, not the words the music. We sing many of our songs without thinking what we are saying. We like to sing, and any words will give us the excuse we need. Perhaps that is one reason why we are sometimes satisfied with hymns that have almost no real thought content. They don't need to say anything because we don't think as we are singing.

And then there is the still worse error of saying words we do not mean. True Christian singing must be an expression of the heart. A hymn of praise is of no value to us, and may even be a mockery, if our hearts do not really feel gratitude to God. We cannot sing a prayer for mercy and grace if we are so self-satisfied as to sense no need for God's favor.

Many of our Mennonite congregations also need to be trained to think of music not as a mere filler but as an essential part of the worship service. The opening songs are not a mere signal to come in and find our seats. Singing is not a convenient way to spend the time while some other irrelevant matters are going on. Many song services are terribly disturbed by the continual marching of late-comers. There are now dozens of our churches in which it has become habitual for people to wait at the entrances until the end of the song. There is good promise that more and more we shall be as unwilling to disturb a song as we would a prayer.

There is also great need for training in the use of better church music. Our heritage includes many fine old hymns which should not be lost to us. But these better hymns are constantly threatened by a flood of modern songs which are thin in meaning and poor in musical strength. There is danger, of course, that we try to keep musical standards which are beyond the appreciation of our people, but appreciation can be developed. Why cannot the present generation be taught to enjoy the same fine music which satisfied our fathers? We need to teach our people, even our children, the kind of hymns that do

not wear out. We must make sure the words we sing carry a solid content of scriptural truth.

There are various means which we may use to bring about this training in church music. Our church schools have done and will continue to do a fine job of giving many of our young people a musical education. It is encouraging that the great majority of students in our schools are interested in music and take part in the opportunities afforded them. Here we can train people who can not only read, but who can compose music for us. But the training should be carried beyond a general music education. Especially in the training of our Christian workers and future ministers there should be courses in church music, so that all may come to understand some of the problems involved in this part of our service.

Something can be done, too, to direct the thinking of our present church leaders relative to our church singing. Ministers' meetings and conferences should not omit this important subject. There should even be entire conferences of our ministers and choristers given to the problems in this area. These conferences might be district-wide in their scope. And then there might be a justification for a church-wide conference on church music. It is the conviction of the General Conference Music Committee that serious consideration should be given to holding such a conference if, and when, travel conditions again become normal. Younger choristers might se-

cure a great deal of help from choristers' clinics conducted by able and experienced men in this field.

Within the congregation there should be many opportunities to emphasize church music. Sunday evening meetings could be given to discussions and studies of hymns. Special meetings could be held for the purpose of learning new hymns. There should be an occasional sermon on scriptural teachings on this subject. There could often be much better co-operation between the minister and the chorister so that the hymns and the rest of the service are better integrated. In addition to the singing schools mentioned, or if they are not necessary, in place of them, there should be conducted a series of meetings devoted to hymn study and the improvement of our congregational singing. This plan has already been tried in some congregations with real benefit, we believe. There are capable and interested brethren who would be available for such services. This should make a very happy addition to the program of activities, especially in our larger congregations.

The gift of song is well-nigh universal. We are responsible for the use of this gift within the church that God may receive from it, as from other human gifts, glory and praise. Let us study to show ourselves approved unto God, in our song service as well as in our teaching and preaching.

Goshen, Ind.

FROM BEHIND THE TEACHER'S DESK

I

BY A TEACHER

This discussion by an experienced schoolteacher should prove both illuminating and helpful to all patrons, either direct or remote, of the public-school system. We are glad for this viewpoint of one who sits "behind the desk." The concluding installment is scheduled to appear next month.

When you closed the door upon the little ones leaving for school you have doubtless wished that it were not necessary to subject them to the influence of the public school. You do not know into what strange paths their unwary feet may be led by other children or even by an undesirable teacher. You have doubtless wished that you could keep them with you always. But how much are you doing—actually doing—to make the influences about them at school as good, as desirable, and as enriching as you wish them to be? We profess to be grateful for the advantages given us by our government, but have we carried our share of the study and work necessary to keep a school on the high level of physical equipment, educational standards, and moral atmosphere that we desire our children to enjoy? I would not for a moment suggest that we enter school politics, but it seems to me that there is a wide open field of Christian service and testimony in the inevitable contacts between parent and school that has been overlooked.

The school is the home of the child for a large part of his young life. Should not our parents seek opportunities to make that environment the best in their power, both for the sake of their own children and of others? If we leave others to initiate all the projects and raise all the funds while we sit com-

placently behind a screen of nonparticipation, shall we complain of the results? Even in matters of everyday relationships it seems to me we have decried and deplored to one another but done little constructive thinking or offered little help ourselves. By our active interest in every commendable movement in the school, our nonparticipation in the objectionable ones will become meaningful to those in authority.

There are some who believe parochial schools to be the answer to our children's needs. Doubtless they solve a great many problems, but there are others which shall always remain. Parochial school advocates will also need to learn to co-operate with teachers or they will find that the parochial school will not solve their problems.

In making the following suggestions "from behind the desk" I have assumed that your child is in a public school, but many of them will be applicable in either situation. So in either case may you be inspired by your hearty, intelligent, Christian co-operation to encourage and abet more diligently the good our schools offer to our children.

Show your interest in the school and its work.—Visit the school. Attend the programs which are suitable and commend the desirable features on them. Subsequent programs will likely repeat that kind. If the

school has open house or an exhibit of the children's work, drop in. It will not only show your interest, but will give you an understanding of what the school is trying to do. It will also give you an idea of your child's work as it compares with other children's work, which alone may save you from false conclusions, and make it possible for you to be of greater help to your child.

If a number in the class which is studying about milk have never seen a dairy, why not invite them to come to see yours in operation? You'll be convinced that the children do have other interests besides baseball, and they will remember you as an interested friend.

Explain your views to the teacher.—There are few teachers who will insist on your child taking part in features you object to, if you approach them frankly, but kindly, and ask that the child be excused. At the same time you should give evidence or, better still, should have previously given evidence that you are co-operative in so far as your conscience allows. It is hardly fair to the child or to the teacher to send the child to explain. He is torn by his conflicting loyalties. He may be embarrassed by the necessity of his mission. He may scarcely know how to explain. So he likely says very briefly that he won't take part, or that father said he couldn't come that night. The teacher may be led to believe that it is merely a matter of noninterest or non-co-operation, and insist. Thus the misunderstanding grows. Furthermore, if the teacher understands your position, she can adjust matters in some way that the child is saved the humiliation of having caused a disruption of plans.

Co-operate wherever possible.—Since you can't conscientiously attend the minstrel show held to raise funds for baseball suits, make a special effort to be present on Arbor Day to wield a shovel or offer a load of mulch from your farmyard. You may not want to donate a cake for the cakewalk, but you can send extra cream when the Home Economics class plans to entertain the Home Economics teachers of the county who are meeting at your school. When Mary, your artistic daughter, has to refuse her aid on the decoration committee for the dance, make a mental note that you will let her take an armful of your prized peonies for the platform at commencement time. Your teachers won't fail to notice that you always contribute where you can.

Remember that your teacher is a public servant.—Sometimes it seems to me that a teacher has become so much a servant in the eyes of the public that she is classed with the elevator in the courthouse. You push a button and expect service. The patron is apt to forget that, at the same time he is offering (or at least thinking) suggestions, the teacher has also to consider the rulings of the State Board, the County Board, and the Local Board. She must give heed to the suggestions and admonitions of the county superintendent, the principal, the classroom supervisor, perhaps a music supervisor, an art supervisor, and a physical education director, as well as the school nurse and the school doctor. She must keep in mind community opinion, the decisions of the P.T.A.; and never is she allowed to forget the wants and wills of

twenty or so pairs of patrons. She doesn't think either (if by this time she dares to think) that everything is ideal. Likely Dick is not getting all the drill in spelling he needs. Perhaps she realizes it more than you do. But if the class as a whole is more in need of help in their arithmetic she feels her responsibility to the larger group. That may be the reason she asks you to give him the help you feel she is paid to do.

Remember that your teacher is human.—Perhaps the point on which a teacher is most often criticized is fairness—fairness in grading, fairness in promotion, fairness in settling quarrels, and fairness in assigning coveted tasks and roles. In any group of twenty persons chosen at random, can you say that all appeal to you equally, that none tend to grate on you? Are your opinions never affected by the heat or a headache? If you are a cleanliness addict, is your opinion of another woman changed by the cobweb you see under her rocker; or if cooking is your strong point, are you more apt to judge her by the crispness of her pickles or the meringue on her lemon pie? Just so a teacher's own personality tempers her judgments in spite of her sincerity.

It is well to cater to a teacher's humanity if it is not done as a bid to favors. There is good psychology in "an apple for the teacher." Most teachers are well fed, but they enjoy being asked to your home for a meal. After they have seen how hard Father works and hear how long you've wanted new linoleum for the kitchen perhaps they won't expect so large a donation for the new playground equipment. Or when they observe how much Jean and Jerry do at home they'll understand why they can't always get their homework done, or realize the more their faithfulness if they have. Most teachers aren't in special need of hankies and pincushions (at least if they have taught for a while), but they do appreciate your teaching the children to remember them at Christmas. When you remember to send flowers for special occasions or a piece of Big Sister's wedding cake she will know that you think of her as a friend rather than an impersonal automaton.

The only way too many teachers have of knowing that they are satisfactory is that they have received no visits from irate parents and are seemingly neglected by the school directors.

Respect a teacher's judgment.—Have you ever thought that no one else likely spends as much thought and time planning for the child's individual welfare as the teacher? She may be only a beginner, but experience accumulates rapidly in a schoolroom, where children of many backgrounds and temperaments spend hours under the teacher's observation. A lady, who perhaps idealizes (I almost said idolizes) parenthood a bit, was heard to remark that she didn't care to hear a teacher speak on a program on child training, because "she isn't a parent." She possibly didn't consider that that would rule out Christ and the Apostle Paul, too!

It may be that a teacher can view the children more objectively than their parents can. Parents quite often excuse a child from responsibility because of a handicap, or because they "want them to have it good," not realiz-

ing that an undeveloped character is a handicap and liability of the first order.

A parent sees his child at home in a familiar environment where the pattern is pretty well fixed. The teacher sees him as a member of a group "on his own." A mother (rare soul!) once came to a teacher asking how it came that her Edward got such a good mark on certain points. She said they had so much trouble with him at home on those same points. The stories neighbors told verified her statements. With a bit of study one could easily see how a changed situation made the difference. At home, Edward, who had

marked ability in leadership, because he was youngest had of necessity to be a follower, and proved a disgruntled one. At school, in a group his own age, he was an accepted leader and found plenty of legitimate expression for his ideas.

On the other hand, the child "who listens so well at home" may take advantage of the larger freedom from parental oversight to do some things he knew it unwise to try at home. A father when told of his son's misdeeds wisely reflected, "I guess the sooner we realize that they have old Adam in them the better."

KNOWING OUR CHILDREN

XV. The Child and His Behavior

BY JOHN R. MUMAW

Habit and Behavior

Children form habits very easily. From earliest childhood to adulthood there is an accumulation of habits which tend to become more permanently fixed with the increase of age. These form the general pattern of our behavior. Table manners, social etiquette, temperamental attitudes, and work skills are all largely determined by the habits that are formed through the years.

Habits either modify or strengthen the natural impulses. Such traits as responses of affection or acts of unselfishness become habitual with one who cultivates them. It is the opinion of psychologists that ninety per cent of adult behavior is the result of habit.¹ Very frequently the reaction in an adult to some anticipated situation can be predicted quite accurately because he is most likely to behave after the pattern of certain habits which are known to be characteristic of his life.

The formation of good habits in childhood is essential to personal development. Habit is on our side as well as against us in the building of character. What the child learns from his environment stays with him for a long time. He learns to react in certain ways because he has seen it demonstrated so often by those who live about him. Even the emotional tone of the atmosphere in which he plays and grows is one of the most important factors in his education.² Parents and teachers therefore need to learn how to lay a satisfactory foundation for habit formations. It concerns the development of good character, the acquiring of conventional behavior, and the achievement of self-control.

Habit Formation as Related to Character

It is possible to lay too great stress upon outward behavior when the inner springs of motivation are neglected. The formation of habits as related to character building is no mechanical process. The fundamental impulses such as acquisitiveness, self-assertion, anger, curiosity, and fear can be capitalized and used to good advantage in the task of building character. They form a basis upon which to build if the parent or teacher of the child is careful to provide the proper guidance and restraints. An action done grudgingly although repeated dozens of times is not like-

ly to become habitual.³ If, however, that action can be made to satisfy some natural impulses, the child will have a tendency to repeat the act, initiating the possibility of its becoming habitual after only a few repetitions.

Natural impulses can be directed either into beneficial or into harmful channels. The urge to self-assertiveness, for instance, can be encouraged under certain circumstances and mislead the child into antagonistic attitudes toward society. Or it can be held in check where it fails to contribute to human welfare and be directed into the more useful purposes of desirable leadership. In some instances the impulse may be sublimated so that the inner urge to act is concentrated on another outlet of expression. In other cases it may be necessary to make a substitution. In only a few instances will it be necessary to repress entirely a natural impulse.

Behavior habits are acquired by the repeated exercise of reactions to the native impulses. They are most quickly and most surely learned when the child finds satisfaction in it. As an example, the desire for possession may find expression in hiding objects, or in storing toys, or in collecting trinkets. Any one of these and many others may develop an attitude of mind that becomes habitual. And so it is with other instinctive urges like self-assertiveness, anger, curiosity, gregariousness, hunger, fear, and sex. Out of each of these may arise either desirable or undesirable habits.

When seeking to correct an undesirable habit we must consider what impulse lies back of it and devise some happy means of directing that impulse along another and more desirable channel. Another possibility is the encouragement of some other impulse within the child which if it were strengthened by use would result in counteracting the undesirable trait. We must always be careful to provide with it some personal satisfaction for the child.

Wrong actions in children are not always moral lapses. They are more often mistakes in conduct. Unless you have discovered a definitely sinister motive in the deed the action is best considered a mistake in habit formation for which the child's teacher is more responsible than the child.

Habit Formation as Related to Conventional Behavior

In our discussion of character traits we called attention to the motive of the child in his behavior. But in conventional behavior the motivating forces which lie behind the actions are not to be questioned at all. This involves special behavior patterns that have been created by society. There are certain table manners we expect children to learn. We want them to keep their ears clean and to keep their clothes tidy. Here the stress must lie in the action rather than in the motive or impulses. A child may have the tendency to act in a certain way, but the accepted pattern is contrary to its behavior. We can change such actions by introducing certain special conditions that will result in either pleasure or pain. The change can be made habitual by repeated associations with the undesirable or repeated associations of the desirable action with pleasure. Sometimes distraction alone will modify the behavior.

In order to develop and formulate proper habits in our conventional manners it is very essential to keep the lines of sympathy, understanding, and communion open between pupil and teacher. There is little use to try to get a child to conform to our manner of behavior unless it can be done sympathetically. That means the emotional tone of our environment will need to be conducive to acceptance of our standards of conduct. The teacher or parent needs to understand that the child is making adjustments that involve the force of habits. The line of communication needs to be kept open as our means of approaching the child. The child will be ready and willing to conform to our standards of behavior if he discovers some sense of pleasure in doing it. If, on the other hand, it is associated with some undesirable result it sets up a barrier against the formation of that particular habit.

To establish habits of behavior the teacher or parent can make use of many aids. One is the exercise of humor. When the act is made a delightful experience for the child it can more easily become a habit. Even the tone or manner of expression will do much toward making it a happy response. If the request is made in a scolding, scowling manner, fear and resentment are set up in the child. Let the correction of a behavior habit be done chiefly with the exercise of some humor.

Another help is the exercise of imagination. A little child has difficulty in learning the proper way to hold his spoon. Tell him to take hold of its foot. That immediately creates a bit of imagination. He may even talk about it later and say, "See, I have him by his foot."

Many changes can be made very interesting to children. Going-to-bed habits are not the easiest problems to handle in the home. If you can play a little game such as train, it makes going to bed an interesting experience. Call out to the family that the first to respond will be the engine, next the box car, and then the caboose. One will want to be the box car, one will want to be the engine, etc. About the time that is all said they will be marching up the steps with all the cars attached to the train. In that way the form-

ing of many behavior habits can be made interesting to the child. Let the child experience some sense of satisfaction out of having conformed to convention. Although no moral issue is involved, every child needs to make adjustments to the society in which he lives.

Some homes have been quite successful with the behavior sheet. This works better with the older children. Prepare a chart on which the child can mark up his score of good behavior and his marks of bad behavior. It sets up competition with himself to improve his record from week to week.

It is not good to impose restrictions too early. That does not mean we may neglect setting up good standards of behavior early. It is rather a warning against arbitrary rulings for the child which call for constant reminders. It is very discouraging to the child to have the parent or teacher nagging him at every failure. You dare not overlook a serious failure, but avoid irritating the child with repeated corrections. He should not detect too much anxiety in a teacher over failures. There is a possibility of overinsistence in these matters of conventional behavior. This does not refer to moral behavior, for that is something quite different. This refers to the conventional manners. In all cases deal with the situation of the child patiently. It may take a long time to get a habit corrected. It may even take some time to gain the co-operation of the child. Having enlisted his co-operation, deal with the situation systematically. To be spasmodic and irregular in dealing with a case that needs correction is prolonging it just so much the more. If you can do it systematically so there is regularity of attention, you can expect to get much better results. Deal with the situation understandingly. Look into the case and see what causes this child to act or react in a

STIR ME

**Stir me, O stir me, Lord, I care not how;
But stir my heart in passion for the world;
Stir me to give, to go, but most to pray;
Stir till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.**

**Stir me, O stir me, Lord, till all my heart
Is stirred in strong compassion for these
souls,
Till Thy compelling "must" drives me to
prayer;
Till Thy constraining love reach to the
poles,
Far north and south in burning, deep de-
sire;
Till east and west are caught in love's
strong fire.**

**Stir me, O Lord, Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best-loved One,
E'en to the dreadful cross that I might live;
Stir me to give myself so back to Thee
That Thou canst give Thyself again
through me.**

**Stir me, O stir me, Lord, for I can see
Thy glorious triumph day begin to break
The dawn already gilds the eastern sky.
O, Church of Christ, awake, awake,
Oh, stir us, Lord, as heralds of the day.
The night is past, our King is on His way.**

—Selected.

certain way. Put yourself into the child's place. Recall, if you can, how you reacted under these circumstances. Use a steady and positive discipline. Allow no exception to pass unnoticed. Be definite in correcting failures. If you find that good behavior is apparently difficult for a child, seek to understand why good behavior is difficult.

It is good to set up a situation of choice. That means you will want to have a child frequently face an "either, or." Too many children have their choices made for them and are denied the privilege of making individual choices. In some instances it may seem a bit hard to force the child to face the "either, or" but that goes with the making of character and it tends to stabilize the personality. Always remember that insistence or agitation may discourage the child, especially when it arouses opposition. When opposition has been raised in the child it is difficult for him to form the habit.

Habit Formation as Related to Self-control

Having too few habits is detrimental to personal development. It results in insufficiency of control.⁴ A child who has only a very few habits does not have sufficient background of self-exertion or self-control to gain satisfaction from his own life. He learns right and wrong through approval and disapproval in the earlier stages of his habit formation. Through experiences of approval and of disapproval he finds that his actions are being judged by certain standards. Those creating the child's environment need always to maintain a uniform standard of conduct so that what is considered wrong today will be wrong tomorrow and so that the thing that he may indulge in today will not be wrong tomorrow. That in which he finds approval one day should also be approved the next day. It is very difficult for a child to understand why he can not make all the noise he desires at one time when at another time in similar circumstances he was not asked to keep quiet. "Laws of behavior, laws of conduct should be few, unvarying, plain, and comprehensive."⁵

In this training process the standards of behavior which are set up for the child are only temporary until he can see for himself what right conduct is. As the child grows he will find in himself a certain satisfaction for some conduct and dissatisfaction for other conduct. He comes to feel these reactions without external approval. He develops self-approval and self-disapproval. This inner sanction to right conduct forms the basis for his self-control. For that reason we must cultivate in the child right desires for conduct. To develop a desire for right we must express approval for the things that are right, giving him the satisfaction of approbation. As he grows older that judgment is transferred to himself and the approval is an inner experience of his own reaction.

Forming the Habit of Self-control

The child finds satisfaction in doing things for others. The environment that responds favorably to the child's effort to please others encourages him to repeat the act. When he performs only a little bit of kindness, an ex-

pression of gratitude will inspire him to do it again and perhaps more the next time.

He learns also to exercise his self-control through an interest in helping others. When he gets a satisfaction out of helping, he learns to sacrifice some of his own pleasure for the satisfaction he gets from pleasing others. The sharing of his toys with a neighbor child when done willingly is an illustration of that type of personal control.

The child acquires self-control by assuming responsibilities. When he is made responsible for some little task, as keeping his own room clean, he gets satisfaction out of pleasing his parents. Through that responsibility he learns to control himself to accomplish the little task regularly and readily.

The child acquires self-control through the encouragement of his social desires. This comes from some external sources. When someone encourages him in his attempt to do good for others he is inclined to repeat the act.

A child acquires self-control through the disciplining of his will. The influence of a more purposeful will exercising discipline in his presence helps him to gain control of his own life. Seeing others control themselves in his presence will incite similar desires in himself. It awakens within him the realization of some power to control himself under those circumstances so that even a slight look at the child on the point of temptation will help him to stand the test. At another time he will be able to reject the same things without the aid of external influence.

He gains self-control through the satisfaction of exercise. He sees that he is able and can control himself and that is a satisfaction to him. When that satisfaction of achievement with himself has come into his experience he has made commendable progress.

Good health habits are highly desirable in helping a child to exercise self-control. Loss of sleep, improper food, and improper clothing all contribute to an irritable feeling when he can hardly help it. "By the constraining influence of love, united to a wise discipline, by the unconscious stimulus of example and story, the children's characters are gradually modified."⁶

The teacher's or parent's task is to help the child to exercise self-control from the beginning. Very early a child needs to be taught obedience. That parent is wise who insists upon obedience from early childhood. Where restraint becomes necessary, the earlier it is undertaken the greater is its possible chance of success.⁷ There is great value in having a child learn to follow the directions of an adult person. By that he learns to tell himself to follow a certain course of action. The test may come when he is called upon to follow a certain course of action such as to leave a game upon orders to wash his hands for a meal. He may not like to stop playing but he must learn that there are times when he must sacrifice personal desire for the desire of someone over him. Through repeated experiences of that kind he learns to control himself. Unhappy is the situation where the child is always allowed to have his own way. The tantrum of later years may be nothing more than failure on the part of the teacher to give lessons in self-control. Under all conditions it is better to avoid imposing too many re-

straints. Start early, but do not prescribe too many.

This kind of training will be most effective when right desires have developed in the child. His own desires will make discipline easier. When the child recognizes the right of the disciplinarian, the correction can be made more effective. The transfer of authority is gradually made to the child himself. Simple words of encouragement like "You can!" are a great asset to any child who is striving with himself. Build up in the child a sense of self-respect and call his attention to what has been accomplished by, "Look what you can do!" or "That is a fine boy!" Calling his attention to the desirable effect of right doing strengthens his self-control. Gradually this inner consciousness of right takes the place of the outward force of discipline.

Importance of Habit Formation

There is perhaps nothing more potent among the educational forces contributing to the shaping of a life than habit formation. Actually, all teachers are engaged in the business of directing habit formation. "The main purpose of child training is to fix effective, valuable habits of all sorts."⁸

Habit formation is based upon the sensitivity of neurons and the nerve system of the body. The possibility of making new nerve connections constitutes the plasticity of the child's life. Nevertheless all bonds in the nerve system are not equally modifiable. The variation of habit connections, however, is most generally due to age. It is much easier to set up a habit in the life of a child than in that of an adult. It is much more difficult for a person of twenty-five to gain a habit of any kind than it is for a child of ten.

The law of association plays a large part in habit formation. Associate the thing you want the child to develop simultaneously with an experience he has had before. You can develop habits of fear by putting the hand of a child on a kitten and at the same time shooting a gun. It is possible to develop fear of touching soft objects by repeating that experience.

The law of effect is functioning when a chosen action is satisfying to the child. "Extreme degrees of feeling promote rapid learning."⁹ To get deep pleasure from something will promote better memory and a greater likelihood to repeat the act. To get an unpleasant feeling out of it makes learning difficult.

The law of exercise is in operation, too. Practice, associated with willing co-operation, is very conducive to learning. One of your first tasks in helping a child to overcome bad habits is to win his co-operation. If he is co-operative you can get him to overcome habits quickly.

Motivation is essential to habit formation, both to initiate it and to sustain interest in the practice. It may arise from curiosity, from desire for approval, from fear of failure, from a promise of promotion, or from the satisfaction of achievement. The best motive will vary according to circumstances as well as according to the interests and temperament of the pupil.

The teacher who is engaged in Christian education finds one of his most gratifying results in the good habits that have been formed in the lives of his pupils. When a child is

led to react wholesomely, willingly, and with right responses to the situations he meets, he is well on the way to accomplish something definite and useful.¹⁰ The total program of teacher and parent involves a vast number of habits. We are concerned with proper habits of etiquette, with good mental attitudes, with righteous behavior toward others in all sorts of moral situations, with desirable habits of reverence, and with openheartedness towards God and the Bible. These worthy goals are to be achieved most easily and most permanently when the opportunities of habit building during the plastic period of childhood are most fully utilized.

1. Edith E. Read Mumford, M.A., *Understanding Our Children* (New York, Longmans, Green, and Co., 1933), p. 87.
2. Norsworthy and Whitley, *The Psychology of Childhood* (New York, The Macmillan Company, 1938), p. 199.
3. Mumford, *op. cit.*, p. 78.
4. Norsworthy and Whitley, *op. cit.*, p. 196.
5. Mumford, *op. cit.*, p. 121.
6. *Ibid.*, p. 123.
7. Norsworthy and Whitley, *op. cit.*, p. 200.
8. *Ibid.*, p. 196.
9. *Ibid.*, p. 204.
10. E. Leigh Mudge, *Our Pupils* (New York, The Methodist Book Concern, 1930), p. 65.

Harrisonburg, Va.

BOOK REVIEWS

Alexander Mack the Tunker and Descendants, by Rev. Freeman Ankrum, A.B., Herald Press, Scottdale, Pa. 352 pages. Price, \$2.75.

This is a family history of the founder of the Brethren Church. But it is more than a bare genealogy. One finds the book interspersed with much valuable historical information, with numerous biographies, with interesting pioneer history and incidents, and the like. The book will have some interest for Mennonite family historians because of the fact that descendants of Alexander Mack in some localities of Pennsylvania and Ohio have lived side by side with Mennonites. This was the case in early Germantown, in Franklin, Blair, and Fayette counties of Pennsylvania, Columbiana county, Ohio, and other places. Because of the spiritual kinship which early existed between them intermarriage between members of neighboring Brethren and Mennonite families was not a rare occurrence. Thus it came about that some of Alexander Mack's descendants married Mennonites. The book records considerable segments of the earlier history of the Brethren or Dunker Church, which will interest all students of church history. —E. Y.

The "Sensineys" of America, by Barton Sensenig. Philadelphia, Pa., 1943. 159 pages. Price \$2.00. Obtainable from the author, 201 W. Mt. Pleasant Ave., Philadelphia, Pa.

This is a history and genealogy of those families who variously write their name Senseny, Sensenig, Sensenich, Senseney. They are the descendants of two brothers, Jacob and Christian Sensenig, Mennonites who migrated to America from Switzerland, it is thought, before 1725. Included in the book is some valuable biographical information on the more prominent descendants of these early immigrants. There are also excellent illustrations.

The compilers of family histories and genealogies seem to follow each his own personal taste as to the method of organization used, the numbering of the family units, the arrangement of the contents, and so on. Tastes may well differ in these matters, but those who are in the habit of consulting such histories tend to feel there ought to be a law against putting out a family history without an index of personal names, and one as complete as it can be made. This volume lacks an index, a feature which would have greatly enhanced its usability. —E. Y.

CHRISTIAN LIFE

THE ARMOR OF PRAYER

BY VIOLA S. GOOD

It is often stated that more things are wrought by prayer than this world dreams of. This is true, but how many Christians know experimentally the power of prayer? Another statement made quite frequently is that the greatest unused power in the world today is the power of prayer. Could not still greater things be wrought by prayer if people would really give themselves to prayer? Someone has said that the great people of the world today are the people who take time to pray.

As we approach this subject let us first of all see just what prayer is. First I shall give you the theological definition. Prayer is an offering up of our desires unto God, for things agreeable to His will, in the name of Christ, with confession of our sins and thankful acknowledgment of His mercies. In very simple terms we might say that prayer is talking with God or communion with Him. God created man for His pleasure. He desires the fellowship of His redeemed children and has so provided that through prayer we may draw nigh to Him and He will draw nigh to us. It is here where, as children, we meet the great eternal God, our Father, and converse with Him. Though we are most unworthy to come into the presence of a holy God, through Jesus Christ we may come boldly unto the throne of Grace. What joy it must bring to the Father heart of God when we linger in His presence for fellowship, adoring His holiness and bringing to Him the praise and thanksgiving of our hearts? On the other hand, what pain and sorrow must come to the heart of God when His children do not crave His fellowship and fail to come to Him in prayer! Only as we avail ourselves of this privilege of prayer can God's blessings flow to us from His loving hand.

That moment, that hour so precious,
We spend at the throne of grace
In sweet and blessed communion
When we speak to our Lord face to face.

This indeed is the experience of the Christian. He loves to talk with Jesus. Yes, prayer is talking with God as friend to friend.

A certain writer states that prayer is the pulse of the Christian's life. By the pulse the doctor knows the condition of a man's heart. Prayer is the heart throb in the life of the Christian. The amount of time spent in prayer indicates the spiritual condition of the individual. Many a Christian is weak because he does very little praying; some have grown very cold, and others have died spiritually because they have failed to pray.

Prayer is often spoken of as the Christian's vital breath. Just as we must breathe to live physically, so we must pray to live spiritually. When breathing ceases, life is extinct; when praying ceases, the life soon grows indifferent

and cold and finally becomes dead. No Christian can be out of communion with his heavenly Father and live a life pleasing to God.

I also like to think of prayer as contact with God. It is God and man joining hands to accomplish some high end.

Prayer is also an armor. An armor suggests to us an enemy, a battle, a warfare. It is worn by the soldier for protection in facing the enemy. Can prayer serve as an armor, as a protection against the enemy of our souls? Every Christian, I am sure, is aware of the fact that he has an enemy to fight, and a very subtle one. We find our Christian life a constant warfare, and prayer is the most powerful weapon that the Christian can wield in meeting and conquering the foe, for Satan trembles when he sees the weakest Christian on his knees. "Watch and pray," Jesus said, "that ye enter not into temptation."

Paul in his letter to the Ephesians, chapter six, speaks of an armor for the Christian and points out the necessity of being fully equipped with this armor of God that we may stand against the wiles of the devil. He mentions the different pieces that compose this armor, namely the girdle of truth, the shield of faith, the breastplate of righteousness, the shoes of peace, the helmet of salvation, the sword of the Spirit, and, in verse 18, the

THE ANSWERED PRAYERS

"We know not what we should pray for as we ought" (Rom. 8:26).

**I prayed for strength, and then I lost awhile
All sense of nearness, human and divine;
The love I leaned on failed and pierced
my heart.**

**The hands I clung to loosed themselves
from mine;
But while I swayed, weak, trembling, and
alone,**

The everlasting arms upheld my own.

**I prayed for peace, and dreamed of restful
ease.**

**A slumber drugged from pain, a hushed
repose:
Above my head the skies were black with
storm,**

**And fiercer grew the onslaught of my
foes;
But while the battle raged, and wild winds
blew,**

**I heard His voice and perfect peace I
know.**

**I thank Thee, Lord, Thou wert too wise to
heed**

**My feeble prayers, and answer as I
sought,
Since these rich gifts Thy bounty has be-
stowed**

**Have brought me more than all I asked
or thought:
Giver of good, so answer each request
With Thine own giving, better than my
best.**

—Annie Johnson Flint.

weapon of prayer: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." A Roman soldier, hearing Paul enumerate these things, would expect him to finish the sentence by saying, "With all your fighting strength, fight." But instead Paul says, "Praying always with all prayer," referring to that with which the fighting is done in the Christian's case. All the other pieces of the armor are essential,—they equip us to pray,—but our fighting is done by praying.

We so often think of prayer as a privilege which we may engage in if we will, not feeling that it is our responsibility to pray. In I Thess. 5:17 we read, "Pray without ceasing," and in Jas. 5:16, "Pray one for another." Are not these commands to pray? In Ex. 20:15 we have another command, namely, "Thou shalt not steal." Our consciences would, without doubt, condemn us the moment we would take property which did not belong to us, but what about being indifferent to the command to pray? When the Lord says, "Pray without ceasing," and we fail to pray, is it not sin? Samuel seemed to regard it as such when he said, "God forbid that I should sin in ceasing to pray for you." When the Lord says, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest," and we fail to pray, do we sin? Might this be the reason for the lack of workers in the harvest field today? Why are we so weak spiritually? Why do we have difficulties in the church today? Why aren't the lost brought into the kingdom? Is it because we fail to pray? Have we laid down the weapon of prayer and allowed Satan to enter our lives? E. M. Bounds states that what the church needs today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods but through men. He does not come on machinery but on men. He does not anoint plans but men, men of prayer. What was the secret of power and success in the early Christian church? Was it not prayer? In Acts 1:14 we read, "These all continued with one accord in prayer and supplication." Martin Luther said, "If I do not spend two hours each day in prayer, the devil will surely get the best of the day." If we fail to pray, the devil already has the victory.

In this same verse (Eph. 6:18) we are told when to pray,—"praying always." This was the practice of our Lord. He was in constant touch with His Father. Christ prayed when He was baptized and when He was tempted. He prayed before He preached the sermon on the mount. He prayed at the grave of Lazarus and on the Mount of Transfiguration. He spent a night in prayer before He appointed the twelve apostles. He prayed in Gethsemane and on the cross. His last words were words of prayer. Christ is interceding or praying now. He prayed always and about everything. He was very conscious of the nearness of the Father, and under every circumstance it was most natural for Him to look heavenward and speak to the Father. As Christians we should be just as conscious

THE LIGHT THAT NEVER GOES OUT

BY J. A. DEROME

of the nearness of God and of His readiness to help as Jesus was, and, whatever the circumstance, our first thought should be to take it to the Lord in prayer. Whether it be about our physical needs, our bodies, our families, our occupations, our homes, our financial needs, or about the uses of the money which God gives us, it is our great privilege and duty as Christians to talk it over with the Lord lest we be misled by the evil one. Nothing which concerns a Christian is a matter of indifference to God. Jesus said, "Men ought always to pray and not to faint." The daily life of a Christian should be a life of prayer. When it is, the life is successful, beautiful, and victorious. When it is not, it is limited, crippled, and oftentimes a life of shame and defeat. Satan dreads nothing but prayer, and if he can keep us from prayer he has won his point.

Paul also tells us how to pray, "With all prayer and supplication in the Spirit, and watching thereunto with all perseverance." As was stated before, prayer is the weapon with which we fight Satan, and to pray effectively we must pray as Paul advocates here, with intensity and persistence. The temptation in prayer so often is that we lose heart and give up when we do not receive an answer. It is stated that Mr. Muller prayed daily for sixty-two years for the conversion of two men before they were saved. Is not this a reproof for our lack of persistence, and an encouragement to continue in prayer?

Prayer must be in the Spirit; that is, our praying must be prompted by the Holy Spirit within us. We can say words of prayer, but unless we are moved by the Holy Spirit they are meaningless before God and powerless. It is He who calls us away to the quiet place to pray. We should seek to cultivate a sensitiveness to this indwelling Spirit and when there comes that inner wooing away to pray, let us faithfully obey. Even though we know not what the particular petition is to be, let us remain in prayer while He uses us as the medium of His praying. I think we have heard of instances where an individual was moved to pray for a particular person and perhaps months afterward learned that that brother or sister was in some difficulty at that very time. How necessary that we be alert and "watch unto prayer" so that when the Spirit calls we will hear. Let us remember that God has no other way of touching lives but through us.

Our prayer should be for all saints and for His ministering servants that they may make known the Gospel. How much more constructive this would be both in our own lives and for the Church if each Christian would pray for every other Christian instead of criticizing as we so often hear. If we must be critical, let us also be prayerful. In Jas. 5:16, we are asked to pray one for another.

In conclusion, I would repeat that more things are wrought by prayer than this world dreams of, and the greatest unused power in the world today is the power of prayer. Prayer is indeed the Christian's great privilege. It is a command from God. It is essential in maintaining the Christian life. It is the weapon with which we fight the enemy of our souls. May God help us to take time to pray.

Petersburg, Ont.

Psalm 119 is not only the longest, but also the most famous in the whole Book of Psalms. It is divided into twenty-two parts, each of which is preceded by one of the twenty-two letters of the Hebrew alphabet. It has no direct reference to the Hebrew nation, but has a general import and application for all believers, past and present, Christian or Jewish. It has to do with God's relation to man, and man's relation to God, culminating in the best kind of personal life possible. The 105th verse in that Psalm is one of the most impressive in its imagery, and is most significant in its practical bearing upon one's life today: "Thy word is a lamp unto my feet, and a light unto my path."

When these words were written, a lamp was a primitive affair, but equally essential in both nighttime and daytime. Here is something of special interest on the subject:

"From ancient times the lamp has been an indispensable household article. . . . It was burned both day and night, not only to light the room or the tent, which was somewhat dark even in the daytime, but mainly in order that fire, which was difficult to obtain, might always be at hand. Even at the present day among the Arabs it is only the very poor that sleep in the dark. If it be said of a man, 'Poor fellow, he sleeps in the dark,' it is the same thing as saying: 'He hasn't a penny left to buy oil; he has got to the end.'" ("A Standard Bible Dictionary," N. Y.: Funk and Wagnalls Co.)

In the same Psalm (v. 130) we read that "the opening of thy words giveth light" (Am. Standard Revision). It is interesting to notice how other versions render the same passage:

Douay (Catholic) Version, 1582: "The declaration of thy words give light: and giveth understanding to the little ones."

Authorized Version, 1611: "The entrance of thy words giveth light; it giveth understanding to the simple."

Moffatt's Version, 1925: "The interpretation of thy words enlightens and instructs the open-minded."

Some years ago we quoted a few lines from a book by Thomas H. Huxley (1829-1895), on the need of the Bible to regulate conduct. Mr. Huxley, as is said at times, was not an atheist, but an agnostic. The difference between these two points of view is thus stated:

"Atheism—The doctrine that there is no God. It is to be clearly distinguished from agnosticism, which is a profession of ignorance about God, not a denial of His existence." ("New Standard Encyclopedia.")

Mr. Huxley was an agnostic, and fair in touching upon subjects that might not meet his full approval. Here is a part of his views of the Bible, especially with regard to the young:

"I have always been strongly in favor of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion of these matters, without the use of the Bible. The Pagan moralists lack

life and color, and even the noble Stoic, Marcus Antonius, is too high and refined for an ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate, as a sensible lay-teacher would do, if left to himself, all that it is not desirable for children to occupy themselves with; and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider the great historical fact that, for three centuries, this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is as familiar to noble and simple, as John-o'-Groat's House to Land's End, as Dante and Tasso once were to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind who never left his village to be ignorant of other countries and civilizations, and of a great past, stretching back to the furthest limits of the oldest nations in the world. By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities; and earns the blessings or the curse of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work?

"On the whole, then, I am in favor of reading the Bible, with such grammatical, geographical, and historical explanations by a lay-teacher as may be needful, with rigid exclusion of any further theological teaching than that contained in the Bible itself." ("Science and Education Essays," N. Y.: D. Appleton and Company, 1898.)

Some might not accept the above passage as a whole, but the main argument will meet the approval of many: the unique worth of the Bible in the formation of character. It might be suggested that Mr. Huxley seemed to have in mind Bible teachings with reference to children only. But the whole passage includes young and old. Besides this, children have an innate habit of soon reaching adulthood, then manhood or womanhood, and finally, old age. Bible teachings are for all ages. In the words of William E. Gladstone, in "The Impregnable Rock of Holy Scripture":

"The Christian faith and the Holy Scriptures arm us with the means of neutralizing and repelling the assaults of evil in and from ourselves. That is a practical answer. Mist may rest upon the surrounding landscape, but our own path is visible from hour to hour, from day to day.

"I do not ask to see

The distant scene; one step enough for me."

—Daily Argus—Leader.

The fact that you are a Christian may, without doubt, assure you a safe entrance into heaven, but it may not mean that you are much of a blessing to your friends about you. God makes the life to overflow, that other men's lives may be touched with your power. For it is only the overflow of your life that proves a blessing to your friends and kindred. It is the overflow of the Nile that makes the valley of the Nile fruitful.—J. Wilbur Chapman.

OUR HOME CIRCLE

OUR GIRLS AND THEIR PROBLEMS

BY VIOLA M. GOOD

We are glad for the privilege of printing this helpful message which was given before the Indiana-Michigan Missionary and Sewing Circle meeting held at Goshen, Ind., May 26, 1943.

I welcome this opportunity of sharing with you, a representative group of mothers, some of the problems I have encountered in my work with girls who either were or might have been your daughters. Before doing so, I should like to pay tribute to the Christian mother who is engaged in the most difficult task of rearing boys and girls "in the nurture and admonition of the Lord." Her influence lives on and on in her children. Hers is indeed a noble task.

Our subject, "Our Girls and Their Problems" suggests several things. In the first place, it suggests that the girls about whom we are thinking today are **our** girls. It is much easier for us to approach a problem sympathetically when we see it as it confronts those who are near and dear to us. In the second place, it suggests that they are facing problems that are very real to them. Finally, it suggests that the problems are **their** problems. Are the problems which our girls are facing **their** problems in the sense that they have created them and must be held responsible for their solution?

I am reminded of an incident which happened sometime ago. A boy, whom the school decided was in need of help, was brought to the office of the counselor. The counselor asked him to give his interpretation of the cause of his difficulty. Among other things he said "My teacher can't get along with me." Reflect upon that statement a moment. What do you think about the boy's explanation? Depending upon your point of view, you might say the boy was right. The teacher with maturity and experience should be able to adjust himself to the boy. It is the teacher's problem. On the other hand, you might say that the boy had a reversed concept of his responsibility,—that it was his problem to get along with the teacher. Again you might say that both the boy and the teacher have a responsibility and should meet part way in the solution of this problem. All of these reactions reveal a partisan point of view,—a lack of perspective. A problem results from an interplay of many forces. Besides the teacher and the boy in this particular situation, there was a home, a school, a church, playmates, and many other factors. Since the problem was created by an interplay of numerous factors, how can blame be laid on one or two of them? There are some people who think that measles and chicken pox are skin diseases because that is where they break out. Doctors know they are constitutional disorders involving many factors and that they must be treated as such. Similarly, let us remember that the problems our girls are

facing have been brought about by the interplay of many factors and are therefore not **their** problems in the sense that they are any less ours. The problems which break out in youth are frequently due to disorders in the social situation. Just as measles are not a skin disease though they break out at that point, so the problems our girls are facing are not primarily their problems though they break out in their young lives.

If it were possible to isolate any one factor in a problem situation and lay blame upon it exclusively it would not help matters much. Too often we seem to think that when we have laid blame, we have solved the problem. Actually we often make a problem more difficult to solve by placing blame.

IF FOR GIRLS

**If you can hear the whispering about you
And never yield to deal in whispers too;
If you can bravely smile when loved ones
doubt you**

**And never doubt in turn what loved
ones do;**

**If you can keep a sweet and gentle spirit
In spite of fame or fortune, rank or place,
And though you win your goal or only
near it.**

**Can win with poise or lose with equal
grace;**

**If you can meet with Unbelief, believing
And hallow in your heart a simple creed;
If you can meet Deception, undecieving
And learn to look to God for all you
need;**

**If you can be what girls should be to
mothers—**

**Chums in joy and comrades in distress—
And be unto others as you'd have the
others**

Be unto you—no more, and yet, no less;

**If you can keep within your heart the
power**

To say that firm, unconquerable, "No";

**If you can brave a present shadowed hour
Rather than yield to build a future woe;**

**If you can love, yet not let loving master,
But keep yourself within your own self's
clasp,**

**And let not dreaming lead you to disaster
Nor Pity's fascination loose your grasp;**

**If you can lock your heart on confidences
Nor ever needlessly in turn confide;**

**If you can put behind you all pretenses
Of mock humility or foolish pride;**

**If you can keep the simple, homely virtue
Of walking right with God—then have
no fear**

**That anything in all the world can hurt
you—**

**And—which is more—you'll be a Woman,
an, dear.**

Suggested by Kipling's "If."

—J. P. McEvoy.

Before we go on to a consideration of the specific problems which our girls are facing, let me summarize what we have tried to establish up to this point:

1. The girls whose problems we are about to consider are **our** girls.

2. The problems they are facing are **real** problems. We dare not minimize them if we would retain their confidence.

3. The problems they are facing are **our** problems, and the problems of society and must be faced that way before they can be satisfactorily solved.

4. The placing of blame usually does not help and frequently hinders in the solution of problems.

Specific Problems

1. **The Development of an Adequate Sense of Personal Worth.**—The adolescent girl frequently puts on an exterior which leads her elders to conclude that she is quite important in her own estimation while she is struggling with a sense of personal inadequacy. Secretly she fears she will never amount to anything. Frequently the problem becomes acute when the young girl feels she has failed in the attainment of the ideal she set for herself. Adolescents set their goals high and too often try to reach them in their own strength till they learn that such efforts inevitably result in failure.

Another cause for a feeling of personal inadequacy which has come to my attention in counseling students is the fact that they feel they have disappointed their parents in not making the grades they would like them to make or in not attaining generally to parents' expectations. With reference to academic attainments, I should like to suggest that as a parent, you may cripple the personality of your daughter by expecting her to do the impossible. The fact of individual differences is established, and it is not true that any of us can do anything if we try hard enough. Personally I believe that most parents would do well to cultivate the habit of expressing appreciation of honest effort and for attainment which is in line with the ability of the young person in the particular field.

Every young person seeks evidence of personal worth in the affection of his parents. I trust that I may be forgiven if I suggest that, as a group of people, we might do well to cultivate the ability to express affection for our adolescent boys and girls. It seems natural for us to express our affection for our little ones, but we often do not realize that it would help our adolescent boys and girls to a feeling of security which they need.

2. **Psychological Weaning.**—It is well to remember that while your daughter is seeking evidence of personal worth, she is struggling also to establish an adult pattern of independence in thought and action. Something tells her she is growing up and must be able to decide things for herself. She does not understand the forces which are operating to bring about the adult she is becoming. It is, therefore, doubly necessary that her mother should understand. The same daughter who today seems to chafe because of legitimate parental restraint, tomorrow will figuratively, if not literally, seek to fall back into parental arms for comfort and sympathy. These ex-

periences demand much of mother. Mothers can help their daughters in this period by planning specific occasions in the home which give opportunity for the gradual assumption of responsibility and the expression of adult capabilities which are seeking expression. I came across an excellent illustration of this very thing today. I asked one mother who is in attendance at this meeting about her daughter whom I had not seen for sometime. She told me that she was at home today getting the dinner for the other members of the family. She was very happy to do this task, her mother intimated. Why? Because it gives her opportunity to express her developing capabilities. Fortunate that daughter whose mother will plan such occasions for her. She will not need to rebel against parental authority to demonstrate the fact that she is growing up.

Before leaving this problem, I would like to draw attention to the fact that sometimes mothers as well as counselors are not quite willing to let those for whom they are responsible grow up. Have you ever heard mothers lament the fact that Mary is no longer a baby? Theoretically, mothers want their children to become capable of making their decisions, but practically they sometimes hinder the process. There is a reason, and it is perhaps well for us to face it squarely. Sometimes we are tempted to keep our children dependent upon us because it gives us emotional satisfaction—a feeling that we are needed.

3. Establishing Satisfactory Boy-Girl Relationships.—Perhaps it is unnecessary to remind you that your adolescent daughter may be finding it hard to establish sound boy-girl relationships. Learning to handle the sex-impulse is one of the difficult problems which confronts youth. Mothers can help their daughters, by clarifying their own attitude towards sex and its role in life. The mother's attitude toward sex is caught by the child. Many a young person has, with difficulty, extricated himself from wrong concepts regarding sex which he caught from his mother when she answered his first questions relative to the origin of life.

Naturally a mother's attitude toward sex is determined by her understanding of it. It is, therefore imperative that she should avail herself of the many opportunities now presented for the securing of sound information. There are good books on the subject. An adequate understanding of the subject will bring about the right attitude which will in turn go a long way toward helping a mother to maintain a confidential relationship with her daughter while she is trying to find the solution to the problem her sex life presents. If there is ever a time that a daughter needs a confidential relationship with her mother it is at this time. The sad fact is that many mothers who are successful in keeping close to their daughters up to this time fail at this point. When we inquire as to the reason, we get answers like the following: "I am afraid my mother wouldn't understand. It is easier to talk to those my own age about boy friend problems." This feeling on the part of girls should present a challenge to mothers. Why is it that our girls find it difficult to pour out their hearts to us with reference to this particular problem?

4. Hasty Marriages and Delayed Emancipation.—World conditions have created problems for many young people with reference to the question of marriage. This is a day of hasty marriages and the establishment of homes under abnormal and unsatisfactory conditions. The feeling that we are together today and tomorrow we may be widely separated, tends to make young people reckless. Perhaps you are concerned with the rapid development of your daughter's friendship with a young man she met but recently. Our young people are being affected by the spirit of the age in which we live. We need to help them to see that the building of a foundation for a successful home takes time and that the establishment of the same, a difficult undertaking under normal circumstances, is much more difficult under present conditions. Too frequently the reproductive system and related glands have been allowed to develop too rapidly as a result of undue familiarities, movie attendance, and the reading of literature which is saturated with an abnormal expression of the sex impulse. It must be understood that such a condition is no guarantee of readiness for the establishment of a home. Nevertheless there are those of your daughters who are adequately prepared for the establishment of a home. They have been participants in a developing friendship which, under normal circumstances, would now culminate in marriage. Physiologically and emotionally the time is ripe, but conditions in society prevent its accomplishment. As a mother, you can be of tremendous help to your daughter in this experience. Possibly you never experienced such a time of waiting, but you can be sympathetic and patient. You can help your daughter to find an outlet for her emotions in the performance of tasks that will benefit humankind and that will at the same time enrich her life and make her a more desirable companion in marriage than she could otherwise have been.

5. Choosing a Vocation.—There was a time when each home was a miniature manufacturing center. Nearly everything that was needed was produced at home. In those days girls did not find it necessary to go outside of the home to find employment. Our grandmothers did not have to face the problem of deciding upon a particular vocation. This problem is peculiar to our age. A vocational goal has considerable significance for the young girl of today. It is true that for about eighty-five per cent of them it is a temporary vocation until such a time as a home can be established. As such, however, it serves a very good purpose if it is wisely selected. There are very worth-while vocations for young women to engage in. No one will question that there is a real need for teachers and nurses with a Christian point of view. These very experiences can be a help to the girl to become a better homemaker. It is quite within the realm of the possible that at least a goodly number of the fifteen per cent of those who do not get married, find lasting satisfaction in vocations through which they can serve humanity. It is a foregone conclusion that a mother wants for her children the greatest measure of happiness and satisfaction which it is possible for them to attain. Now while it is true that the majority find this ultimately

in happy family life it is also true that many find it in other avenues of service. After all, supreme happiness comes as a result of knowing that one is serving to the best of one's ability in the place where God has designed, be that in the home, the school, the hospital, the mission field, or wherever there is human need.

It is a well-known fact that many of our Mennonite girls attempt to solve their vocational problems by going into towns or cities to engage in domestic service or factory work. Many of them are not adequately prepared to meet the temptations with which they are confronted in their new environment, with the result that a spiritual and moral breakdown is inevitable. In the city of Goshen there are approximately seventy-five such girls of Mennonite and Amish descent who have nothing in particular to tie to and some of them have lost out morally and spiritually. It seems to me these conditions at our very door should present a challenge to the women of the Indiana-Michigan Conference. Is there something we can do to salvage these girls? **This is our problem and we need to face it together.** Let us make it a matter of prayer and may I suggest that you read "Five Years of Service," a booklet describing the Mennonite Girls' Home in Reading, Pennsylvania. This Home was established to meet a need similar to the one which we face in our city. The results have been fruitful.

The last problem we shall discuss is that of

6. Developing a Vital Christian Experience.—Your daughter, if she is typical of most girls in the Mennonite Church, accepted Christ as her personal Saviour when she was about twelve or thirteen years old. She did not understand all that was involved in the step she took, but she was sincere in her desire to let Jesus come into her heart. She had high ideals as to the kind of life she wanted to live for Him. A little later she either went to high school or to work, and her environment militated against the life which was begun within her. It may be that as a result she lacked some of her earlier enthusiasm. Perhaps she is now experiencing periods of discouragement and doubt because she feels she has not reached the ideals she set for herself. She has found it hard to live up to the ideals she was taught because it means she cannot participate in some of the activities in high school and so she feels she is different. It may seem as though her growth in Christian experience has been arrested. You ask, "What can I do to help her in this stage of her experience?" In the first place, I think you should be careful not to discount her initial experience but rather help her to see that it was but a step in the direction of Christian living. In the second place, you can help her to appreciate the fact that she is not being asked to be different from the others merely for the sake of being different, but rather because, and only insofar as living up to the teachings of Jesus makes her different. In the third place, I believe you will be able to help her most by being the kind of Christian mother she aspires to become. Your daughter needs a mother whose Christian experience is mature and steadfast while her

own is fluctuating due to many forces she does not understand. She needs a mother who demonstrates faith in God with reference to all of life's problems, be they great or small. If your children have been able to sense that Jesus is for you the way out of difficulties and

the way into the fuller, richer life, you have helped them to a vital Christian experience which will be a source of strength and power throughout life that will be adequate, regardless of the problems they may meet.

Goshen, Ind.

THE DIVORCE QUESTION AND REMARRIAGE

BY P. C. BENNETT

This Scriptural discussion on a very timely and important subject, we believe, will be appreciated by every thoughtful reader. It is time that America becomes concerned about the alarming spread of this evil.

The three greatest institutions on earth are, the church, the home, and the state.

While some place the state first, we believe that the church has or should have the first place, and the home second. Whatever weakens or destroys the home will react adversely on the other two.

Judge A. L. Franklin, of Augusta, Ga., made the following remarks when he closed a session of divorce court, where 257 divorces had been granted: "If this is a sample of civilization, we are in a terrible fix. Our churches, schools, and other educational institutions have got to teach people more about the sanctity of marriage."

H. J. Olsen, editor of the Pilgrim Holiness Advocate, says: "Any violation of the principles and laws of marriage, regardless of the religious profession, will have to be accounted for when men stand before God. The laws of marriage are so deeply written in men's consciences, that without knowledge of the written Word many of the heathen live chaste lives with their chosen companions. Peter writing to the church said, 'But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.' The rules then laid down for a priest in his marriage, can be applied to the average Christian, which would bar the remarriage of divorced persons. Esau by his marriage to an idolatrous woman, violated the great principle laid down by Abraham (Gen. 24:3) concerning marriage, thus forfeiting his birthright, and in the New Testament is called a fornicator. Heb. 12:16. Whatever mercy the Lord may see fit to bestow toward the unenlightened, the absence of any Scripture giving the right to marry after divorce, should be a warning to the Christian."

A report released from Washington, D.C., under date of March 27, 1942, has this to say: "Divorces were breaking all records before the war, the Census Bureau said today. Selective service, occupation with war duties, and other factors may have reversed the trend, but officials said figures for 1940, which have just been compiled, showed more than one divorce for every six new marriages." With such facts before us, it is surely time that the church began to "Cry aloud [and] spare not." In order to try to cope with such a serious matter, the Senate of New York State, on March 9 of this year, voted 27 to 11 to invalidate out-of-state divorces, and then sent the bill to the Assembly. Senator P. Williamson, who sponsored the measure, said it "will protect the

people of New York against the loose divorce system of States such as Idaho and Nevada." When legislators are so gravely concerned for the future as to take such a stand, how can the church remain silent and be clear? Surely we cannot and will not condone that which the heathen avoid. We have ample Scripture to warn us of the danger. To quote H. J. Olsen again: "Jesus ignored every law and school of thought that was at variance with the original institution of marriage. Some teach that infidelity (unfaithfulness) paves the way for divorce, and the remarriage of the innocent party. In Malachi we read, 'The Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that he hateth putting away . . .' (Mal. 2:14-16). With Jesus failing to put His endorsement on either school of thought as taught by Shammai and Hillel; with His failure to endorse the emergency rules as laid down by Moses; with His claims to an indissoluble union perfected by God; with the high claims for sainthood for the Christian making him equal to the ancient priests, it seems only reasonable that we should never stoop to the low level of endorsing a second marriage of a divorced person who has another living companion. See Matt. 5:31, 32; Mark 10:1-12; Luke 16:18; Rom. 7:1-3, and I Cor. 7:10-15."

We are told that the word "divorce" comes from two Greek words, *apo* and *luoo*, which mean to "cut off" or "loose and let go." I notice in reading the marriage covenant that in each case it reads very distinctly, "as long as ye both shall live." That is the vow that each takes before witnesses and before God. Speaking of vows let us read Deut. 23:21, "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it . . . it would be sin in thee." If we vow to God and break it, we are guilty of sin. If we vow to a man or woman and break it, would that not come under the same category? We think so.

It would be well to remember, that the action of any court in dissolving a marriage contract, does not touch the religious side, nor abrogate the vows that each has taken. The state merely frees itself of any former responsibility. "What . . . God hath joined

together, let no man put asunder" still stands. Judge William J. Gaynor, of New York, in 1906 addressed a jury in these words: "I charge you gentlemen, that as regards any religious, sacramental or church bonds existing between these people, we have nothing whatever to do with it. If you decide for divorce in this case, remember you only cut the knot tied about the parties by the State law, but you absolutely do not touch the sacramental or religious bond, which states that persons are married until death us do part. When we are through with this case, that obligation is left untouched. We do nothing whatever to it. They are just as much bound by it, after we get through with them, as they were before. We do not sever it, we do not break it, and that is something it seems to me is very often misunderstood." We are not aware of Judge Gaynor's religious persuasion, but our Roman Catholic friends are to be commended on the strong stand they take against divorce. Have the Protestants lost their protest against this evil and many others? Shame on us, when the other churches, and even the heathen, have set the example for us. See Lev. 19:17.

Let us look at some Scriptures. Matt. 5:32 reads, "But I [Jesus] say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." Reason and justice would demand that this would apply to either parties. Speaking on this passage, W. H. McCandish, of Tabor, Iowa, says: "This teaching follows these remarkable utterances, about the destroying of an eye or a hand, if they would keep one from God. It allows no separation except for adultery, and to marry a divorced party is to commit adultery. . . ." Next we look at Matt. 19:4 and other passages. Dr. Adam Clarke in his comments says: "To answer a case of conscience, a man should act as Christ does here; pay no regard to that which the corruption of manners has introduced into divine ordinances, but to go back to the original will, purposes, and institutions of God. Christ will never accommodate His morality to the times, nor to the inclinations of men. What was done at the beginning, was what God judged most worthy of His glory, most profitable for men, and most suitable to nature." On verse 5, he says, "The original Hebrew word in Genesis implies, 'shall be firmly cemented to his wife,' and nothing but death is sufficient to separate them." In verse eight he gives the design of God. On verse 9, he says, ". . . but our Lord here declares that they could not be remarried while the divorced person was alive, and those that did marry during the life of the divorced, were adulterers, and heavy judgments were denounced in their laws against such." Commenting on I Cor. 7:10, he says, ". . . divorces were easily obtained among them, and they considered them the dissolving of the marriage bond, and in consequence of these, the parties might remarry with others. This was contrary to the original intention of marriage, and is opposed both by our Lord and the apostles." Continuing to verse 15 we read, ". . . even fornication and

adultery do not dissolve the marriage contract, nor will the obstinate separation of any of the parties, **however long continued**, give the party **abandoned**, authority to remarry." Few will challenge the good judgment, sagacity, or learning of the great commentator, who stands head and shoulders above all others in the field of Biblical interpretation. Paul gives very specific directions to those whose companions were dead (I Cor. 7:39), but says absolutely nothing about divorced persons taking such a step, implying one of the following deductions: either that it was not practiced in the early church, or if it was, Paul certainly did not sanction it. Going so thoroughly as he did into the answer to their queries, relative to the marriage relation, he could not, and would not, pass it over lightly.

Judge Horace E. Deemer, of the Supreme Court of Iowa, in addressing the Des Moines conference of the M.E. Church in 1910, scathingly denounced the laxity in marriage and divorce, and called on the ministers to refuse to marry divorced persons.

The law of vicarious suffering is everywhere present, in nature and in grace, and would seem applicable to the innocent party in a divorce case. To quote McCandish again, "... that God is too kind to compel an innocent party to live without a companion, and therefore they have a right to trample the plain teaching and commands of Jesus underfoot. These same teachers seem ignorant of the fact that the suffering of the innocent for the guilty is a fixed principle in the government of God. Thus Jesus the great Example 'suffered . . . , the just for the unjust, that he might bring us to God.' The innocent party if saved will praise God for the trial (Jas. 1:2) and say, 'Father, I will endure for Jesus' sake, and by Thy grace bring the wanderer back to Thee, according to my pledge to comfort and sustain until death us do part.'"

Christ apparently makes no allowance for the innocent party. "And he said unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery" (Mark 10:11, 12). In fact, some writers contend that there is no innocent party in a divorce case. However, we prefer to leave the decision with God, knowing that "the Judge of all the earth [will] do right." In many cases there would be no divorce, if there were no second marriage in sight.

The second marriage cuts off every vestige of hope for a reconciliation, for both parties. In the American press we often read of divorced parties being reunited. Had either have remarried, their fate would have been sealed in nearly every case. God divorced His ancient people, because of their spiritual adultery. He literally put them away, but according to Romans 11, He also plans to reconcile them to Himself as His spouse. Hear His cry to Israel, "Turn, O backsliding children, saith the Lord; for I am married unto you." He yearns for their return. The Apostle Paul in writing the Corinthians, First Epistle, says, yea, commands in the Lord,

that there is not to be any putting away, but if there be a separation, they are to remain unmarried, or to be reconciled to each other. 7:10, 11.

With the second marriage of divorces, secret marriages, and trial marriages, it is time that the church raised her voice in no uncertain sound against these evils. She must do so in order to be true to her calling. It is time to "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression and the house of Jacob their sins." This done, "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Our aim has been, not to exhaust the subject, by any means, but to give some light to the children of God.—Holiness Era.

SUCCEEDING AT HOME

A man in middle life, the father of a large family, expressed to us his regret in failing to hold his son away from sinful pleasures and fellowship. He said, "I see I missed it in not playing with and fellowshiping my precious boy during his growing years. I was always saying, No! or Yes! with firmness, but neglected talking, walking and opening my heart to him and thus getting him to open his heart to me."

Another man had been just as firm with his No! and Yes! and perhaps more strict than the above, but he counselled with his son as if the son were a partner with him on the big farm.

The first boy herein named went clear wrong. He did not learn how to tell his father his boyhood problems. He feared such would just bring on more Law without Grace. The last boy named was so captured by his father's law, love and fellowship that it was a relief to tell his father everything. His father counselled with him so seriously about so much of his business affairs that the boy felt like his father believed in him. This caused the son to feel his father was the safest chum he could have.

We heard this last son who is in middle life and a leader of men, tell another parent who was having trouble with his son, how his father so strictly disciplined, but with it so wonderfully fellowshiped him until all his life he would rather be with his father than any boy or man he ever knew.

Where fathers and mothers live normal lives, they have the desire, disposition and ability to keep sweet fellowship with each other, as well as being comrades to their children.

The parents who succeed both in discipline and that fellowship which causes their children to cling to them above all others, will find in turn that they will be unable to find any such satisfying company as that of their own children. Where such is the rule, there could be no dance halls, roadhouses, or clubs. Happy Christian family life will do more to annihilate such social and moral evils than all else put together.—Publisher Unknown.

KEEP UNSPOTTED FROM THE WORLD

What a sound and timely exhortation for every Bible reader. Our high and holy profession, however good and profitable, and perfect, is immediately and oftentimes completely destroyed by some unsightly spot of stain of whatever kind it may be and however insignificant and small the spot or stain of worldliness may have been.

Unless this, our being spotted, has been carried to the extreme, it does not mean the end of the profession of our hope, because there is power in the precious blood as of a Lamb slain before the foundation of the world to bring us in harmony with II Corinthians 6:17, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

But such exhortations dare not be passed up. They must receive our attention and our utmost concern and then we can say, "God be thanked, that ye have obeyed from the heart that form of doctrine which was delivered you. Being thus made free from sin ye became the servants of righteousness. . . . Ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:17, 18, 22).

All this proves very definitely what we read in I Thessalonians 4:7, 8, that "God hath called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit." For this thank we God without ceasing for thus helping us to receive His Word, not as the word of men, but as it is in truth the word of God, which effectually worketh in us who believe. I Thess. 2:13.

Let us here notice the exact wording of this exhortation, "And to keep himself unspotted from the world." We naturally would be thinking of some remedy for the spots after we have sustained them, but such is not the thought, rather we are to consider the power, the resurrection power that keeps us from sustaining such a spot from this ungodly world, and may this not be an indication that we got too close to it?

The question might be asked, is such a thing possible? Yes, verily, and not only so, but the apostle puts the emphasis on by saying, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27). If then these spots are acquired from too close contact with the world then the best prevention is to keep ourselves in the love of God looking for that blessed hope and the glorious appearing of our Lord Jesus Christ, and until then keep busy about our Father's business.—E. E. Kublic.

"Christ has no hands but our hands
To do His work to-day,
He has no feet but our feet
To lead men in His way.
He has no tongue but our tongues
To tell men how He died,
He has no help but our help
To bring them to His side."

MISSIONS

FOREST SERVICE IN BRITISH COLUMBIA SERVICE WORK CAMPS

I

BY PAUL L. STORMS

This is the first of two installments of an article which gives us an intimate glimpse into what our neighboring nation is doing for the C.O.'s of our own and other churches. We have become so used to C.P.S. that many of us hardly know that A.S.W. is serving the same purpose in Canada.

Greetings in the name of our Lord Jesus Christ from the boys in Alternative Service Work camps in British Columbia, Canada.

Many of you have been deeply interested in us, as is shown by the effect of your prayers on our behalf and by the snatches of news we receive from home. Many of us are poor letter writers. So, through the courtesy of the editor of this publication, we wish to give you snatches of camp life from time to time. To begin with, we will give you a general account of everything, and finally deal with current events in the camps. In this way, we hope to answer some of the questions which no doubt must be on your mind.

Employed by Forest Service

The conscientious objectors in British Columbia are employed by the Forest Branch of the Department of Lands of British Columbia (which has its headquarters in the Provincial Parliament Buildings, Victoria), in accordance with Dominion regulations concerning the call-up of men of military age.

Fire Fighters

Nicknamed "Conchies," these men are also known as "Fire fighters," as it was primarily for this purpose that they were called to British Columbia. Forest fires, resulting from possible enemy incendiary action, could do millions of dollars worth of damage in the province's heavily-wooded valuable timberland. Each year forest fires, resulting from carelessness or slash burning, do much destruction throughout the province.

Each fire fighter wears a round aluminum tag with his fire fighter's identification number indicated thereon. All correspondence to the boys should have this number before the name on the envelope.

The forest industry in British Columbia is the province's chief source of revenue, 40 per cent in fact. The agricultural, the mining, and the fishing industries are the next three in order of importance.

On-Vancouver Island

All conscientious objectors report first to the Green Timbers Manning Depot, on the Trans-Canada Pacific Coast Highway, five miles from the city of New Westminster. Here the Forestry operates a tree nursery and experimental station and at the present produces annually six million fir trees for reforestation projects. The first A.S.W. men reported on May 2, 1942. Last year they came

to the depot in large groups, averaging fifty each, totaling 740 by December 31, this year, however, they have been reporting by ones and twos, as a rule. From Green Timbers the men have been shipped to various camps in the southern mainland but chiefly to Vancouver Island.

Nineteen Camps

These camps number at present seventeen plus two auxiliary camps, the Mobile and the Farm units. Only five of the seventeen camps are on the mainland and these are known as the G.T. Camps (G.T. for Green Timbers). The balance are scattered throughout Vancouver Island at strategic points for fire fighting and fire prevention, road construction, and tree planting.

The southern camps are called "C" camps ("C" for Cowichan) while the northern Island camps are identified by the initial "Q" ("Q" for Quinsam). Green Timbers, Cowichan, and Quinsam are all tree experimental stations. Quinsam operates a forest nursery at Green Timbers, although not to as large an extent.

The work includes snag falling, reconditioning of old railroad grades, bridge and culvert building, tree nursery work, blazing fire trails, stringing telephone lines, guard duty on private Forestry roads, park development, besides camp establishment and maintenance.

Relieve Fuel Shortage

At present the boys are also making firewood to relieve the existing fuel shortage, chiefly with regards to the city of Vancouver which now numbers over a million inhabitants.

Four Hundred in Camps

To date 774 men have been assigned duties in the Forest Service, but at the present time only 400 remain in the camps. The others have either obtained farm or sick leave or have been medically discharged. The 774 men may be divided as follows: 203 from Alberta, 197 from Ontario, 144 from Manitoba, 129 from British Columbia, and 101 from Saskatchewan. Before coming to British Columbia, many were previously stationed for several months in camps in these provinces.

Fifty Cents per Day

The current wage of all A.S.W. men is 50 cent per day. Many of the boys are married and some are fathers, but no extra allowance is made for them. An exception is made in the case of cooks or straw bosses and for some timekeepers and truck drivers, who make 75

cents and \$1.00 per day. The average camper makes no complaint of his wages, however, since he is prepared to make sacrifices for the privilege of living according to his non-resistant convictions.

Buy Own Clothes

The boys are required to buy their own clothing, although in the case of their Dry Bak outfits (comprised of hat, coat and trousers, besides logger boots equipped with calks) the Forestry pays half the cost. A complete outfit therefore costs a camper \$8.60. Some of the boys have their second pair of boots already. These outfits are particularly serviceable for rough usage and wet weather.

Camps Teach Thrift

Some church organizations are rendering some of their boys financial assistance. However, the majority manage to clothe themselves, look after incidental items, and pay for their transportation while on leave. Circumstances have, therefore, taught many to be thrifty and economical.

Medical attention is paid for by the Forestry. To date a number of the boys have undergone tonsillitis, appendix, hernia, and other operations. An exception is made in the case of teeth to be filled—here the boys meet the expense. While we are on the subject of medical care, we might state that, unless a conscientious objector is in "E" category, he will not be medically discharged. This category is considerably lower than that set for army trainees.

Tithe ages

In spite of small wages, the boys in the A.S. camps have manifest their sympathy and love for those in Europe who are suffering because of the injustices of war by raising sums of money to relieve the war sufferers. Money has also been given for such commendable work as the support of fundamental radio broadcasts and the purchase of Bibles and Testaments for the men in the active forces.

Leaves Granted

Each camper receives an annual leave of two weeks, no time or fare deductions being allowed for travel. This means that a boy from Ontario must pay over \$100 for scarcely a week at home. Week-end leaves from Saturday morning till Sunday night are granted usually once a month. Generally speaking those from cities make most use of this privilege. The men from the farm are more accustomed to the quiet uneventful camp life, which, in most cases, excludes the camper's from fellowship with the outside world.

Seldom is a pass of any kind granted during fire season, from May 1 to October 1, unless this dry season is interyened by days of "liquid sunshine," which reduce the fire hazard to a minimum. It is true that, in this country, the sun shines often during our frequent rains. Preference in week-end leaves is given married men whose wives often live near by or in the nearest village or city, where they are able to get work. Quite a number of the young married men, since coming west, have sent for their wives. Some have come three thousand miles to be with their husbands occasionally.

During March and April a considerable number of boys returned to farms in their own provinces, applications for farm leave

having been made through their divisional registrar. Since then all applications must be filed through the Regional Alternative Service Officer,—in the case of British Columbia, Mr. C. S. Henley, Vancouver. This officer is appointed by the National Selective Service. Boys are now placed on B.C. farms, and, if married, the wives also assist in the farm work. Farm allocation is thus to be desired by the married men.

Instead of \$15 per month as in camp, boys on farms are paid \$25 per month in addition to their board; the balance of the prevailing wage goes to the Red Cross Society.

Volunteer Relief Service

Many of the camper have willingly volunteered for relief service, chiefly in the relief of human suffering in Europe and China. Till now, however, the military setup is such that

Many Denominations

As to denominations represented, the Mennonites are in the lead, there being at least fifteen different kinds. In addition, we might mention the following: Lutheran, Two by Two, Christian and Missionary Alliance, Free Methodist, Apostolic, Sabbatarian, Seventh-Day Adventist, Brethren in Christ (Tunker), Nazarene, Plymouth Brethren, United Church of Canada, Society of Friends (Quaker), Philosopher, Megiddo Mission, Father Divine, Church of the Emissary of Divine Light, Church of England (Anglican), Church of Christ (Disciple), Occult, Roman Catholic, Hutterian, Greek Orthodox, Church of God (Mennonite), Baptist, Dukhobor, and Christian Assembly, not to mention various interdenominational churches. In many cases, objection to military training is not a doctrinal

in an agreeable manner. Camp life also teaches one to get along in a friendly way with those of a different temperamental make-up and disposition. Therefore, camp life is character building, as it begets the foremost virtue of "love," which, made perfect, is the acid test of true Christianity.

Meetings Held Regularly

No ministers are stationed at any one camp, but those officially appointed make their rounds from camp to camp, so that a visit is expected on the average of once in every two weeks. However, the boys in each camp have their own religious organization. A religious director is appointed who seeks to look after the spiritual needs of his fellow campers, and calls services of fellowship and worship from time to time. These services are held daily in some camp and consist of preaching, Young People's Meeting, Sunday school, prayer meeting, and Bible discussion.

Most camps have a good male quartet or choir and a capable song leader. Programs are often arranged in which all have an opportunity to participate. Those with little or no experience are encouraged, and some dormant talents have been discovered. These meetings know no denominational barriers, for in knowing Christ as our own personal Saviour, we fellowship together. Singing is engaged in heartily; some who were timid at first now sing out lustily.

Visiting Ministers

The appearance of a visiting minister in camp is always heralded joyfully, and such visits are often times of real spiritual uplift. Some ministers make the rounds of the camps only once, while others stay in our midst for three or even six months.

One minister in his itineracy covers at least eight hundred miles in making a complete circuit, and he endeavors to get to each camp once a month. From the most southern camp on Vancouver Island at Langford to the most northern one at Rock Bay the distance is over two hundred miles. Conditions are such that the minister must travel by car, by bus, by rail, by boat, and oftentimes on foot for many miles. During his six months' labor among these camps, Bro. Edward Gilmore, of Ontario, traveled approximately 7,000 miles. Bro. D. H. Loewen, of Manitoba, traveled 4,000 miles in four months.

The following brethren have ministered to us: Isaac Toews, Swallow, Alta.; John Toews, Coaldale, Alta.; Jacob W. Nichel, Didsbury, Alta.; M. D. Stutzman, Kingman, Alta.; Edward Gilmore, Low Banks, Ont.; E. J. Swalm, Duntroon, Ont.; J. Harold Sherck, Gormley, Ont.; D. H. Loewen, Gretna, Man.; John M. Penner, Ste. Anne, Man.; David H. Neufeld, Mayfeld, Man.; David P. Reimer, Lorette, Man.; Geo. P. Priese, Winkler, Man.; Peter Funk, Gruenthal, Man.; Jacob A. Unrau, Rosenfeld, Man.; Jacob W. Friessen, Lowe Farm, Man.; J. B. Martin, Waterloo, Ont.; C. J. Ramer, Duchess, Alta.; Clifford Hallman, Didsbury, Alta.; W. W. Falk, Altona, Man.; C. F. Klassen, Winnipeg, Man.; Jacob F. Barkman, Steinbach, Man.; David Schultz, Altona, Man.; John I. Penner, Klee-feld, Man.; John Wiebe, Yarrow, B.C.; Nick Friessen, Black Creek B.C.; John Adrian,

(Continued on last page)



Helmut Neufeld, Conchie singing master at a Vancouver Mennonite Church, was packman and stakemen for a planting crew of A.S.W. men at Camp Q 3, Campbell River, on Vancouver Island. In the picture on the left he has 4500 Douglas Fir trees tied up in bundles of a hundred each, strapped to his back by aid of packboard, and he will heel these in upfield, at places most suited from which the crews can draw when needed for planting. On the right Helmut is shown carrying the crew's lunch boxes from the place where the "Conchies" started working that morning to a point near where they are expected to be planting at dinnertime. He has fifteen lunch kits on his back and carries two in his hand, while with the other he designates a point of interest to straw boss, Peter Wolfe, of Yarrow, B.C. The hatchet is used in staking. Six-foot cedar stakes mark the 90-foot strips of planting every hundred feet or so.

its organization does not include strictly non-combatant units.

Talents Varied and Many

The boys come from all walks of life, including farmers, bankers, salesmen, school-teachers, dentists, medical men, office employees and managers, business executives, auditors, clerks, jewelers, printers, ministers of the Gospel, truck drivers, mechanics, paint sprayers, cheese makers, carpenters, telephone linemen and loggers, not to mention university and college students, some of whom have degrees. Farmers are in the lead.

point with the churches these boys represent; rather it is a matter of personal conviction entirely. We understand that in one camp the boys average only two to a denomination.

Camps Develop Character

These campers who, in some cases, differ widely in certain doctrines, live and work together peaceably and are able to enjoy each other's fellowship. With rare exceptions, there is a certain mutual sympathetic understanding. If the viewpoint of some cannot be appreciated, at least a gentlemanly tolerance is shown and those concerned agree to disagree

BIBLE STUDY

CHRISTIAN DOCTRINE

L. Doctrine of Salvation—Definitions

BY THE BIBLE STUDY EDITOR

(Continued)

Since salvation is the objective of all of the work of God for man whom He would bring unto Himself and bless with the fullness of His love and all of His divine providences, in it must be included every phase of the work of grace which is intended to bring about the condition of salvation.

Salvation may in itself be called a work of grace, if it is esteemed as a ministry of grace toward men; that is, if one speaks of salvation as a process of bringing men to God it is a work of God and there would be some essential attitudes of men toward God in order to bring about the saving mercies provided for his safety. But the Scriptures lay the significance of the word upon the condition which salvation provides. The final work or purpose of God is to give men salvation. The Gospel is the "power of God unto salvation" (Rom. 1:16). "Salvation is of the Jews" (Jno. 4:22). The Word is "the gospel of your salvation" (Eph. 1:13). "The grace of God that bringeth salvation" (Tit. 2:11). This is the all-inclusive term which describes the finished work of God, and it is that condition of eternal safety which men seek and into which they enter when they accept the means of grace provided for them by the mercy and providence of God.

When the term "save" is used, as it applies to giving ease and safety, it is taken from the same root as the word "salvation" in both the Hebrew and Greek. But in the use of the term "save" it must apply to the act rather than to the condition of being saved or possessing salvation. We are not inclined to be as discreet in our use of Scriptural terms as were the writers of the Word of God. The term "salvation" applies to the future condition of safety or the believer, "Kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:5), and also refers to the present state of the one who believes in the Lord, "In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls" (I Pet. 1:8, 9). The same is true concerning the term "saved." It may apply to the future state as the hope of the Christian. "Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15). This would indicate the process or means of salvation, but the Word also teaches that "saved" applies to a present, condition of those who believe. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18).

It is necessary to distinguish between the hope of salvation and the present possession of salvation by faith. The provisions of salvation are given that men may possess them and as assured of a relationship with God through Jesus Christ which gives them peace and hope,—a condition which is called salvation and which is termed "saved." This fact of salvation is based upon provisions of grace which have been wrought by God and by our Saviour. They become effective to the believer when they are accepted by faith. John 3:16; Rom. 1:16. The souls that accept the mercies of the Lord are made safe by the power and promises of the Lord. Jesus Christ was named Jesus, because He saves His people from their sins. Souls that believe are born again and have passed from death unto life. They live and are saved, and the day of the Lord will reveal the fullness and perfection of the salvation which they now possess by faith.

Salvation and Redemption

There are several analogous terms used which may mean salvation, or may refer to salvation as we understand it. "Redemption" as a completed work of grace brings about salvation and, hence, may be understood as our salvation. "Thou hast redeemed us to God by thy blood . . . and hast made us unto our God kings and priests" (Rev. 5:9, 10). "In whom we have redemption through his blood" (Eph. 1:7). The redeeming power of the Lord brings about the redemption. It is this phase of the matter that has made customary the use of the two terms to mean the same thing.

But the idea of redemption is quite different from that of salvation. The word bears the ideas of a payment of a price in order that freedom may be obtained; it signifies a restoration of something that had been exchanged or bartered, or that which had been lost by indebtedness. The Hebrew has made use of the term "gaal" to signify this idea, and it is the common term used for redeem. Jacob used the term when invoking the blessing of the Lord on the two sons of Joseph. "The Angel which redeemed me from all evil, bless the lads" (Gen. 48:16). Lands that had become alienated were thus redeemed. Lev. 25:27. The inheritance of Elimelech was thus redeemed for Ruth by Boaz. Israel was thus redeemed from Egypt. The implication in all matters of redemption is the intervention of a payment to cover the indebtedness and to restore that which had been lost through the indebtedness.

The redeemer was also called a "gaal." It is thus used in Job 19:25, "I know that my redeemer liveth." Job was not liberated by

his own power. He had not even a sacrifice to offer to God. His three friends were required to bring offerings to Job for their own sins, but Job offered the seven bullocks and seven rams for his friends, God having accepted him as their gaal, while the Lord Himself accepted the repentance of Job and the offerings he had made in the past years. Job had his redeemer, who having tried him and found him faithful restored him to his former standing of grace through faith.

Redemption then is better understood as the act of bringing about an exchange which equalizes the relationship of the debtor and creditor, by the payment of a price, or by avenging a wrong, or by satisfying a demand on the basis of justice. But the price that restores the relationship of two estranged persons needs another name and a different definition.

Salvation and Ransom

Our English language again furnishes us with a noun and a verb having the same name. We have both expressions,—a ransom and to ransom. The term "ransom" was distinctly different from the term "redeem," yet it included some of the same ideas. The word used for ransom is "kopher." Only a Hebrew can appreciate the full significance of the word. It implies the idea of a covering. The pitch used to cover the ark of Noah was called kopher. For that reason some scholars seem to think that it signified redemption for Noah and his family. But a village was also called kopher, since its houses were covered with bitumen. The henna plant which was used for making dyes was also called kopher. While the henna-dyed cloth may have been used for covering it is doubtful whether it had the thought of ransom connected with it.

The "kopher," which was the ransom price, could have been a redemption price, a satisfaction for a debt or wrong done, or a sum of money equal to the indebtedness or payment for a wrong done. But it was required that the kopher be adequate to the need. It needed to be sufficient to cover all of the demands of the occasion. It was this fact that made the redeeming price a "covering." "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:7, 8). There is the important truth connected with redemption that the ransom price entirely covered all the demands of the law and fully met the debt which the transgressor owed to God. If the wages of sin is death, the ransom covered it fully, since Christ died for the ungodly. If suffering was a part of the transgression then all of the suffering was satisfied in the pains and sorrows of Him who came to redeem men from sin. No part of the debt of sin remains uncovered by the ransom which God Himself supplied. One may say that the riches of God's mercy and the greatness of His love manifested toward us while we were

yet sinners so fully covered the demands of judgment that God could add to the redemption from sin the gift of quickening and the blessing of exaltation to the heavenly places in Christ Eph. 2:4-7.

Sickness, in itself, is not a debt of sin. "The wages of sin is death." It may be one of the consequences of sin, as is also the weakness of men and the infirmities of men, the dimness of the eye, and the dullness of hearing. There will be a complete redemption from all of these infirmities when the redemption of the body shall be accomplished. Rom. 8:20-24. But there is a present redemption which is covered by the death of the Lord, and which includes the final redemption of the body, and the blessing of that redemption is the salvation of the soul. I Pet. 1:9. The salvation of the soul is a present possession until the fullness of the work of redemption is accomplished in the final purposes of God.

The "ransom" is closely associated with redemption in the Old Testament, as to the use of the word. In the English translation the term "ransomed" is applied to those who had been made "free" or who had been "redeemed," the Hebrew use of the word "gaal." It is evident that the Lord desires to impress upon the minds of His people that there is no freedom for men but that which has been purchased by the ransom of His purpose. The redeemed,—the ransom,—is first with God. The Lamb slain before the foundation of the world is the theme of Moses, for the heavenly saints sing the song of Moses and the Lamb. Paul sets forth the fact that believers are chosen in Christ before the foundation of the world, and that God had **predestinated** us unto the adoption of children by **Jesus** Christ unto Himself. Eph. 1:4, 5. The believers have nothing from God except by redemption and by virtue of the ransom.

Salvation and Atonement

It is rather peculiar that the word so frequently used in the Old Testament should be used but once in the New Testament. However, the thought or the truth expressed in the Old Testament is frequently mentioned in the New. In the Hebrew the term made use of to set forth the thought of atonement is similar to that used to signify ransom, and is derived from the same root. But the ransom is the means of reconciliation or atonement and not the condition resulting from the ransom.

Romans 5:11 is the text which includes the term "atonement." In the preceding verse the expression "reconciled" is used. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." The translation could well read, "By whom now we have received the **reconciliation**." That is, we were reconciled by the ransom, and having been reconciled, we have received the reconciliation. The term "atonement" in its analysis, means to be at one,—at-one-ment.

The books of Exodus and Leviticus use the expression "atonement" very frequently. The purpose of the tabernacle was to provide a

means and a condition of reconciliation between God and His people. The book of Leviticus stresses the means of the atonement through the particular object of sacrifice and the means of offering sacrifices. The heart of the Old Testament means of grace and also that of the New Testament may be found in Lev. 17:11, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."

Thus, in the Epistle to the Romans, the statement is made, "We were reconciled to God by the **death** of his Son." When the blood was poured out, the life was poured out. Death resulted from the shedding of the blood of the sacrifice that it might cancel the death that was the judgment of the sin. The "death" ransom cancelled the "death" penalty, thereby removing the condition of estrangement and bringing about the reconciliation of the two parties of divine concern,—God and man.

A most important Scripture bearing on the thought of reconciliation and in which the same term is used as that translated atonement in Rom. 5:11 is to be noted in II Cor. 5:18-20: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." In the New Testament the very close relationship between atonement and reconciliation must be kept in mind. If we consider the atonement as the act of bringing about the reconciliation, there may be a slight difference in appreciation of the words. If we consider the condition brought about by the offering of the blood of Christ as an atonement, both the reconciliation and atonement may be understood as applicable to the condition.

Jesus used a similar term when He referred to the profit of the world,—**"What shall a man give in exchange for his soul?"** (Matt. 16:26; Mark 8:37). He implied the idea of a ransom given for the soul. There must be an equivalent price to save the soul. The value of a human life should never be compared with the life of the Son of God, yet God gave His Son that man might have something to give in exchange for his lost soul. The redemption price must be sufficient, and God saw that the ransom would be sufficient in order that redemption could be effective and the reconciliation complete.

Redemption, Ransom, and Reconciliation

It is evident that the translators of the Scripture have used some liberties in the use of terms in order that there should be an easier reading of the Word of God and also for the purpose of avoiding the monotony of repeating the same word, particularly so in passages where the same word would occur frequently. But there was no purpose on the part of the translators to confuse the mind on any point of essential truth or doctrine.

It is essential that the readers of the Scriptures use a degree of appreciation for our own English language when reading the Scriptures. As we have noted, many of our English words are both nouns and adjectives. Verbs take a participle form and become nouns. There are terms in our language which have similar meanings although they vary in form and may be used with a variety of meanings. When Scriptural words are interpreted it is possible to appreciate the definite meaning of them by their context and by the particular application which the Scriptures give concerning their usages.

Concerning our salvation we understand that an estrangement has occurred between man and God by reason of man's transgression. A judgment has been placed upon man because of that transgression. No peace or fellowship may be had with God without the satisfying of the judgment. The price of that satisfaction is death. The price when paid becomes what we understand to be a **ransom**.

The act of giving and receiving the ransom we understand to be the redeeming of the soul of man to God. Redeeming the soul is rather a transaction, and **redemption** is a term more applicable to the transaction than ransom, which applies particularly to the price or the means of redemption.

The soul for whom the ransom was paid, and who has been a partaker of the transaction of redemption, is restored to a new relationship with God which is called **reconciliation**. Reconciliation may imply also a transaction between two parties, but in itself it implies that which neither redemption nor ransom can portray.

In our reading and teaching of the Scriptures it is well that we are careful to appreciate the truth that the Scriptures would have us understand. It is our privilege to choose the terms which may best suit our purpose and portray our thoughts, but we are better instructed and may the better instruct others when we have in mind the exact truth which the Word of God teaches us. Our appreciation of the teachings of the Word concerning salvation is more enlightening when we understand the terms of the Scriptures.

HE LOST OUT

The doctor quit reading his medical journals, and he "lost out."

The teacher quit reading his works on pedagogy, and he "lost out."

The Sabbath school teacher quit reading his Sabbath school papers and periodicals, and he "lost out."

The electrician quit reading his journals on the science of electricity, and he "lost out."

The banker quit reading the latest and most approved methods of banking and he "lost out."

The farmer quit reading his agricultural journals, and he also "lost out." How about the Christian who quits reading his Bible?—Adapted.

"I will give you rest," Christ says. Our Lord is speaking to the world. He does not speak those words in heaven to the saints, redeemed and sanctified, or to the angels, but to all people in the world He gives the invitation.—Rev. F. W. Ainley.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

REVERENCE FOR GOD.—Exodus 20:3-7; Matthew 4:10; 6:9; John 4:23, 24

Lesson for October 10, 1943

Golden Text.—God is a Spirit: and they that worship him must worship him in spirit and in truth.—John 4:24.

The one thing that differentiates man from the brute is the sense of worship of a supreme being. Man is essentially a religious being. He may resist and deny any faith in Christianity, but he will concoct, in the imaginations of his heart, a superstition or a false religion to take its place. But though man is religious he does not like to retain God in his knowledge; for the knowledge of God condemns the sinfulness of man. So man is prone to invent a substitute deity, of like passions with himself, whom he can deceive, cajole, or buy to overlook his faults and help him in his nefarious schemes. Then conscience is stifled, sin condoned, vice enthroned; but man is degraded and enslaved.

When man is true to God he has a destiny more exalted than the angels of heaven; but when he departs from Him he sinks to a condition lower than that of the brute in this life, with an irrevocable doom in the regions of eternal wrath and torment as his ultimate fate.

Ex. 20:3. No man can love two masters. You cannot serve God and Mammon. (Mammon is deified wealth.) Any attempt at divided affections will result in the attachment to the worst and the rejection of the best. Not only does divine wisdom deny me the privilege of having any other god that I put before Him, but I am denied the privilege of having any besides Him. All idolatrous worship is the worship of devils. Christ has no fellowship with Belial anywhere in the universe, least of all in the human heart.

Verses 4, 5. God is the Uncreated. All things visible have been created. Therefore, God cannot have the form nor the essence of anything visible. The first steps to idolatrous worship seem to be to make a sensual object with the intent of having an aid to worship the invisible God. But it is not long until the object is venerated as a god, and the only God is hidden to our understanding by the object that has come between. Even in the two major ordinances of the church there are those who teach that the symbols are the realities. If the aids to worship that God has sanctioned can be thus perverted, how much more the things that He has forbidden. The "root of bitterness" of Deuteronomy and Hebrews is the tendency to idolatry. That root is more tenacious of life than a perennial thistle. The only hope to keep it from springing up and defiling many lies in attacking it and cutting it off when the first leaf appears. This

God commands in these verses. Do not make an image, for if you do you will soon worship it; but on the contrary destroy those that others have made.

The grandson of Moses gave Levitical sanction to the idolatrous worship of the house of Micah and the tribe of Dan. Jeroboam gave it royal sanction and substituted it for the true. Succeeding generations followed in their steps and added to their transgressions. God visited their iniquity upon the children in political assassinations and revolutions, and in the early extinction of the ten tribes as a nation. In the smallest circle of human relations, the family, the results are just as certain. When the parents deviate from the "straight and narrow way," the children will follow in their footsteps and further add to their transgressions. The youths of Japan, Russia, Germany, and of our own country are what their elders have made them. A revival that does not transform the old folks will not make any noticeable change in the young folks. Those who love and keep His commandments are the special objects of His loving-kindness and tender mercy. Even the best among men are saved only by His grace. But those who hate Him and refuse to serve Him are the objects of His wrath.

Verse 7. All usages of the name of Deity that are light, foolish, irreverent, or used in wrath are vain and will bring guilt upon all who thus desecrate the name.

Matt. 4:10. The various rituals and all service constitute worship. The former unaccompanied by the latter is but a hollow form. You can not worship the Lord with ritual, while you are worshiping the devil with service. The devil's promised wages always end in disappointment. But regardless of the wages promised you have no right to sell your soul.

Matt. 6:9. They who hallow His name in prayer will also hallow it in life.

John 4:23, 24. There is something in the piece of steel that constitutes the finger of the compass that makes it true to the magnetism of the Magnetic Pole; similarly, the heart of the one whose heart is perfect towards Him will always be drawn to God in true worship. What draws you?

JESUS AND THE SABBATH.—Exodus 20:8-11; Isaiah 58:13, 14; Mark 2:23-3:6

Lesson for October 17, 1943

Golden Text.—And he said unto them, The sabbath was made for man, and not man for the sabbath.—Mark 2:27.

The end of the commandment is love out of a pure heart, a good conscience, and faith unfeigned. I Tim. 1:5. Wholehearted obedience to, and adjustment of the life to the spirit of

the commandments will produce the above three-pointed result in the life of any individual. Deviations from the spirit of the law cause many vain janglings.

The first four of the commandments have to do particularly with our relations to God. He who is not in proper relation to his Creator is in no condition to be a brother indeed unto his fellow man. The wrongs done to our fellow man are committed by those who are not in right relationship with God.

The second of the commandments which we will study in this lesson has to do with the proper observance of the Sabbath. The word "Sabbath" means cessation or rest. As the Creator ceased from His labors of creation at the end of six days and rested in holy contemplation on His finished work, so He now enjoins us to cease from labor at the end of six days that we may spend the seventh in holy contemplation on the wondrous grace of our Creator and have communion with Him.

The first word "remember" is a reminder to us that here there is a rule of life that we are very prone to forget. The things that we had been doing the six days had been necessary duties,—nothing bad about them. Since we did not get along as fast as we had expected, why should we not speed up our work by continuing at the same on the Sabbath? or since there are so many things that we would like to do that we cannot do during the week, why not do them on Sunday? All kinds of excuses rise in the mind to justify our letting down on keeping the Sabbath holy and wholly unto the Lord, that there is danger that we will lapse ere we are aware of it. We may think that we would never be guilty of the crimes of murder, etc., but if we do not get the spiritual help that comes from a reverential and holy keeping of the Lord's day we will soon sink to the level that the others maybe committed. Sociologists tell us that within four years from the time the young lady quits church and Sunday school you may find her selling her body and soul in the brothel. Of the thousands that fill our institutions for the detention of the socially dangerous very few had been attendants at church services on the Sabbath in years. For every Lord's day spent in carnal ease and pleasure you are that much poorer spiritually. Sunday funnies, Sunday movies, or Sunday pleasures do not give you strength to say "No" to temptation on Monday.

Isa. 58:13. When I seek my own carnal pleasure on the Sabbath I trample under foot God's holy day. Feet that walk in profane paths when they should walk softly in God's holy temples profane the Sabbath. To the spiritually healthy soul the most delightful of times is that in which we can withdraw from the everyday things and have a rendezvous with God. Such are fed with honey from the rock, and the finest of the wheat. They ride on the high places of the earth

while those who forget God crawl in the dust as does the subtle serpent and the ugly worm.

Mark 2:23-3:6. In business and government "red tape" destroys initiative and reduces efficiency, yet all these rules were placed in the book by those who thought they would be a help. In religion, the regulations over worship and the service of God become so many in old organizations that they act as brakes in bringing the entire body to a standstill. No rule is applicable to all conditions. If I am permitted to modify that rule to suit conditions as I would in the schoolroom then all is well, but when rules become hardened, set, and immutable then spiritual arteriosclerosis sets in.

To call the rubbing of the grain from an ear of wheat in the hand threshing is making a mountain out of a molehill. To say that wearing a shoe that has a metal nail in it is bearing a burden, and therefore forbidden on the Sabbath day, is nothing less than the ebullience of exegetical insanity. Spiritual leaders with that kind of mentality have existed in all generations. Whenever they have their way they lade men with burdens grievous to be borne.

The large of soul will never fail to relieve human suffering whenever it lies in his power. The noble man deviseth noble things and in noble things will he continue, but the scorpion-minded man thinks only of hurting those who cross his path by doing things differently from what he would do them if he did anything constructive at all. I wonder if I have kept that Sabbath holy in which I did no good to any one of God's needy creatures.

HONORING OUR PARENTS.—Exodus 20:12; Luke 2:48-51; Mark 7:6-13; John 19:25-27

Lesson for October 24, 1943

Golden Text.—Children, obey your parents in the Lord: for this is right.—Ephesians 6:1.

Ex. 20:12. Our duties toward God are our primary duties. Next to those, and superseding all other human obligations, are our duties to our parents. The first lesson (in point of time) that every child should learn is that of obedience. If obedience and respect to elders is not learned in the home it is not likely that it will ever be learned. Unruly children become the troublemakers and criminals of society as soon as they break away from the restraints of home. Honoring parents implies respect, obedience, and support.

Not long since, an acquaintance's mother passed away. After her death he told me that the only good thing she ever did for him was to die. In early life he had lost respect for her. Although a man of brilliant intellect that man lost something, when he lost respect for his mother, that has made his entire life bitter. It has always been true that those of us who are privileged to attain old age need the care and nurture of others. That duty rests upon the shoulders of the children. And he who fails to provide for his parents denies the faith and is worse than an infidel. If nobody failed in these responsibilities, there would be no need for old-age pensions or old people's homes. Grandmother Rice, who passed away in the state of Illinois a few

years ago at well over a hundred years, explained that the reason she lived so long was that she had always honored her parents. It does make a character that is conducive to longevity. But he that curseth father or mother, his lamp shall go out into utter darkness.

But this promise also applies to national well-being. You will live long on the land, not only as individuals but as a nation. No nation can long endure after the home has disintegrated.

Luke 2:48-51. Jesus was a model child. We read but little of His early years except this choice bit of news that, at the age of twelve, He had found His supreme interest in the things of God, His Father. Yet He failed not in His human relations. Joseph was in all probability an aged man at this time. Jesus not only went home with His earthly parents and was subject to them, but He continued thus until He began His earthly ministry. And the last earthly consideration before His death on the cross was to make provision for the care of His mother.

Like all true mothers, Mary had great hopes for her firstborn. And everything that He said and did that was unusual she stored in her heart. God had foretold great things for this child. With joy she watched the unfolding of the life from the bud to the full flowering of holy manhood. Her fondest hopes were more than realized. Would that this were true of all our children.

Mark 7:6-13. "Accept no substitutes" is the advertising slogan of manufacturers of dependable merchandise. And it is good advice. But how much more should this slogan be heeded in matters of religion. Through the centuries the Jewish teachers had been gradually supplanting the word of the Lord by their traditions. In time it meant the rejection of the commandments of God. But the substitutes did not make for holiness, and at the time of Christ the religious and moral life of Israel had sunk to a new low. It culminated in the rejection of the Christ, a national orgy of vice and crime, the destruction of Jerusalem and the nation, a temporary resurgence under the false Christ, Bar Cochba, and the final destruction of their power in the reign of Hadrian. And the worst perversion which the Lord selected was that wherein the Rabbis taught the children how to evade their responsibilities to their parents. Lip service without heart service is vain. One man magnifies God with his lips but never does anything to the furtherance of His cause and glory; another likes to boast of what fine parents he has but breaks their hearts by his willfulness and neglect. These are two of a kind. And it is common for one man to play both roles. The heart of the one who will not honor his parents is far from God.

John 19:25-27. Love conquers fear. Jesus had many friends in Jerusalem, but fear kept them far from the cross. Standing afar off they wept bitter tears as the apostate hierarchy and the Roman power crucified the Lord. The soldiers were there in the path of duty. The rest that were near were there to gloat over His sufferings. Only a few, and all of them women except one (and that one had a heart as tender as any woman's), were

there because of a love that was stronger than death. To this man Jesus entrusted the care of His mother. And John kept his trust.

BIBLE TEACHINGS ON ABSTINENCE (Temperance Lesson).—Leviticus 10:1, 2, 8-11; Proverbs 31:4, 5; Luke 1:13-16

Lesson for October 31, 1943

Golden Text.—Beware, I pray thee, and drink not wine nor strong drink.—Judges 13:4.

I do not believe in calling good evil. There is little enough of the good in this old world, and I am not going to make it more hopeless than it is by calling that little evil. But God forbid that I should for one moment take an attitude of complacency and friendliness to the evil, or ever call that evil good.

Intoxicating drink has many friends who praise it to the skies, but it is no friend of man. It does harm to all who touch it, and the more friendly you are to it the quicker it will ruin and destroy you. Years ago Dr. Holmes made the statement that if all the medicaments in the world would be thrown into the sea it would be good for man but hard on the fish. If a man of science can say that of medicaments that have proved to be of great value many times, what would he say of alcohol as a beverage? In the field of medicine and science alcohol fills a useful place, but wise men never give it a place in a healthy stomach. Even in small quantities it damages and destroys nerve tissue; and being habit forming, it ever calls for more in ever-increasing vehemence.

Lev. 10:1, 2, 8-11. Nadab and Abihu died for offering strange fire before the Lord. Immediately thereafter God through Moses instructs the priesthood never to drink wine nor strong drink while engaged in the sacred service lest they fail to distinguish between the holy and the profane. It is entirely probable that these two sons of Aaron had taken a few drinks. The work they were called upon to do was new and if they were like many today they felt that they needed a "bracer." But it never helps. It reduces efficiency and befuddles judgment. If you want to be a scarecrow it will help you, but if you would be anything better and nobler it will hinder you by functionally incapacitating the few brain cells that you do have. And in the noblest work that God ever gave to man, the ministry of grace, only those who never indulge are fit to appear before God to intercede, and before men to lead in the paths of righteousness.

Prov. 31:4, 5. In Leviticus we are told that it is not for priests to drink wine, and here in the collection of the wisest sayings known to man, sanctioned as truth by the Divine Spirit, we are told that it is not for kings. Statistical reports, if correctly tabulated, prove that there is a larger per capita consumption of alcohol in Washington, D. C., than anywhere else in the United States. You do not need to hunt any further for an explanation of the administrative confusion, conflicting rulings, and wreckage of careers. The politicians of our cities are largely drinking men, working hand and glove with the liquor interests. As a result we have political rotteness that reeks to the skies. If we could keep government offi-

cials free from all association with liquor and the liquor interests, Roosevelt—Churchill's Four Freedoms would be ours.

But no land can be free from want when the earnings of men's hands are spent for that which is not bread. The drunkard spends that which he has earned, and then reduces his earnings through absenteeism caused by hang-overs from the week-end debauch. How can his family be free from fear, and free from want? And how can the wife and children of such a home have freedom of religion? And if the wife is like the husband, what hope is there for the children? If there is one man who shouldn't have freedom of speech it is the habitue of the saloon whose language is fit only for the regions of the damned.

Luke 1:13-16. Zacharias and Elizabeth were a godly pair. It is doubtful if you could have found another pair their equal in their day. Unfortunately for the world, they had but one son; but fortunately for the world they had that one, whom the Master called the greatest born of woman. The religious life of the Jews for centuries had been deadly formal, with only an occasional evidence of life. Under the preaching of John, their son, Israel had a revival. The hearts of the fathers turned to the children, and those of the children turned to their parents, as the hearts of both turned back to God. To bring about a revival and to prepare the way of the Lord you need men who take their stand immovably by the side of, and for the Lord. John was no converted drunkard spending a whole hour during each revival campaign telling his audience how bad he used to be. He never sowed wild oats. He never "filled his gizzard with liquor that he might have some sand in his craw." A reformed drunkard is a great object of God's grace, but he who never had a black page in the record of his life is a greater.

THE SACREDNESS OF HUMAN LIFE Exodus 20: 13; Matthew 5:21-26, 38-45

Lesson for November 7, 1943

Golden Text.—Whosoever hateth his brother is a murderer.—I John 3:15.

In the animal world the Carnivora will kill and eat animals other than their own species. They seldom kill their own kind, nor do they kill more than their necessary food. Physically, God made man an omnivore, and at the time of his creation He gave him dominion over all animal life to be used for food and service, as well as the fruits of the field. But fallen man has a peculiarly cruel nature. He kills for the sport of killing. Helpless birds and beasts are killed for the love of killing, and in war, the noblest(?) sport of all, man finds a particular thrill and pride in killing his own kind. Animals do not do so. Wars are not caused by the need for Lebensraum. Violence already filled the earth when the race was young. The basic cause of all murders and wars is hatred and greed, plus the lust to kill. But to God a human life is a precious thing, and so sacred that the taking of life wantonly has always been classed as the greatest wrong that any man can do to his fellow man. The sixth commandment did not make killing wrong. It was wrong already

when Cain slew Able. It only declared God's ban on such conduct. To counteract this great sin the Mosaic law prescribed methods of investigation, trial, and punishment.

But all that law can do is to punish the offender after the crime has been committed. Prompt and unfailing punishment often acts as a deterrent to others who are disposed to commit similar crimes. But to stop killing you must change your mental and emotional attitude towards your fellow man. Change your hate to love, your greed and rapacity to openhanded good will, and your lust to kill to the pity that spares wherever possible, beginning with the lowliest worm. Some years ago a modern Bluebeard was arrested after he had murdered more than thirty women. Investigation showed that as a child he found a sadistic delight in tearing flies into parts, in setting kittens on hot stove plates, etc. God minds the sparrow's fall, and if I have the mind of Christ I will go forth to save lives,—not to destroy.

Matt. 5:21-26. "As much as lieth in you, live peaceably with all men." "Follow peace with all men, and holiness, without which no man shall see the Lord." You must follow both peace and holiness if you would be counted worthy to behold the face of the Lord. In these verses we are first warned against the things that culminate in murder. First, do not be angry with your fellow man. Second, be very careful lest boiling rage in the heart drive you into calling people names. The ability to keep your mouth shut when aggravated or enraged is a rare virtue. Words lead to blows, and blows to murders. They who fly into passions cause much needless suffering. Third, instead of being a disturber of the peace, be a peacemaker. Do not ap-

proach the altar of worship unless you have first been reconciled to those who have taken offense because of you. Fourth, the longer an altercation lasts the worse it gets. That which could have been righted with an humble "Forgive me" at the start ends in the courts. In the church it leads to divisions and ill feelings that continue for generations. "Let not the sun go down upon your wrath."

Verses 38-45. If I read the Mosaic law aright, it did not give permission for personal retaliation. Instead of knocking out the teeth of the man who knocked out one of mine, I was to make my appeal to the courts who would, if they found the other man guilty, order that one of his teeth should be knocked out. This would be forthright justice without the ill feeling that follows personal brawls. But, no doubt, many persons took this ruling as a private permission to be judge, jury, and executioner in all cases of assault. It takes two to make a quarrel, and if you resist not him who wrongs you no matter how great the evil that he may do, the fight is over before it is begun. But beware that you be not that evil one whose conduct drives others to measures of self-defense. If you are not at peace, you are likely much more at fault than you are willing to acknowledge.

You are a part of the community life. The more selfish you are the fewer friends you will have. Make to yourself friends with the mammon of unrighteousness, and it will bring you rewards from here to beyond the shores of time.

If individual hearts were unselfish there would be no need for organized charity. God loves, and He bestows His blessings upon both the evil and the good. Go thou, and do likewise.

MEETING THE NEEDS OF THE JUNIOR CHILD IN THE SUNDAY SCHOOL

BY ELIZABETH S. ERB

This concludes this interesting discussion, which was begun in last month's paper.

The Objectives of the Junior Department of the Sunday School

In a certain sense the objectives of the Junior Department of the Sunday school are the same as for any other religious educational program. In another sense they are different, for they are adapted to one particular age group. The adaptation is necessary because of the Juniors' specific needs.

The following are listed as objectives for work with Junior boys and girls:

I. To Lead the Pupil to Know God.—Children need first to know God as a real personality. Their early impressions of a supreme spiritual being will need to be clarified or remolded. In His reality they may learn of His individual love for them and of His love for the world. Side by side with this teaching they should learn of His love for the right and consequent hatred of sin. Such knowledge may be directed to call forth the children's deepest love and respect for God, and may lead them to experience the joy of pleasing Him.

Juniors can recognize God as the sovereign

Controller of the universe. They can appreciate the order and plan in nature. They should, likewise, become aware of God's plan for their lives. In all that they do they should begin seeking the will of God. It should be shown them that such leads to happiness in life and such obedience makes them workers together with God.

II. To Lead the Pupil to Know Christ.

The boys and girls who love Jesus are the boys and girls who know Him. For them there is no one who can fill His place in their lives. He is their intimate Friend, their Helper, the One whom they want "to be like," and the One who loves them. It is the cherished privilege of the Sunday school to bring children into such a friendship with Jesus which to them is real and satisfying.

Here again some clarification may be necessary to give a clear understanding of Christ's relationship to the Father and His relation to mankind, but as the story of salvation is repeated from time to time, these truths will become meaningful. Juniors are growing in sin consciousness. They are becoming aware

of their need of One to bridge the gap between themselves and God. To present Christ as their Saviour is to direct them to the fulfillment of their need.

The personal friendship of Jesus does much for the children. Little needs to be said about loving Him, for if they know Him, they will love Him. They do, however, need an understanding of truthfulness and obedience to Him. As their knowledge of these virtues increases they begin to see what it means to have Christ as Master of their lives.

III. To Lead the Pupil to Know the Holy Spirit. In the early years of life children think in very concrete terms. They need to see or experience a thing for themselves before it is real to them. Jesus is real to them because they have seen pictures of Him. God may be real to them because He is the Father of Jesus, and because He has made the pretty things of nature which they see, but the personality of the Holy Spirit they cannot comprehend. As children reach the junior age they begin to understand that there are realities in life apart from those things which they can handle, see, or feel. With this mental development comes the opportunity to introduce to them the personality of the Holy Spirit.

Juniors need first to know the Holy Spirit as God, as one person of the Trinity. They may know Him as the One whom Jesus sent into the world after He had ascended into heaven and that now He lives in the hearts of those who believe on Jesus. They will be happy to learn of Him as the One who guides them, telling them what is wrong, and showing them the right way to go. Such knowledge will help them to recognize conviction in their lives and will make their salvation experience more meaningful.

IV. To Give the Pupil a Practical and Appreciative Knowledge of the Bible.—Up until this age children are inclined to think of the Bible as father's or mother's book. It has been the source of many interesting stories and contains many choice Scripture verses, but beyond that they have thought little of its values. In the junior years an effort should be made to have children appropriate the Bible as their own book. With a growing knowledge of God they, likewise, should become acquainted with His Word. It is needful that they accept the Bible as the Word of God if they are to receive its teachings as authoritative and true.

The task of getting Juniors interested in the Bible should not be so difficult, for at this age boys and girls are developing their own interests in reading. Suggestions and reading records may help them get started, but the objective goes beyond that; it desires to stimulate voluntary reading. When children turn its pages in search for help, or try to find a Bible verse appropriate for a certain occasion, they have really gained an appreciation of the Word of God.

V. To Guide the Pupil to Christ or Salvation. If individuals are to be instructed in Christian living, attention must be given to having them accept Christ. Childhood is the time to do so. Few children accept Christ before the junior age; many, however, do accept Him at this time; others accept Him in

later years. The Sunday school has a definite responsibility both to the child who is ready to take Christ as his Saviour and to the child who has not yet discovered his need of salvation.

In the Junior Department the teacher should emphasize the preparation for salvation through Christ, instead of making an actual appeal to come to Him. The act should be free and voluntary on the part of the child. The Sunday-school teaching should guide him in making the wise choice. Proper attitudes toward Christ, the recognition of sin as sin, and a knowledge of the plan of salvation are basic teachings for all. Much tact and personal interest need to be expressed when dealing with the subject. The children must see that the salvation experience has been God-intended for everyone; it is the normal beginning of a new life with Christ. There need be no awkward thoughts associated with it. When the child intelligently lays hold of salvation, the Sunday-school teacher's task becomes one of helping him to make that experience real and satisfying.

VI. To Direct the Pupil in His Everyday Living and in the Formation of Christian Character. Knowledge of God, Christ and the Bible needs to be reshaped into ideals and principles of living before it can manifest itself in right conduct. In this transition of knowledge to practice, the Sunday school may aid the Juniors.

At the root of all conduct is the struggle between the good and the evil. As children between the two they need firm convictions to guide them aright. A standard of values needs to be established to show them the importance of the proper action and to make them willing to follow righteousness at any cost. They need to learn to measure truth by Christ's standards rather than by the standards of the world.

There must be a constant growth in Christian living. Each day's actions should bring the children nearer to their attainment of a perfect life. As they see their lives in relation to God's will they are activated to do their best. In being aware of His interest in their decisions, they develop a God-consciousness which, in turn, gives them stability and strength of character.

VII. To Aid the Pupil in Developing a Christian Philosophy of Life. For children to understand themselves and intelligently control their feelings and emotions they need a Christian interpretation of life. They need a clear conception of what Christianity is and a firm belief in the same. To face successfully the facts of life and the new experiences on ahead, they must have a faith which is founded on the rock, Christ Jesus. Through these, life becomes purposeful and sacred.

VIII. To Help the Pupil Become Aware of His responsibility to Others. The home is the fundamental social unit. There, children have their first opportunities of living with one another. Within its walls are offered varied situations which lead to the expression of the lessons taught in the Sunday school. It would be reasonable to accuse the Sunday school of having failed in its purpose if it did not make children better home members. The school and community should, also, feel its influence.

Veith contends that no child is too young for lessons in world brotherhood. This being true, Juniors will need help lest they become too self-centered in their thinking. They can be made to see that love God manifests itself through love for fellow men, and that love for others manifests itself in word and action. By creating interest in missionary activities the Juniors' world may be enlarged. By helping them recognize the needs of those about them they can better understand what Christ meant when He taught that we should love our neighbor as ourselves.

IX. To Prepare the Pupil for Life and Work in the Church. Juniors should begin developing a personal interest in the church. Efforts directed toward this end may include studies of the origin of the church, the work of the church, and the meaning of church membership. Of special importance is the latter. A distinction must be made between union with Christ and union with the church, for the church cannot take the place of Christ in the individual's life.

Just as the choice of salvation should be voluntary, so the child's decision to join the church should be free from outside pressure. In the teaching of Juniors no line of demarcation may be made between those who are and those who are not church members, for they all have a responsibility to follow Christ. Yet the teacher may not lose sight of the fact that "every student in the church school is potentially a church member."*

X. To Assist the Pupil in Developing Habits of Meaningful Worship. Worship is that satisfying experience which unifies all that is included in Christian living. Through it the soul is brought into an intimate relation with God, whereby spiritual energy is received. No other experience can impart the blessedness which worship affords. It brings God from heaven to earth and gives Him a place in every activity.

Juniors may not be deprived of such satisfaction. They may be directed to see everything they do and everything which happens to them in the light of a God-centered world. They can be guided in finding adequate ways of expressing their feelings. Chief among these forms of worship expressions is prayer. The teacher with vision will seek to lead the boys and girls into wholesome experiences of communion with God, turning away from the mere repetition of words and calling forth genuine self-expressions to God. Songs and verses may also be presented as worship aids. In fact, all religious teaching and impartation of knowledge contributes something to the worship experience. Through this most divine of earthly realities the Sunday school may expect its efforts to bring permanent and worth-while results.

Laboring in the Light of These Objectives

The guidance of Juniors is a great task. It is a work which has grown out of the Great Commission, and therefore fills a place in the new life which Christ came to establish. An appreciation of its possibilities may be gained through a study of Christ's own attitudes toward the children as unfolded in His words, "Suffer little children to come unto me, and

(Continued on last page)

* Quotation from Veith.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

God, our heavenly Father, has a desire for His creature, **man**, and is continually providing ways to forward his well-being. It is with such a thought that we may view the topics before us in this issue.

Spiritual beings are constantly moving about the redeemed children of God on missions of love and mercy. Angels serve in behalf of the saints and we may be assured that God will not leave us without attendants in this world of sin and woe.

We need constantly to look up and fix **our confidence** in the living God. Why should we depend on human agencies and devices for our future security in this life? All things earthly have no certain foundation and will pass away. Just when we feel secure in earthly possessions, or put our trust in earthly organizations, they are liable to fail. But in the care of the heavenly Father there is no failing. "God is our refuge and strength, a very present help in trouble" (Ps. 46:1).

The vanity of forsaking our covenant relation with God for the sake of being relieved of some earthly situation is evident from the experiences of men like Samson and the people of Israel throughout their history. It was not alone in the long hair of Samson but in the fact which his long hair was to represent that he found defeat. When we trifle with the enemy and expose ourselves to the sin of those who are against God, we are coming to a place where God cannot continue to work with us.

The temperate life is the life of victory through the Lord. Men of the world have certain forms of so-called temperance because they show a decided control in certain things of life. He only is truly temperate who is under the guidance of the Holy Spirit and is obedient to all that he understands to be the will of God.

No one who has sincerely studied the prophecies will fail to be convinced of the fact that the Bible is the word of God. Those who reject the Bible and refuse to use sincerely the means that would convince them of its divine authorship, only prove their lack of genuine honesty. Let us study the prophets for the message they bring to us and for the strengthening of our faith.

ANGELS AND THEIR SERVICES Heb. 1:4-2:9

Topic for October 10

MOTTO

"Ministering spirits."

MEDITATIONS ON THE TOPIC

I. Angels Serving.—There are beings besides men who serve in the presence of God. Just as there are good and bad men, so there are good and bad angels. Angels good and bad are **spirits** and serve in some spiritual sphere. Our topic has particularly to do with the service of good angels who are in the presence of God and go on missions of His bidding. It is particularly encouraging to know that such spirits are in a higher realm than we are, that they have superior power to ours, and that they are able to do for us what we could not do for ourselves. It is not for us to worship angels, but it is for us to be in touch with God the Creator and to expect Him to serve us by some means in time of need. Our prayers are sometimes answered by God's working upon the hearts of fellow men and by their instrumentality to receive from God the blessings we ask. But often there are needs beyond the power of men which God delegates to angels to do for them. There is information that men do not know, but which angels know, and they can assist the saints who especially need them. There are dangers that human beings cannot control but which angels are able to overthrow. There are steps that we do not know how to take but which may be guarded by angel spirits if we are under the loving care of the heavenly Father.

Often when saints are near death's door, we may think of God's angels as being near to bear the spirit home to glory. Often when our burdens are too heavy to bear, we are conscious of relief that has come by an unseen hand of power, and we remember that angels minister in such circumstances and

bring relief to God's children. That is why God permits saints who are near death's door to see the beings of a heavenly world as they come to minister. The glorious joy is written on their face as they pass from life to the eternal home of the soul.

II. The Text.—Heb. 1:4-2:9.—This passage deals with the theme that Jesus is better than the angels, occupying a superior position and serving in a way which angels cannot. Although He came into the world and took a place a little lower than the angels that He might fulfill the work of redemption for man, yet in His real being He is destined to be over all things in heaven and in earth.

III. Suggestions for Junior Programs.—We think of the angels in heaven in the presence of God where Jesus says of those that are the ministers of little children, "In heaven their angels do always behold the face of my Father which is in heaven" (Matt. 18:10). Jesus especially warned the disciples to take heed what kind of feelings they cherished toward little ones. And while it is possible that He was especially referring to the babe in Christ in this passage, it is still true that angels do go on missions of service to little children also. It will be helpful to have the boys and girls relate the stories of what angels have done in behalf of the men of God named in the outline for Juniors. There are still other Bible characters that may be added to the list, such as: Peter, when an angel let him out of prison; the apostles, when a similar service was rendered; Paul, when on the storm-driven ship; Joseph, when men sought to kill the infant Jesus; etc.

OUTLINE STUDY

I. Angels, What Are They?

1. Spirits created in a higher realm than man.—Ps. 8:5; Heb. 1:7.
2. Excelling men in strength.—Ps. 103:20; II Pet. 2:11.
3. Instruments of God's power.—II Thess. 1:7.

4. Numberless hosts of spirits who worship and serve God.—Heb. 12:22; Heb. 1:6, 14.
5. Glorious.—Matt. 28:2, 3.

II. The Service Angels Render.

1. To God.
 - a. Sent forth to minister.—Heb. 1:14.
 - b. Sent forth to execute judgment.—Isa. 37:36; Matt. 25:31, 32; Matt. 13:24-30, 47-50.
2. To Christ.
 - a. In temptation.—Matt. 4:11.
 - b. In Gethsemane.—Luke 22:43.
3. To saints.
 - a. Announcements.—Judg. 13; Luke 1:11-20; Matt. 1:20, 21.
 - b. Warnings.—Matt. 2:13.
 - c. Guarding.—Ps. 34:7; 91:11; Acts 5:19, 20.
 - d. Communicating and serving.—Jno. 1:51; Acts 27:23.
 - e. Bearing them to glory.—Luke 16:22.
 - f. Revealing.—Rev. 1:1; Gal. 3:19; Acts 7:53.
 - g. Directing.—Acts 8:26; 27:23, 24.
 - h. Informing.—Acts 1:11; Matt. 28:5-7.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Angels."
2. What Angels Have Done for Saints.
 - a. Elijah.—I Kings 19:5-8.
 - b. Elisha.—II Kings 6:15-17.
 - c. Daniel.—Dan. 6:22.
 - d. Cornelius.—Acts 10:3-6.
 - e. Lazarus.—Luke 16:22.
3. Angels in God's Service.
 - a. Worship God and Christ.—Heb. 1:6; Rev. 5:11-14.
 - b. Obey God's Word.—Ps. 103:20.
 - c. Execute God's judgments (See Outline).

For Seniors.

1. The Position of Angels in Glory.
2. The Work of Angels among Men.
3. The Rank of Angels in Relation to Christ.

PERSONAL THOUGHT

Do we realize what glorious invisible company we may enjoy if we are in fellowship with the Lord?

SEED THOUGHTS

"My latest sun is sinking fast,
My race is nearly run;
My strongest trials now are past,
My triumph is begun.

"O come, angel band,
Come and around me stand;
O, bear me away on your snowy wings
To my immortal home."—J. Hascall.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom" (Luke 16:22, 23).

TRUSTING THE LIVING GOD.—Ps. 91

Topic for October 17

MOTTO

"Casting all your care upon him, for he careth for you."

MEDITATIONS ON THE TOPIC

I. Trusting.—When we trust, we commit ourselves into the hands of God without doubt or fear; in fact, we may place our trust in persons other than God. There are many who cling to the present things of sight with a stronger confidence than they place in God. "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God" (Ps. 20:7). When people have their treasures upon earth, they are likely to show it by anxiety and fear when these earthly things begin to fail. But when we know that our life is fully in the hands of God and that He is our worthy protection and dependence, there is no need to be anxious. "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7).

Confidence in God leaves in His hands the things that are His to provide and to care for. Our sowing and reaping may be partly in our hands if God permits us to have the seed and the soil and the weather conditions. We do well, however, to do faithfully the part that is our duty to do and then commit God's part into His hands. If He does not work through what we have done, and we are in the place of His blessing, we may be confident that He has another way to provide for us. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:17, 18).

II. The Text.—Ps. 91.—This Psalm represents the Lord as a dwelling place where a person may abide and in which there is a secret place to be away from all that is evil and dangerous. This secret place of safety is described as a refuge and a fortress where protection from evil is sure. Although great dangers are manifest to many around, yet these great destructions need not alarm the one who is in God's care. God is ready to hear the cry for help and He will be with the one in trouble.

III. Suggestions for Junior Programs.—The Junior outline suggestions with Scriptures can be assigned to juniors and the passages given can be memorized. A number of difficult situations into which Christians come may be cited, and practical ways of meeting these difficulties may be suggested. The problem with many is the problem of trust. We see the need of using the strength God has given to us and the means He has placed in our hands. Then when strength fails and means slip out of hand, there is danger that self-relying persons will begin to worry instead of trusting as they should. It is this problem that should be carefully considered, and even the youth should be trained to understand that we may expect God to intervene when we are unable to proceed. We should also be able to feel our dependence when our hands are yet full so that we may still say, "If the Lord will, we shall live, and do this, or that" (Jas. 4:15).

OUTLINE STUDY

I. The Worthiness of the Living God to Receive our Confidence.

1. His unfailing promises.—I Kings 8:56.
 - a. For the salvation of the soul.—I Cor. 1:9.

- b. For the keeping of our souls.—I Cor. 10:13.
- c. For protection in earthly dangers.—Ps. 46:1; Heb. 13:5, 6.
- d. For supplying temporal needs.—Ps. 33:18; Matt. 6:24-34; Phil. 4:19.
- e. For guidance.—Prov. 3:5, 6.

II. Entering into the Place of Trust.

1. Meet conditions for sonship.—Jno. 1:12; I Jno. 1:7-10.
2. Set your love upon Him.—Ps. 91:14.
3. Commit your cares to Him.—I Pet. 5:7; Phil. 4:6, 7.
4. Make His interests first.—Matt. 6:33.
5. Let your life be clear from covetousness.—Heb. 13:5.
6. Renounce trust in man and earthly gain.—Jer. 17:5-8; I Tim. 6:17-19.
7. Recognize the chastening hand of God.—Isa. 9:13; Hag. 2:15-19.
8. Recognize His providence.—Jas. 4:13-17.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Trust."
2. Trusting the Living God.
 - a. In time of trouble (Ps. 27:5).
 - b. When man's help fails (Ps. 60:11).
 - c. When there is crop failure (Hab. 3:17-19).
 - d. When others forsake us (Ps. 27:10).
 - e. When persecuted for righteousness (Matt. 5:10-13).
 - f. Better than trust in man (Ps. 118:8, 9).
 - g. Better than trust in riches (I Tim. 6:17-19).

For Seniors.

1. The False Security in Which Men Trust.
2. The Surety of Trust in the Living God.
3. Applications for the Life of Trust in God to the Daily Affairs of Life.

PERSONAL THOUGHT

Do we truly trust the living God? If so, does our conduct testify to the fact?

SEED THOUGHTS

"He sitteth on the waterfloods"; across the storm-swept tide
I hear His voice, as in the secret place I hide;
And though the waters roar and toss, and though the waves roll high,
I will not fear, for faith can hear His whispered, 'It is I.'

"He sitteth on the waterfloods"; they cannot sweep away
That which is built upon the Rock and there I stand today.
The Rock of Ages is my home, and in that Rock I hide,
My resting place—the heart of God, my Saviour's riven side.

"He sitteth on the waterfloods"; therefore I cannot fear,
For through the raging storm I feel and know that He is near;
Nothing can touch me but His will, and none can do me harm;
He lets me prove how real and deep is God's unfailing calm.

"He sitteth on the waterfloods"; and if to-day I stand
In the storm area, He is there, my Pilot close at hand,
To guide me through the raging flood that worketh out His will,
And well I know my listening heart will hear His, 'Peace, be still.'

"He sitteth on the waterfloods," and so I calmly wait
God's time to end the stormy strife; He never is too late.
'Clear shining after rain' will come, after the storm a calm,
And tears will make a rainbow fair, and sorrow end in psalm."

— L. A. B. S.

MEN OF FAITH—SAMSON (Jr.).—Heb. 11:32; Judg. 13:24-16:31

Topic for October 24

MOTTO

"My strength is made perfect in weakness."

MEDITATIONS ON THE TOPIC

I. Samson's life was an allegory of the spiritual condition of Israel in the period of time in which he lived. It took some very simple lessons to teach the people that God was with them in a supernatural way when they were true to His covenant vows, and that He would forsake them when they proved untrue. We do not find a very high state of spirituality in Samson or in Israel at this time. Samson's social standards were rather low,—so low in fact that they led him into sins by which he was overthrown in the keeping of his covenant relation by which God promised to give him strength. The putting out of Samson's eyes and his being bound as a slave to grind in the prison house is an allegory of how sin places its subject into the bonds of servitude. God allowed sin to bring its punishment and even death to Samson as well as to Israel, yet He showed the greatness of His grace by hearing the prayer of faith in Samson's last hour and giving him supernatural strength to accomplish the overthrow of the Philistines. He also showed similar grace to Israel in spite of their slow progress in spiritual things. When God sees people moving in the direction of faith and a better life, He deals graciously with them to encourage and strengthen them so that He may teach them His ways more perfectly, even if, at the time, there are many points of virtue lacking. All of us who have learned of God are made to wonder at His longsuffering with us in the days before we were enlightened in the way He would have us walk. Yet because we were ready to obey His bidding and walk in the light we received, His blessing followed us all our days of weakness and ignorance.

II. The Text.—Heb. 11:32.—Samson is here listed among the men of faith. Perhaps Heb. 11:34 expresses the particular phase of his faith when it says, "Out of weakness were made strong."

Judg. 13:14-16:31.—This passage gives the main story of the life of Samson,—from the time his parents were instructed to the time of his death. He was to be a Nazarite from birth (13:7), and his mother was to begin to observe the vow before he was born (v. 14). His checkered career and failure by weakness of character follow. The high points are the moments when he rose by faith and received from God the strength to accomplish the task for which he had been called of God.

III. Suggestions for Junior Programs.—The Suggestive Assignments for Juniors have been arranged not only to bring out the story, but to develop the main teachings of the story. The principal lesson has to do with Samson's imperiling his secret of strength by trifling with a woman who belonged to the enemies of his people and of God. The stories of his feats of strength show the miraculous power God had bestowed upon him. His trifling with the vow is thus made all the more blameworthy, and his punishment, through binding and blindness, all the more deserving. Do not fail to develop the fact that God is a God

of forgiving kindness, as is brought out when Samson prays in faith and commits himself to God's grace.

OUTLINE STUDY

- I. **The Birth of Samson Announced.**
 1. To the mother.—Judg. 13:2-7.
 2. To observe the Nazarite vow.—13:5, 7.
 3. To begin the deliverance of Israel.—13:5.
 4. Instructions given further.—3:8-23.
- II. **The Spirit of God Moves Samson.**
 1. Born and blessed.—13:24, 25.
 2. The Spirit gives power over a lion.—14:5, 6.
 3. Gives him power to pay deceivers.—14:19, 20.
 4. Gives power to avenge our enemies.—15:3-6, 14-17.
 5. Receives water miraculously.—15:18, 19.
 6. Has power to carry great posts and gate.—16:3.
 7. Has power to break bonds.—16:6-14.
 8. Loses his power by trifling with his Nazarite covenant.—16:16-21.
 9. Regains his power by prayer.—16:23-30.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Strength."
2. Samson Using Strength from God.
 - a. A vow to observe.
 - b. The story of the lion.
 - c. The foxes and firebrands.
 - d. The jawbone.
 - e. The gate of Gaza.
 - f. How Samson lost strength.
 - g. Renewed strength through prayer of faith.

For Seniors.

1. The Low Ebb of Spirituality in Samson's Day.
2. Lessons from God's Use of Samson as a Judge.
3. Samson's Weakness and Strength.

PERSONAL THOUGHT

Lord, give us the understanding to regard sacredly the secrets of power with Thee and to be on our guard always to keep in Thy favor.

SEED THOUGHTS

The whole meaning of Samson's history is that he was a Nazarite. His strength lay in being a Nazarite; his weakness in yielding to his carnal lusts, and thereby becoming unfaithful to his calling. In both respects he was not only a type of Israel, but, so to speak, a mirror in which Israel could see itself and its history.—Edersheim.

The strength of the Spirit of God bestowed upon the judges for the deliverance of their people was overcome by the power of the flesh lusting against the Spirit.—Sel.

THE TEMPERATE LIFE.—I Cor. 9:24-27; Gal. 5:22, 23

Topic for October 31

MOTTO

"Walk in the Spirit, and ye shall not fulfill the lusts of the flesh."

MEDITATIONS ON THE TOPIC

I. **The Temperate Life** is a life under wholesome control. There is a proper use of all the powers and faculties. The mind is able to occupy the place of governor and to direct the various activities of the bodily functions in harmony with the very best judgment.

When the thoughts and purposes of life are right and the way of life is guided thereby,

every act of life will be a righteous one and the powers of life will be centered in righteous purposes. But if the mind is distracted by wrong thoughts and purposes, the whole being will be perverted and there will be some form of intemperance manifest. Indulgence of the appetite in eating or drinking brings into experience, drunkenness, gluttony, disease, and finally death. Yielding to inordinate desires of the body or of the mind will bring many forms of intemperate conduct. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (I Tim. 6:9). Men and women who abuse themselves in drunkenness, or who carelessly cast aside their better judgment, allowing themselves to abuse their powers, will find themselves bankrupt in physical strength or other powers. Such lives are intemperate.

In order to be truly temperate, one must possess such an understanding of truth and such power of the will that he is able to fulfill what is known to be right. The great power by which a truly temperate life is lived is the Holy Spirit's dwelling in the heart while the mind is taught and directed by the truth of the holy Word of God.

II. **The Text.**—I Cor. 9:24-27.—Here we have an illustration of a runner who, through the exercise of bodily temperance, is able to gain the prize. This shows that the same principle must be applied in attaining spiritual victories.

Gal. 5:22, 23.—This teaches what fruit the Holy Spirit bears in a believer's experience, including the power of self-control or temperance.

III. **Suggestions for Junior Programs.**—The two points emphasized in the Suggestive Assignments for Juniors are (1) what real temperance means, and (2) how to be able to be truly temperate. The boys and girls should know that it is as great a victory to rule over their own spirit as it is to rule over the body. To say "No" when offered a drink, not only involves a control of the appetite, but a control of our spirit to resist temptation when others are indulging and are influencing us to do so also.

We need not only to know that the controlling power is in the Holy Spirit, but we need to know how to become possessors of such a means of power, and how it is used to enable us to walk in the way of a temperate life.

OUTLINE STUDY

- I. **The Meaning of the Temperate Life.**
 1. Self-controlled in all things.—I Cor. 9:25.
 2. Control over flesh and its lusts.—Gal. 5:24.
 - a. Appetites.—Prov. 23:1, 2.
 - b. Over rioting and drunkenness.—Rom. 13:13.
 - c. The works of the flesh.—Gal. 5:19-21.
 - d. "Such like" (Gal. 5:21)—present-day applications.
 3. The intelligent use of God's gifts.—I Cor. 7:31; 9:18.
 - a. Do all to the glory of God.—I Cor. 10:31.
 - b. Do all in the name of Jesus.—Col. 3:17, 23.
 - c. Seeking the welfare of others.—Phil. 2:4-8.
- II. **The Power of the Temperate Life.**
 1. The law of the Spirit of life in Christ.—Rom. 8:2-13.
 2. Wholesome instruction.—Tit. 2:1-15.
 3. Submission to God.—Jas. 4:1-10.
 4. Complete loyalty to God.—II Cor. 6:14-7:1.
 5. Faith.—I Jno. 5:4, 5.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Temperate."

2. Being the Ruler over Myself.
 - a. Ruling my bodily actions.
 - b. Ruling bodily appetites.
 - c. Ruling the tongue.
 - d. Ruling the temper.
 - e. Ruling my eyes and ears.
 - f. Ruling my thoughts.
3. God's Grace Gives Power to Rule.
 - a. Becoming His child.
 - b. Learning His will.
 - c. Walking in the power of His Spirit.

For Seniors.

1. What It Means to Live a Temperate Life.
2. Finding the Way of Victory and Success in Living.

SEED THOUGHTS

"For this purpose the Son of God was manifested, that he might destroy the works of the devil." I am not going to read any more today. It is not necessary. If we get into this thoroughly, it will be enough. The Son of God was manifested to destroy the works of the devil. If this terrible curse of intemperance is not the work of the devil, I do not know what is.—D. L. Moody.

There are multitudes of boys and young men all about us who are sure to be kept permanently upon a lower plane of performance and attainment because of their lack of ambition and unrest and determined energy, through the quieting and becalming influence of tobacco on their nerves and sensibilities, when they ought to be wide awake to their duty and their lack, and be struggling for success as for their lives.—Trumbull.

FULFILLED PROPHECIES.—Luke 1:67-79; 4:16-24

Topic for November 7

MOTTO

"He hath fulfilled his word."

MEDITATIONS ON THE TOPIC

I. **The Fulfillment of Prophecy** is a strong proof of the divine source from which it comes. There have always been false prophets who seek to deceive the people for purposes of their own. God's true prophets have been inspired of God and have spoken words that have had or will have a fulfillment.

We do well to study the fulfilled prophecies in order to strengthen our faith in God's Word and to give us the assurance that what is yet not fulfilled will surely come to pass.

The fulfilled prophecies of the Old Testament are largely the words that concern Israel and the Messiah in His first coming. The prophecies of the New Testament reach beyond the times of Jesus' presence in the flesh into what God has revealed of the future in Israel and among the nations, and the return of the Lord Jesus and the future hopes of His people as well as the future judgments upon the wicked.

In our study today we shall think of the prophecies that were spoken by holy men of God and which have already been fulfilled.

The fulfillment of the birth of a Redeemer who is not the seed of a man but the seed of a woman, indicates that God's purpose of sending His own Son in the flesh by a miracle in the Virgin Mary was in mind at the time of the fall of man.

The choice of Abraham and the promises to him that had their fulfillment in the coming of Christ to the world in the fleshly line of Abraham's descendants also is expressed in the special blessing upon Israel as well as the afflictions sent upon them in their hardness of heart in rebelling against God.

The prophecy of Christ's sacrifice and suffering is seen in the sacrificial system under

the law as well as in the direct words of the prophets that He was to suffer.

We find many of the prophecies of Jesus already fulfilled, and our hearts are made to look forward confidently to His future return to earth with the blessings upon His saved ones and the certain judgments upon all sinners who reject Him.

II. The Text.—Luke 1:67-79.—This inspired prophecy of Zacharias at the time of John's birth made plain the fulfillment of prophecy in John and in Jesus of what had been promised to Abraham and the men of God who came after him.

Luke 4:16-24.—Here the prophecy of Christ's ministry foretold by Isaiah (Isa. 61: 1, 2) was declared fulfilled in Christ's own declaration. Luke 4:21.

III. Suggestions for Junior Programs.—It will be helpful to get the Scriptures that contain the prophecies with the Scriptures that speak of the fulfillment before the boys and girls both in answer to the assignments given as well as in the discussions before the meeting.

The great fact that God has foretold what He foreknew many hundreds of years before it came to pass is marvelous, not only to boys and girls, but to men and women as well. It needs to be impressed in order to give all a reverence for God and His Word, and to make all feel the importance of ordering their lives in harmony with His will.

OUTLINE STUDY

I. Prophecies Concerning the Christ.

1. The seed of the woman.—Gen. 3:15—Luke 1:31.
2. The seed of Abraham.—Gen. 12:3—Gal. 3:16.
3. The seed of David.—Ps. 89:4—Rom. 1: 3, 4.
4. A virgin.—Isa. 7:14—Matt. 1:21-23.

II. Prophecies Concerning Christ's Ministry.

1. A prophet like unto Moses.—Deut. 18: 15, 18—Acts 3:22, 26.
2. To be despised and rejected.—Isa. 53: 1-11—Luke 24:46.
3. To rise from the dead.—Ps. 16:8—Acts 2:29-33; 5:30-32.

III. Prophecies of Christ.

1. Concerning Jerusalem.—Matt. 24:14-22; Mark 13:14-20; Luke 19:41, 44 (See history).
2. The coming of the Spirit.—Luke 24:49—Acts 2:33.
3. The witness of the disciples.—Acts 1: 4-8 (See Book of Acts).
4. Signs of His second coming.—Matt. 24: 3-14, 29-33, 36-44 (cf. Events of history and the present).

IV. Prophecies of the Apostles.

1. Apostasy.—II Pet. 2:1, 2; II Tim. 3:1-5; 4:3, 4; I Tim. 4:1-3; Jude 17, 18 (Cf. Events of the past and present).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Fulfilled."
2. Fulfilled Prophecies.
 - a. Concerning Christ's coming into the world.
 - b. Concerning the work of Christ in the world.
 - His preaching.
 - His sorrows.
 - His victories.
 - c. Concerning His suffering for sin.
 - d. Concerning His resurrection from the dead.
 - e. Christ's prophecies.
 - f. Other prophecies.

For Seniors.

1. Great Events of Prophecy Fulfilled.
2. Related Smaller Events Fulfilled.
3. Prophecy in Process of Fulfillment.
4. Prophecies Yet to Be Fulfilled.

Alternate Program for October 10, 1943

This program should possibly be called a "Directed Study" program, for that is really what it is. In this study of Angels we endeavor to cover only the two points suggested in the subject, "Angels and Their Services." The leader or teacher should have the whole subject well in mind, so that as questions arise he may lead an intelligent discussion. Help may be found in Bible dictionaries or encyclopedias, in Bible doctrine or Theology books. This subject should be made interesting to the whole group from young to old. Angels render a service to all.

This study sheet does not carry as many direct quotations of scriptures as formerly. This will necessitate more creative thinking. It also contains a few suggestions for discussion. It is hoped that there will be no difficulty in filling out the sheet. Be sure to receive suggestions from the audience.

Report your questions or criticisms to, Nelson E. Kauffman,
1417 Broadway, Hannibal, Mo.,
Secy. of Young People's Bible Meetings.

Topic—ANGELS AND THEIR SERVICES

I. Who and What They Are.

(This study is limited to good angels)

1. They came into existence by _____ (Col. 1:16).
2. They have a _____ body (I Cor. 15:44; Luke 20:36).
3. Their first state was _____ (Jude 6).
(Why did not Christ's death atone for fallen angels?)
4. There are _____ of angels (Eph. 3:10).
 - a. _____ Ps. 103:21.
 - b. _____ Jude 9; I Thess. 4:16.
 - c. _____ Isa. 6:2.
 - d. _____ Ezek. 10:15-20.
 - e. _____ Dan. 4:17.

II. The Services They Perform.

1. They wait on and worship God.
 - a. They cry, "_____ to God. Isa. 6:3.
They say, "_____ to Christ. Rev. 5:11, 12.
 - b. They _____ the Son of God. Heb. 1:6.
 - c. They "_____ at creation. Job 38:7.
 - d. They had part in _____ of the _____ Gal. 3:19.
 - e. They _____ to Christ in _____ Matt. 4:11. (Explain).
2. They execute God's will.
 - a. By assisting and protecting believers.
 1. They are given _____ over his servants to _____ them. Ps. 91:11.
 2. An angel _____ of hungry _____ Dan. 6:22.
 3. They escorted _____ to his place _____ Luke 16:22.
(Give modern examples of angels at death beds.)
 4. They watch over _____ Matt. 18:10.
(Can you give a practical illustration?)
 - b. By a concern for the church.
 1. Women should have their _____ veiled in time of _____ because of _____ I Cor. 11:10.
 2. The angels are witnesses to the _____ given to ministers. I Tim. 5:21.
 - c. By punishing His enemies.
 1. An angel _____ an _____ of _____ II Kings 19:35.
 2. An angel _____ Herod with _____ Acts 12:23. (Does God execute such judgment today?)
 3. By acting as _____ in the _____ Matt. 13:38-40.
 4. They will come with _____ to _____ on unbelievers. II Thess. 1:8.

Topics For Personal Expression

1. How I Depend on the Promise Given in Ps. 91:11.
2. My Personal Testimony to the Ministry of Angels.
3. What I Consider the Most Interesting Service of Angels.
4. How We May Make Use of Angelic Help Today.
5. How the Ministry of the Angels Differs from That of the Holy Spirit.
6. Memorize Matt. 13:24-30, 36-43.

PERSONAL THOUGHT

Knowing the reality of a God who knows the end from the beginning, it becomes us to prepare our hearts to serve him in holiness and righteousness, all the days of our life.

SEED THOUGHTS

"Thy Word is a lamp to my feet,
A light to my path alway;
To guide and to save me from sin,
And show me the heav'nly way.

"Forever, O Lord, is Thy Word
Established and fixed on high;
Thy faithfulness unto all men
Abideth forever nigh.

"At morning, at noon, and at night,
I ever will give Thee praise;
For Thou art my portion, O Lord,
And shall be thro' all my days!

"Thro' Him whom Thy Word hath foretold,
The Saviour and Morning Star,
Salvation and peace have been bro't
To those who have strayed afar."

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

COLORED-SHIRT MOVEMENT IN THE UNITED STATES AND CANADA

In the last days perilous times shall come . . . —II Tim. 3:1.

Colored-shirt movements,—red in Russia, black in Italy, and brown in Germany,—were the shadows that lengthened into totalitarianism in the countries named. One of the grave dangers facing the United States and Canada is that of "organized labor," under unwise leadership. This may develop into just a colored-shirt mob as now control other lands, a sort of "Union Empire" which might overthrow existing governments.

This editorial is not to be an elaborate discussion of the "Rights of Labor." These rights undoubtedly have been refused to millions of hard-working men. Capital undoubtedly has had too long an inning, and labor is up to bat. Labor all too long has suffered injustice in former days: lengthy hours, unjust compensation, improper conditions. Refused by some large combines the right of spending their money in open markets; forced to live in company houses, to buy goods at exorbitant prices at the company stores, to call the company physician, and to be buried in a company coffin,—all this and more made "wage-slaves" of many in the United States and Canada.

Today, organized labor has brought about industrial emancipation in a generation. Some of the organizers of labor have indeed been the prophets of a new day in the industrial life of the nation. They have done for labor what Moses did for the slaves in Egypt, whose lot was scarcely worse than that of many toilers in America, in mill, factory, and mine, before the rule of the taskmasters ended. The writer lived in the area of the anthracite coal regions for more than twenty years, traveled through these sections ever since, and "we speak that we do know, and testify that we have seen."

Following this emancipation we now have modern leaders, whom we could rightly call, "American Dictators." These, in turn, are fast becoming despots, imposing burdens which industry can hardly bear. They demand coercive obedience on the part of employees which robs them of all semblance of life, liberty, and the pursuit of happiness, except on terms imposed by their unions. These same taskmasters even reach beyond their own circles and refuse others the privilege of working under conditions which they are well satisfied with,—wages adequate to support them and their families.

For some excellent data, may we quote Clinton N. Howard:

A miner has but one choice for himself and family: join the union and become obedient to its laws, or starve. Other unions, like the teamsters, and the Typographical Union, are just as despotic. Capable men are denied the "sacred" right to work, as important as the right to life, since neither he nor his family can subsist without food, unless they first obtain a union card; and union employers who need their help and are anxious to employ them at union wages, are themselves black-listed if they employ them. This is not liberty; it is tyranny.

In some respects John L. Lewis, President of the United Mine Workers of America, representing less than half a million soft coal miners, is more powerful than the government of the United States. At least they demand the right to dictate terms upon industry disapproved by the government, with coal one of the prime essentials in winning the war. They say to the mine owners, "We won't work except on our

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

terms, and won't allow anybody else to work on your terms."

They not only dictate terms upon which free men are permitted to work, but compel officers employed by mine management to join labor unions against their consent and the wishes of the operators who pay their salaries. Lewis demands that some 60,000 of these supervisory mine officials who occupy positions as mine foremen, assistant and tippie foremen, shall be responsible to the union and not the operatives who employ them. They order these company officials to join the union by a certain date, as government fixes the deadline on income taxes, to pay to the union \$10 initiation fees and \$18 a year dues, or an annual tax upon operative labor of \$1,680,000 per year, on pain of losing their jobs if they fail to join the workers' union and pay as directed. That is what we call a "Labor Racket."

What has become of the guarantees of life, liberty, and the pursuit of happiness when a labor leader can coerce operatives employed by the owners, deny them the right to work, and dictate terms to the United States Government in time of war?

Is John L. Lewis to become the heavy-weight champion of the world "of, by, and for the union?"

An American Mussolini

Another example of industrial tyranny, as un-American as African slavery, is the autocratic action of President Petrillo, of the American Federation of Musicians, who orders his subjects to cease making records, electrical transcriptions, or other forms of electrical reproductions of music, forces the National Broadcasting Company to cancel the Saturday afternoon concert of a High School Orchestra, wrecks the Rochester, N. Y., Symphony, and holds a monopoly over the 140,000 members of his "American" Federation of Musicians. He might even go as far as to prevent high school orchestras from playing "My country 'tis of thee, sweet land of liberty."

Gardeners and up-state milkmen bring their trucks of food into New York City, driving their own trucks, and are "held up" by union gangsters at the city line who exact from \$5 to \$10 toll, and force them to surrender their load to a union driver, with the possibility of losing the load by delay and spoilage, or being slugged on the way home. "Land where my fathers died, land of the Pilgrims' pride, from every mountain side let freedom ring!" Why fight Mussolini in Italy and surrender to Petrillo in America? Why spend \$200,000,000,000 and sacrifice a million lives, to defeat Hitler in Europe and let John L. Lewis rule America?

The "Nation's Business," Washington, D.C., tells its own story about the loss of the Normandie, as follows:

Coming at such a critical time, the news of the Normandie fire exasperated the nation to the boiling point. Many people, in their anger, demanded punishment of the contractor, the captain, and the workmen immediately responsible. "How could anybody be so stupid?" they asked.

An explanation of where the responsibility lies is given in this extract from a letter to Nation's Business by Charles S. Forbes, New York insurance man:

We lost the Normandie as the result of a social custom enforced by law, under the jurisdiction of the National Labor Relations Board. Think a moment—a gang of torch men with a

competent foreman are ordered to cut out four stanchions. They do three of these stanchions in a highly competent and workmanlike manner. Near the fourth is a pile of inflammable life preservers put there by porters, laborers, or longshoremen who are authorized to move stuff around. The foreman tried to find someone who could legally move the pile, as he saw it was in the way of his mechanics. Under all the rules, he and his men had no right to move anything. That was considered the legal right to a job enjoyed by someone else. On the other hand, this was rush work; his country was at war and grievously needed this ship.

What would any conscientious workingman do under our system? If he moved the pile, he might start a strike. If he waited for someone else to move it, or sought a jurisdictional decision as to who should do the job, the other stanchion cutting would have to wait. As it turned out, either of these courses would have saved the ship. But he took the third course and it happened to be the wrong one. He did not remove the inflammable life preservers, which would have violated the labor code. He went ahead with his job and set the ship on fire. We shouldn't blame him, but the jurisdictional nonsense.

Labor is in danger of grudging the rich (Jas. 5), bringing themselves under the same condemnation of covetousness, which is a destructive vice of the inner personality. The chase after the phantom-high wages often defeats itself. This is brought out in an excellent way by a writer in the Canadian "Saturday Night" magazine:

Its [labor's] interest is in keeping down the cost of living. If we hadn't had the boom of 1920 we could not very well have had the depression of 1932 and '33. If labor had been content to take its gains in lower prices of commodities instead of higher wages, there would have been very little unemployment. We will never get rid of that menace until we realize that magnanimity of spirit is still the wisest course for statesmen;—this may even be true for labor leaders.

What then is the remedy for these difficulties? I would like to suggest that it lies in an altered point of view. It calls for the consideration of the problem in its entirety—we must see things whole and not in part only. Labor goes forward as the nation goes forward. We cannot have a prosperous nation if the cities fight against the country, if labor fights capital and capital fights labor. Much less is the hope where labor fights labor over the collection plate and the employed strive to take all and let the unemployed fend for themselves. How can we, as a nation, expand the national income under these conditions?

I suppose these suggestions might be defined as the reiteration of the Golden Rule which is only the denial of the manner aspects of human selfishness and the acceptance of the idea that we shall prosper more through united effort than through internecine strife.

Still they go beyond that. A careful study of labor's attitude makes one wonder if, to labor, the game is worth the candle. Labor, as has been shown, has as much to gain—probably more—from reduction in the cost of living as from increase in wage rates. Isn't it remarkable that it never sees the point but keeps on chasing a phantom it can never catch? It will learn in time—but time is long and what a monstrous waste of energy!

Labor and farmers working together in a selfish way to attain their own ends offer no future "Utopia." This the C.O.F. political party in Canada is seeking to do. It is making quite some impress. Lately, some 38 members were voted into the Ontario Parliament by this party, upsetting all past precedents of the nation. But this way also is doomed to failure, because they

hope to ride into power by capitalizing on the discontents of farmers and workers, who want a place in the economic sun. It is well-nigh the same kind of combination as the "New Deal" of the United States, which depended chiefly on a farm-labor coalition, which is fast cracking up. The difficulties besetting such attempts were made evident in the United States this year, when a Democratic Congress, catering to agriculture, passed the Anti-Strike Bill over the veto of the Democratic President, catering to labor. This shows that no durable marriage can be effected between farm and labor. This brings us back to the "Golden Rule" of the Bible, or to the rule hung over many doors during the writer's boyhood days, "*Live, and Let Live.*" This, farmers, laborers, and capitalists must needs learn. The welfare of the individual is the welfare of the whole. For labor and the farmers to get along together there must be mutual concessions and compromises; this, too, in the direction of others in the social fabric of the nation.

One of the loudest calls in our land is that which has to do with labor. As a class, labor has very little to do with the church and apparently has very little interest in organized religion. At least this is what many believe. In discussing this situation with labor leaders, they deny this; they tell us that it is not that they are not interested in religion, but rather because they believe the church has no place or use for them. (In Mennonite circles there is no gap between labor and capital.) In a discussion with an outstanding labor leader in our city, I called to his attention their abuse of the Lord's Day, by holding their meetings on that day in the afternoon. His argument was as follows: "We men don't like it; we would rather be with our families; but the system of the times gives us no alternative, if we want to meet to discuss our problems. They work half the staff in daytime and the other half at night, so this is the only time we can all meet together."

We may not like their alibis, their methods, their fighting spirit, etc.; but might it be possible that we as Christians have not given the unselfish guidance both to labor and capital, they so much need? Lately, I have been amazed at the multitude of Scripture verses given by the prophets and other writers in the Bible which have to do with oppression, the treatment of the poor, and social well-being in general. It is all well to say that men need Christ and the Gospel. That is true. But men often close their ears, their eyes, and their hearts to the better things, because they do not feel the warm pulse beat of a truly Christian heart, in their unfortunate and poverty-stricken lives.

Right before our very doors vast industrial developments are springing up all over America. Schools and recreational facilities are being provided. Are we bringing them the spiritual things? If not, some day they may wear a colored shirt, with neither the cut nor color to our liking, and we may be to blame.

As Christians we must never forget that our Lord was a carpenter, the son of a laboring man, reared in the common home of peasants, in a small village. We dare not forget that it is written, "The common people heard him gladly." There is considerable truth as well as poetry in the lines of "The Toiling Felix":

Born within the lowly stable where the cattle
round me stood,
Trained a carpenter in Nazareth, I have toiled
and found it good.
They who tread the path of labor follow where
my feet have trod;
They who toil without complaining do the holy
will of God.
Where the many toil together, there am I among
my own;
Where the tired workman sleepeth, there am I
with him alone.
I, the peace that passeth knowledge, dwell amid
the daily strife,
I, the bread of heaven, am broken in the sacra-
ment of life.

"Principles do not depend upon circumstances. Right is right everywhere."

"THE FALL OF THE LITTLE CAESAR"

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place.—11 Peter 1:19.

The fall of Mussolini, the "Little Caesar" who has strutted and postured on the world stage for almost a generation, the noisy balcony orator whom Kemal Ataturk once contemptuously characterized as "*the puffed-up bullfrog of the Pontine marshes*," is in itself a momentous event. Robinson, the artist, in the London Star, pictures a wooden Caesar tottering over on a stage with the curtains slowly closing, while he writes these striking words, "*Time's up Caesar.*" The passing of Mussolini interests statesmen, journalists, men and women universally, as well as prophetic students.

Some prophetic students, a budding crop of sensationalists, who have invaded fundamentalist pulpits, seem to be quite disturbed in his passing. They vied with each other in making statements more spectacular, more breath-taking, more lurid than anyone else. They scoured the Scriptures to find every verse which they could attach to each current event. Some well-nigh tagged Mussolini as the coming Antichrist. Troublesome world events kept (and still keep) Christians in constant ferment. Some actually forgot that we are commanded to "occupy till I come"; that is, stay on the job—not out on the road, hunting some spell-binder, some great (?) world authority.

Nevertheless the "Prophetic Word" is still the "*Light That Shineth in a Dark Place.*" The poem by E. R., in "*Kingdom Tidings*," on II Pet. 1:19, is timely and stimulating:

All seems dark about us; men's hearts are full
of fear;
There is a sense of danger, a sense of crisis
near;
The world is full of sorrow, so full of sin and
care,
There is no peace nor safety, but trouble every-
where.

But there's a light that shineth for those who
trust the Lord,
And there is God's sweet promise for those who
know His Word;
A storm is surely coming, but earth's most ra-
diant day
Lies just beyond the storm clouds, and is not
far away.

Oh, prophecy most precious, illumining the
night,
And gilding with its radiance as with a rainbow
bright;
Our souls are calm and steadfast, not troubled
nor distressed,
For God has told us all things, and in His Word
we rest.

We'll ever heed the Scriptures, believing what
they say,
Knowing that He who spoke them, will them
fulfill always;
He told us what was coming, it has been as He
told;
And every day His promise does more and more
unfold.

The darker grows this earth scene, the nearer is
the dawn;
For us the Lord is coming when all seems most
forlorn;
For this sad world is judgment; for those who
trust His grace,
And glory everlasting, when they shall see His
face.

Mussolini suddenly rose to power the night of Oct. 27, 1922, when he directed his famous "March on the City of Rome." He became the terror of Europe. Four days after this march he became the most talked-of man in the world, and he held the spotlight of public acclaim for most of these years. Lately, he became eclipsed by the other dictator, Hitler, whom he hated, but only embraced as a way of accomplishing his own selfish ends.

I infer that the removal of Mussolini—dictators don't "resign"—(being replaced by Badoglio) does not set aside the prophetic word which

foretells the restoration of the "Roman Empire," the fourth beast of Daniel two and seven. This forecast still stands, in spite of the fall of the "Little Caesar," and the extremist teachers of the prophetic word.

It is true that the little man with his wild dreams may pass out of the present picture, but the "Caesar" foretold by the Word of God will only pass out of the picture by the return of the Lord in flaming fire, ending the world's misrule.

Mussolini thought himself the reincarnation of the Caesars. He referred to himself as a man of destiny, a modern Julius Caesar, whose supreme mission was to restore ancient Rome. The history of Rome fascinated him from childhood. He felt that some world crisis would carry him to the top, as "*Emperor of the World.*" He even read the prophetic word about the restoration of the fourth world empire. This was pointed out to him by the Belgian missionary, the late Ralph Norton. The "*Iron Duce*" had soaring international ambitions. He created a vast military machine for greater stakes. Old Rome was a "*League of Nations.*" This league Mussolini sought to bring into being. He always felt that the French Army and the British Navy alone stood between him and his objectives.

The divine picture of the Antichrist in Daniel 11:36-45 has some earmarks which Mussolini fulfilled, at least in a small way. He could well be considered as paving the way for the real "*Man of Sin.*" These earmarks are as follows: 1. *Self-will.* "Do according to his will." 2. *Deification.* He will "magnify himself." 3. *Anti-God.* He "shall speak . . . against the God of gods." In 1921 Mussolini wrote, "I would enter an alliance with the devil himself, with the Antichrist, to give this country five years of tranquility, restoration, and peace." 4. *Irreverent to the fathers.* He said, "The family to me is not sacred. Strong men are not affected by women." 5. *Swelling words.* "He shall speak great words." 6. *Fierce countenance.* He certainly qualifies. 7. *Destructive.* "He will destroy wonderfully." These and other marks made him a conspicuous figure in the eyes of students of the prophetic word. This much can be allowed, —in a small way he foreshadowed the Antichrist.

It may interest our readers to know the final draft or form that the "*Restored Roman Empire*" is to take, according to the prophet Daniel and the Book of Revelation. It will be a "*League of Nations*,"—ten in number. Three nations will be vanquished. The other seven will surrender to the "*Man of Sin.*" This man of sin is called the "*Eighth*," and is said to come out of the "Pit," meaning that the "*Man of Sin*" is the "*Devil's Masterpiece.*" This Mussolini was not, neither was it the right time. But—lest we forget, the prophecy still stands. Ultimately, the time will come.

The "*Spirit of Rome*" lived down through the ages in many forms. In the Germanic tribes, Imperialism existed in kingdom after kingdom. The Roman Senate lived until Charlemagne. The Holy Roman Empire lived on in Austria-Hungary. The legs of iron and clay, spoken of in Daniel 7, stretched down through the centuries. Satan's coming "*Confederacy*" will not be a new empire, but the revival of an old one; this, in spite of the passing of Mussolini.

It seems to the writer, after some thirty years of prophetic study, that there can be no exact forecast of the territory, as to the final line-up of the nations in the endtime, but this much will be safe to write: It will be the most powerful political, economic, and religious force in the world. The map of Europe is certain to be rewritten. The identity exceeds in importance the geographical boundaries. It is rather the life and spirit of the "*Fourth Beast*" that counts.

Bible-taught Christians are not looking for the "*Restoration of the Roman Empire*," but for the "*Lord of glory.*" The demonized armies of the "*Man of Sin*" will finally assault the forces of heaven. But "*them that are his*" expect to be with Him when He comes in "*power and great glory.*" The sun of the "*Little Caesar*" has sunk, but the evil forces of which he was but a small part will battle on. However, the "*Sun of Righteousness*" will never go down.

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I KINGS, 17 Ahab's wickedness. Elijah prophesies against him		
24 And he bought the hill Sā-mā'-ri-ā of Shē'mēr for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shē'mēr, owner of the hill, 25 Sā-mā'-ri-ā. 25 ¶ But 'Om'ri wrought evil in	B.C. 930 3 Heb. Shomer. 929 4 See ch. 13. 32. 5 2 Kln. 17. 24. John 4. 4. 6 Mic. 6. 16. ver. 19.	CHAPTER 17 308 1 Elijah prophesies against Ahab. 2 and is sent to Cherith, where ravens feed him. 8 He is sent to the widow of Zarephath. 17 He raises her son. AND 'E-h'jah the Tish'bīte, who was of the inhabitants of Gīl-

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EDITORIAL

(Continued from page 294)

and prayerful planning for the future of the work. That a great work has been done can hardly be gainsaid by any fair-minded person. That mistakes have been made and weaknesses of the program have become manifest is also rather evident. Much has been learned during the past two years that should prove helpful in planning for the future. We have confidence in our brethren that they will do their best to improve the weak spots in C.P.S. The enlarged Peace Problems Committee will have an opportunity to help plan for whatever changes of the setup are deemed advisable at this time. They deserve our earnest prayers

as they work on the plans for the future of Civilian Public Service.

ALTERNATE SERVICE WORK

(Continued from page 307)

Winkler, Man.; Jas. M. Finlay, Toronto, Ont.; Peter A. Toews, Altona, Man.; Peter Zacharias, Reinland, Man.; John Klassen, Vancouver, B.C.; J. B. Weins, Vancouver, B.C.; Peter P. Baerg, Rosenfeld, Man.

As campers, ourselves away from home, we trust that all of us are indeed appreciative of the personal sacrifice involved by each one of these ministers who voluntarily leaves home, and may we here express our heartfelt

Christian Monitor, October, 1943

thanks to the families and congregations which each one respectively represents.

R. 3, New Westminster, B.C.

NEEDS OF THE JUNIOR CHILD

(Continued from page 313)

forbid them not: for of such is the kingdom of God."

In the same way that the teacher looks for practical results in response to the knowledge made available for the child, she must also make her knowledge of objectives issue in life and interest in her work. Not for one single Sunday may she lose sight of the goal to be gained. When the vision grows dim, boys and girls perish. One lesson in itself does not afford opportunity for teaching on all points, but each lesson will lend itself to instruction which meets at least one or more needs of her class. Slowly, yet consciously, the work must continue until every child is won for Christ.

The Goal

Can the Sunday-school teacher reach her goal? Can she ever say, "I have fought a good fight, I have finished my course"? Yes. But when? Not until her pupils can say, "I have kept the faith."

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Teaching Junior Boys and Girls, Eakin.
Harrisonburg, Va.

"A friend is one who comes in when the whole world goes out."

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"IN EVERYTHING GIVE THANKS"

BY PRISCA DELPH



ACK FROST had painted all the windows in the colored section of that mining settlement in one of the coal regions of Pennsylvania. He seemed to challenge the little wood stove in the western corner of the Borden home. "If you melt any of my ice pictures, I'll just paint them right on again!"

If Father and Mother Borden were conscious of his defiance they paid no attention to him. They were contented to sit with their little brood and enjoy the delicious pumpkin pudding. Fowl would have been better, but a little where love is is better than plenty eaten in uncomfortable formality. No, the Bordens never skimped on love in their home life at least. To their neighbors, well, that was a different story depending of course on circumstances.

But today was Thanksgiving Day and even the Bordens felt that they had so much to be thankful for. At first when Father Borden's accident had reduced their income to compensation, they worried. "If we spread out on love and skimp a little more on everything else we should make out right smart." Mrs. Borden consoled her husband.

Then word came from Kentucky that Mrs. Borden's mother had passed away leaving ten-year-old Joshua an orphan. Would they have a home for him? So they opened their home to him. He brought his own little bowl and sleeping mat—the only additional equipment necessary. Even the foreman's families in that settlement used very little equipment. Split poles were used for seats and a large box served as a table. The beds consisted of bags of dried grass which could easily be stored away in the daytime. The dishes were made from gourds that grew wild in that section. What could not be sipped from the bowls was eaten with the fingers. Knives, forks, and spoons were unheard of except one large butcher knife which was used to cut the bread and to serve all the meat. While the goats supplied plenty of milk, there was no butter, for there was nothing to make it with and nothing with which to serve it. And still there was not an undernourished child in that whole settlement.

Even though winter had set in early and the usual coal supply was cut off due to Mr. Borden's illness, Joshua found plenty of driftwood to keep them warm. There were many ways in which Joshua was proving himself a blessing. Besides helping to care for little Moses and Amos, he fed and milked the goats

How the little boys loved their "Uncle Josh," as they called him! He was their hero, their king. And his lonesome young heart responded. There was a Sunday school held in the settlement schoolhouse. Seven-year-old Dinah had been attending, but since Joshua came the little boys were allowed to go too. It was an inspiration to watch the tenderness with which he cared for Moses and Amos, carefully buttoning their coats and tying on their stubborn little mittens. But what the little boys enjoyed next to riding on his back up the hillside was his storehouse of stories—stories he had learned in a Sunday school down in Kentucky. Even Mr. Borden enjoyed listening and expressed a desire to attend the very first meeting his health would permit.

There was a short prayer—an impressive little prayer of thanks prayed in his own individual way but with expressions he had heard pastors and teachers use.

The little two-room house fairly rang as Dinah, Moses, and Amos joined him in singing "Praise God from Whom All Blessings Flow." And so Joshua ended his first sermon and was very happy that he could be of use to his Master on his first Thanksgiving Day in his new home.

MAKE HIS SERVICE YOUR DELIGHT

On Thanksgiving Day of this year, many will ask, "Have I anything to be thankful for?" Well, it is still in the Book: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20). "In everything give thanks, for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18). The

"all things" of Romans 8:28—let us not forget them. Many blessings come in disguise, sometimes done up in rough packages. If we would see as God sees we would thank Him more for the hard things, and seemingly for the rough places, than we would for the nice or easy places.

The Apostle Paul could celebrate Thanksgiving Day in the Philippian jail; yes, in the inner prison. His heart and tongue were employed with prayer and praise, even at the midnight hour—the dark and lonely hour of the night. Paul and Silas prayed and sang praises to God. God heard and something happened. Oh, yes, when prayer and praise mingle together, then God will do something out of the ordinary. In Philippi God used an earthquake to shake the jail. That earthquake opened the prison doors and loosened every one's bands. The jailer became frantic.

was going to kill himself, but Paul said: "Do thyself no harm: for we are all here." Then the jailer said: "What must I do to be saved?" Yes, something happened. Paul then said to him, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Read Acts 16:12-40. This is interesting and inspiring reading. Even in these dark days, there is joy in heaven and among God's people on earth when they hear that so many young men are reaching out for God. Should we not have a real thanksgiving day every day in the year? Oh, beloved, turn your doubts and fears into prayers and praises.

"Fear Him, ye saints, and you will then Have nothing else to fear.
Make you His service your delight,
He'll make your wants His care."

—F. L. Wismer.

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"Couldn't we have a service right here?" Dinah wondered, as she remembered that Joshua had said they were having services in Kentucky on Thanksgiving Day.

"Joshua can sing," little Moses volunteered. "And preach," Amos put in between mouthfuls of pumpkin pudding.

"Surely we could if Joshua agrees," Mr. Borden smiled.

And so after the last gourd had been licked clean and each sticky little finger washed, they crowded around Joshua.

At first he was embarrassed at the importance of his position, but the earnest, expectant faces of Moses and Amos gave him courage. He must not disappoint them!

Slowly rising to his feet, he imitated the pastor down in Kentucky. Having no Bible, he repeated as much of the Sunday-school lesson of the previous Sunday as he remem-

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No. 11

"TO GOOD WORKS" A Missionary Day Story

BY URSULA MILLER



ND LET US consider one another to provoke unto love and to good works" (Heb.10:24).

"Oh no, Mother!" Complete dismay marked the face and voice of Doris.

"Not Lida?" Ellen added bleakly.

Ellen and Doris were neighbors and very good friends.

"Yes, Lida," said Mother Grove. "And why not, please?"

"She - she is impossible," said Doris, about to cry.

"She walks so awkward," contributed Ellen.

"Now, now, girls," remonstrated Mother Grove, "remember—"

"Her nails are deep red and her hands are even dirty."

"Her lips, too."

"And she's too fat."

"She cannot help that," the mother interposed.

"Oh yes, she could. She eats all the time," Doris wailed.

"Her clothes are not nice. Her skirts are too, too short or—," said Ellen.

"As Ellen paused, Phillip, Doris's young brother, walked in and said "Baby, baby," to his sister. "They mean her slip shows," he shouted after his scathing remark to Doris.

"He's been listening," Doris shouted to her mother. "He sneaked around listening."

"I did not. I didn't sneak around and anyone could hear if he had ears."

"Phillip," the mother began—

"And I don't see why Doris has to have old fatty to her party either," he shouted.

"Phillip, Phillip, we can hear also; and it is just because Lida is a new girl in school and church that Doris and her friends feel as they do," Mother Grove said.

"Oh no," said Phillip and Doris. And Phillip said further, "The boys tease her."

"Then the boys ought to be heartily ashamed of themselves," the mother said sternly, "And I cannot believe that my son has been guilty of such conduct. I also hope that my daughter and her friends conduct themselves like ladies and Christians."

* * *

In spite of the unusual disturbances in the ordinary peaceful Grove household the noon meal was a pleasant affair. After Doris and Phillip had gone to their classrooms, the house being in order, Mother Grove made a few calls—the first to the library and Eva Rose.

"I hoped you were all alone," Sister Grove said. "After school is dismissed you will be busy as a bee and I must talk to you."

Eva Rose led the way to an alcove where they would be undisturbed and where she could watch the door for returned books.

"And now, lady, what is on your mind? But for a penny I could guess," she smiled.

Mother Grove reconstructed the scene which had occurred earlier in the day in her living room.

"So you see," she said, "I am raising a couple of first-class snobs."

Even dear, good, kind Eva Rose had to laugh.

"Doris and Phillip snobs?" Eva Rose said. "They are young and thoughtless but not unkind. To prove it to you I want to tell you what Phillip's teacher told me. It seems some of the boys were teasing Lida a little and Phillip came to them and said, 'You heels, you try teasing me for a change.' Well, now, the question is to see what we can do about it. We might drop a few hints very casually where they could not be misused. Lida has some amazing possibilities, some splendid talents. After she reads a passage of Scripture she can tell me everything she read. She is the only girl, young girl I mean, who for her leisure reading checks out classics. I presume her grandmother rather directed her taste when their lives seemed to be so



Joshua, Moses, and Amos
(See story opposite page)

isolated from opportunity for good. And the girl has a remarkable voice, a rare and lovely singing voice. But about her person and dress, she is deplorably careless. She will chew gum or candy constantly and I wonder if they can afford it. She tints her nails deep red and does not bother to wash her hands. In other personal matters she is untidy. But she is too fine a personality to be lost to the kingdom of God by unkindness and carelessness. If the girl knew she was offending anyone she would take pains to please. She wants to do right but does not know how. She has had a very difficult background and past. So don't worry any more, dear helper of other people; things always work out when we take them to the real Source of all help," comforted Eva Rose.

"Well, what about my children and Ellen?" asked Mother Grove. "Why, they are so tremendously excited about the starving in China and Greece but a poor young neighbor starving for friendship and kindness. . . . It is unbelievable."

"Aren't we all that way? Wasn't I? You know how near to China I really was when everything went to pieces," Eva Rose said softly, "but I had to learn that the Lord loves the people at home, too."

Eva Rose was, as everyone said, a bright and shining light. She had suffered more disappointments than fall to the lot of most people. However, having allowed God to purify her heart and soul in the fires of affliction she had gone from grace to grace. She had all her life planned to be a missionary to the Chinese when almost at once her family lost their money, her engagement was broken, and an accident placed a definite hindrance to her going to China. Thus she had become a home missionary. She had organized a mission band where her Sunday-school pupils and others who were interested in the needy the world over might, in any way they could, find ways to help.

* * *

And that really started the trouble about Lida.

"Irony, isn't it?" Mother Grove had said. "These children are so excited about helping the poor in distant parts of the world that they do not see what lies right at home."

"Many of us are that way. But we get a little more credit and glamour for the distant field too, not so?" Eva Rose said. She lived in the hearts of her fellow beings; she received no allotment from a mission board nor was her name heralded forth as a great missionary, but she was like a certain woman in Holy Writ of whom it was said, 'She hath done what she could.' After Sister Grove

had finished her call at the library she also called on Lida's grandmother.

"O my dear Sister Grove! I am so happy to see you. God bless you for thinking about me this afternoon," Lida's grandmother greeted her.

"I think about you a lot. How are you? And how is Lida?" Sister Grove said.

"Poor Lida! She has had a poor chance—till now. She thinks she is in a wonderful place with the finest people! The girls are so nice and she loves her school and her Sunday school."

As Grandmother kept on talking, Sister Grove felt very guilty. She wondered whether— But grandma was rambling on:

"In a way, Lida has had a hard life. She lost her father and mother when she was too small to remember it. Then her mother's distant relatives, among whom we lived till this summer, were not a good influence. They did not have the right standard, so we came here. I am hoping and praying that the children and the grandchildren of my old friends will be kind to Lida and help her."

* * *

Sometime later, Doris and Lida were walking home from school together. The inevitable candy sack was in Lida's pocket. Doris had already refused the second helping whereupon Lida said,

"Let's go in and get some ice cream."

"Oh, no, thank you," Doris replied quickly. "Mother has a somewhat early supper; you see we could not afford to eat ice cream and candy all the time. And if I did Phillip would be sure to want to do the same."

Lida gave her a queer sidelong glance. It almost took her breath away when I said we couldn't afford it, Doris thought.

"You mean you are too poor?" she finally managed to ask.

"I mean just that. My mother is a widow and her income is very small for three people to live on—only what her farm brings in where my brother lives," Doris said. As Lida said no more Doris went on, "We learned in our health habits that eating rich foods at all hours is bad for our skins and makes our minds dull. And besides it makes us too fat."

"I never thought of those things," said Lida entirely unoffended as they went their separate ways.

Shortly thereafter, the three girls, Lida, Ellen, and Doris, were again walking home from school. Lida said,

"Let's stop in here."

"In here? What for?" demanded Ellen.

"Well, I am out of a few things—nail polish and lipstick."

"Well, for such young girls as we are, my mother says she likes a hand just about like mine." And she held out a square, brown hand that seemed acquainted with work and soap and water. "Mother says a hand like that pays for its way in the world," Ellen further contributed.

Lida giggled a little and then said "You girls are funny. But do I like you?" Nothing more was said about stopping.

* * *

Eva Rose and her large mission class were rehearsing songs, readings, and other parts of

their program at Doris's home. Lida was among them. The entire group would have missed her if she would not have been present. Lida was one of Eva Rose's mission workers. And to the group it seemed as if she had always been one of them.

Phillip came to the kitchen where he found his mother.

"Boy, but can she sing?" he said enthusiastically, speaking of Lida. "It's a secret yet, but she is going to get the solo parts in our Christmas cantata. She is the best little mission worker in Eva Rose's class."

"Lida is a pretty fine person and a devoted little home missionary," the mother responded, as the girls' beautiful voices rang out the words:

"Thou, Lord of Life, our saving health,
Who mak'st Thy suffering ones our care,
Our gifts are still our truest wealth,
To serve Thee our sincerest prayer.

"As on the river's rising tide
Flow strength and coolness from the sea,
So through the ways our hands provide,
May quick'ning life flow in from Thee;—

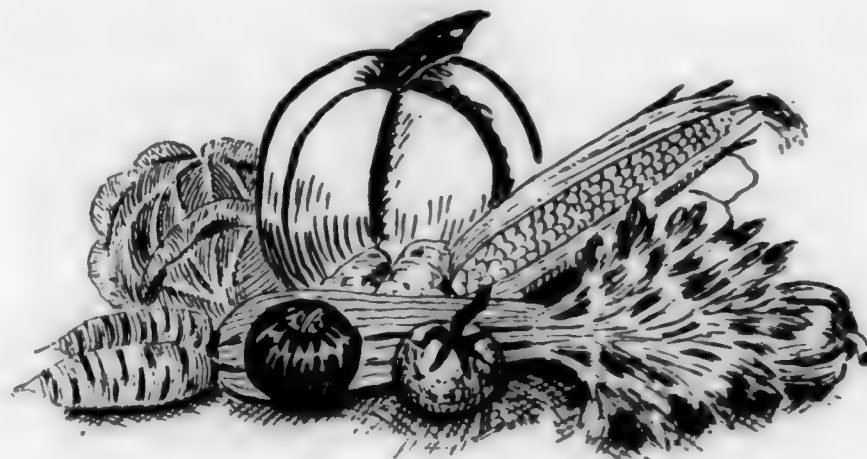
"To heal the wound, to still the pain,
And strength to failing pulses bring,
Till the lame feet shall leap again,
And the parched lips with gladness sing.

"Bless Thou the gifts our hands have brought!
Bless Thou the work our hearts have planned,
Ours is the faith, the will, the thought—
The rest, O God, is in Thy hand."
Protection, Kans.

THAT THANKSGIVING DAY

It was the time of sowing in the spring of 1872 in the southwestern part of Minnesota. The G—— family were planting the crop for that year. Everything appeared very promising for a good crop, when one day there appeared millions of flakes on the grain, and they discovered it was a plague of grasshoppers! The grasshoppers settled on everything! They ate the grain, the grass, the potato leaves, the leaves from the trees, and even the garden was not spared! Oh, what a sight!

Mr. G—— went home very dejected, and complained to his wife. They sought God in prayer, but began to realize that this was a punishment on the whole community, and many times the innocent suffer with the guilty. The community had neglected prayer and thanksgiving before God; instead there had



been complaints of "hard times," and much profanity. Yet, most of these people had been raised in churches and Sunday schools in early youth.

Mrs. G—— prayed, "Lord, God, what shall we do now? Wilt Thou keep us just the same?"

The following year, the descendants of these grasshoppers began to multiply in the soil where the eggs had been left, until millions swarmed again. They did not wait for the crop to mature, but long before harvest they kept everything level with the ground until not a green blade of grass appeared. The years of 1874-75-76 were the same. Oh, how people suffered from them, and no seeming relief! The clothing of the G—— family

was so patched up that they could hardly see the original cloth; for they had never been able to purchase more under such conditions.

Then came the first Minnesota Thanksgiving Day Proclamation by Governor Pillsbury in the fall of 1876. He called them all to gather in churches, schoolhouses, homes, and everywhere possible, to thank God for the past and look for more prosperous times. How could this be done under such circumstances, at least, in that part of the state?

It was the well-known Swedish Baptist leader and pastor, Dr. Frank Peterson (since of St. Paul and San Diego, California, now departed), who was then pastor of a little country church in southwestern Minnesota. Dr. Peterson called all the community to come out to the public Thanksgiving meeting on that fall day. "They all came along," he said, "and a more blessed Thanksgiving Day I've never had the privilege to enjoy! My how the people thanked the Lord, and how they humbled themselves, and prayed for His divine blessing for the coming years!"

Again, on April 27, 1877, Governor Pillsbury called for a day of prayer and fasting for the entire state insofar as possible. Multitudes set this day apart, and prayed earnestly for the destruction of the grasshoppers and the assurance of a good crop that year. God heard their cries, and answered with divine intervention from heaven. The grasshoppers died by the millions, and others, moved by an invisible power, rose into the air and disappeared, never to return again. The people thanked God afresh for the manifestation of His power in their behalf. That fall they all had a most wonderful crop. It was the chief subject of another and many more successive Thanksgiving Days before God.

The writer is reminded of that noteworthy passage in Habakkuk 3:17, 18. This comes to be applicable to the foregoing story and the Prophet, like the story, illustrates, that even in times of failure there may be joy in the God of our salvation. The prophet rejoiced in spite of the failures all around him. So in the midst of distress, this Thanksgiving Day—thank Him, "trust in the Lord and take heart!"—Light and Life Evangel.

MENNONITES IN LANDS FAR AND NEAR

IV. Russia—A Brief Resume

BY A. WARKENTIN

Beginning of Mennonitism in Russia

In 1786 the czarina, Catherine II, sent out a decree into Germany inviting German peasants to come to South Russia in order to cultivate the large regions in the Ukraine which had fallen to Russia after the Russian-Turkish War in 1777. A considerable number of Protestants, Catholics, and Mennonites accepted this invitation.

Gradually large colonies were established by these people in Bessarabia and the Crimea. The first Mennonite contingent which arrived in South Russia in 1789 settled down on the right bank of the Dnieper River, close to the city of Alexandrovsk. Eighteen villages, occupying about 100,000 acres of land, comprised the so-called Chortitza Colony.

As all pioneers, these people had to go through hard times, but with government support they succeeded in stabilizing their economic life rather quickly.

These first emigrants to Russia came from West Prussia, south of the seaport of Danzig, from the great Werder between the two rivers—the Vistula and the Nogat. In 1804 and the following years more emigrants followed. They settled down on very rich soil on the Molotschna River and its tributaries: the Tockmack, the Kurudjuschan, the Juschanlee, the Begim Tschokrak, and the Apanlee. Sixty villages eventually were established on a territory of around 300,000 acres.

Later, between the years 1850 and 1861, two new colonies were established east of the Volga River—the Trakt and Samara. These four colonies, the Chortitza, the Molotschna, the Trakt, and Samara, constitute the "mother" colonies of all Mennonite colonization in Russia.

Further Developments

Thirty-six more settlements were established by the above-mentioned four colonies between the years 1860 and 1910. The more important ones were Memrik, Sagradofka, Kuban, Orenburg, Omsk, Pawlodar, and Barnaul. These settlements comprised about 3,000,000 acres of land, 365 villages, and had a population of 105,000.

Organization

As in no other country, the Mennonites in Russia were permitted to establish their own local government. They really were a "state within the state." The highest authority was the Ober-schulz. He was the magistrate of a colony and under him were the Schulz, there being one in every village. Each village had its own police, levied its own taxes, and controlled its own affairs. Although the local officers were responsible to the government of the country, they had a great deal of freedom. For almost a century the government did not mix in the affairs of the colonies. Their school system was independent. Teachers were trained and hired by the colonies. The colony took care of the aged and of the orphans. They had their own insurance organizations, and since 1875 almost complete control of the civil public service in which the young people were engaged.

They had a unique system of solving the agricultural problem. The "mother" colonies, and later also some "daughter" colonies, had land reserves which remained the property of the whole colony. This land (which amounted to about 35,000 acres in the Molotschna district) was rented out to highest bidders of adjacent villages. After the rent money had accumulated to a sizable sum, it was invested in the acquisition of a large tract of land somewhere else which the "mother" colony bought to establish a new settlement for the younger generation. The "mother" colony acted as a land bank, giving the new settlers favorable financial aid, which had to be paid back on the installment plan. In the meantime, more money had come from the land reserve, the loan to the new settlement was returned, and so the "mother" colony was enabled in twenty or twenty-five years to buy another tract of land for the landless population of the colony. Thus the "mother" colony had a revolving fund which enabled them to establish a colonization system which proved to be very effective and helped to solve the economic and social problems of the colonies.

Economic Developments

During the period of about one hundred twenty-five years, the Mennonites in Russia developed a sizable industry in the production of agricultural machinery, with twenty-six large and small factories. Their milling industry became one of the great factors in the economic life of South Russia. In 1910 there were seventy-three motor and roller mills in the hands of Mennonites. Besides those, they had one hundred five wind feed mills. Around the turn of the century their brick industry supplied many workers in thirty-eight brick factories.

Since their educational system was under their own supervision, they trained their own teachers in nineteen high schools and

normal schools. They built and supported around four hundred grade schools in which Mennonite teachers gave instruction in the Russian as well as the German language. They took care of their sick in three Mennonite hospitals and in one large asylum. Two homes for the aged and one orphanage helped in providing for the old and homeless.

Present Conditions

With the outbreak of World War I, the whole economic and social life among the Mennonites in Russia was disrupted, and when the Revolution broke out in 1917, the Mennonites, as well as others, underwent a most severe famine and persecution. Tens of thousands were killed, imprisoned, and exiled. All of them were dispossessed of their land. Through the help of the Mennonite brethren in America, Holland, and other countries, almost 30,000 were permitted to come into the Americas. Until 1936 communications with them were possible, but from then on the Russian government looked with a great deal of suspicion and disfavor upon all who kept up correspondence with a foreign country, and for that reason correspondence practically had to cease. Since the beginning of World War II, only a very few reports about their conditions have reached this country.

Newton, Kans.

RECIPE FOR MAKING TATTLERS

Take a handful of seed called run-about, the same quantity of the root nimble-tongue, a sprig of herb called backbite, a teaspoon of "Don't-you-tell-it," six drachms of malice, and a few drops of envy, which can be purchased in any quantity at the shops of Miss Tabitha Tattler and Miss Nancy Gadabout; stir them well together and simmer for half an hour over the fire of discontent, which is kindled with a little jealousy; then strain through the rag of misconstruction and cork in the bottle of malevolence. Shake it occasionally for a few days and it will be ready for use. Let a few drops of it be taken before walking out, and you will be able to speak all manner of evil.—Selected.



Mennonite Church at Nikolaifeld, Sagradofka, Russia

JEWES ARE JUST FOLK

BY JOHN STUART CONNING

In speaking with a well-known church leader with reference to the responsibility of Christians toward the Jews, he remarked: "Let us remember that Jews are just folk like ourselves, men and women for whom Christ died just as He died for you and me."

Yes, let us remember that Jews are just folk. Too often we have allowed their racial and religious peculiarities to blind us to that fundamental fact. The things Jews and Christians have in common are much more numerous than those in which they differ. Jews are a friendly people, responsive to sympathy and understanding, loyal to those whom they trust, generous to their neighbors, eager to be well-thought-of by their non-Jewish associates. Like us they have their hopes and fears, their longings and ambitions, and they know that the good life is the divine requirement for all mankind. Do they resent discrimination, meet suspicion with suspicion, and ostracism with ostracism?—then they are just like the rest of us. They have met so much obloquy and ill will in their journey through life that they take these things for granted in their contact with non-Jews. When they meet the opposite they wonder. It is out of that wonder greatly multiplied that we cherish the hope of happier contacts between Jews and their neighbors.

Jews are folk with a noble heritage, the noblest heritage ever bestowed by God upon the sons of men. It can never be magnified too greatly that the revelation of God in Hebrew history sets the Jews apart as the most highly privileged race in the whole hemisphere of time. To chosen men of that race God spoke as to no other. To them He revealed Himself in growing fullness as men were able to bear it. At last He was recognized as the infinite and eternal Spirit, merciful and gracious, ever at work to redeem mankind from ignorance and sin, and eager to use His chosen people that through them the knowledge of His name and the majesty of His law might be spread abroad among all nations.

Especially do we remember that from this renowned people came our Lord Jesus Christ, the central figure of all history, the Saviour of the world. For Jesus was born a Jew. He lived out His life among men in a Jewish environment. He was reared in a Jewish home, was taught in a Jewish school, worshiped in Jewish synagogues, and confined His ministry primarily to His own people. His supreme concern was their welfare, the fulfillment of their God-given mission to humanity, and the realization of their divine destiny. To further these ends He lived and died. And when His life was over He committed the cause for which He toiled and suffered to Jewish disciples. Through all the centuries since, the name that is above every name has shed its luster over all Israel. They have attained eminence in many fields, but wherever the Gospel has been preached in all the world for a witness, the chief glory that rests upon them is that they are the race of Jesus.

And yet in the Jewish hall of fame no place has been found for the Greatest Jew of History. Moses is there, and Joshua, and Samuel, and David, and Elijah, and Amos, and Isaiah, and Jeremiah, and many more. But by far the noblest of them all is missing. Yet God has left a place of pre-eminence in that gallery which only Christ can fill. Some day it will be occupied. God so ordained it. Jesus announced it when He declared: "Ye shall not see me, until the time come when you shall say, Blessed is he that cometh in the name of the Lord."

Why has that day been so long delayed? Jews are just folk like ourselves. They have the same need of redemption that all the rest of us have: the same longing for pardon, the same yearning for peace with God, the same desire for fellowship with Him. They are men and women for whom Christ died just as He died for you and me. And the appeal of Jesus is to them even more compelling than to the rest of us, for Jesus came first to the Jews. He spoke in language they can best understand, and left His Gospel in their keeping. Why then has the response of Jews to Jesus tarried so long? The answer to that question leads us through a labyrinth of misunderstanding and prejudice, of human ignorance and perversity on the part of both Jews and Christians that reveal the mass of inbred proclivities against which the cause of Christ must struggle.

It must be recognized that Jews have inherited a traditional attitude toward Jesus of Nazareth. The real Jesus they do not know. In Orthodox homes the New Testament is a forbidden book and the very mention of the name of Jesus has been banned. He is referred to as "the hanged one," and He is regarded as "the enemy of Israel." It is always a surprise to Jews, when they can be induced to read the New Testament, to discover that the Jesus there disclosed is the very opposite of what they had conceived Him to

be. Indeed, the appeal of Jesus to Jews is all the more potent when they realize that He was not only a Jew, but the noblest and best Jew of which they had ever dreamed, none other than their own Messiah.

The inbred attitude of Jews to Jesus has been vastly intensified by the long estrangement that has existed between the synagogue and church. From the time of Jesus on, official Judaism has rejected Him as the Christ and opposed those who yielded to Him their allegiance. When Christianity became the religion of the Roman empire, the imperial power was enlisted to persecute Jews. Through the succeeding centuries, except for intervals of varying length, the attitude of the church to the synagogues has been one of opposition, expressing itself at times in restrictive legislation or in outbursts of violent persecution. Too often the face of Christ has been hidden from His own people by the un-Christlikeness of Christendom.

But all down the years individual Jews and individual Christians have found beneath their differences a common ground for understanding and sympathy. And many a Jew has thus been led to investigate the claims of Christ and in spite of the antagonism of his fellows to become His disciple. In modern times, following the emancipation of Jews, and the extension of evangelical Christianity, more and more followers of Christ have become conscious of the fact that "Jews are just folk like ourselves, men and women for whom Christ died just as He died for you and me," and have sought to share with them the faith which has so immeasurably enriched their own life. It is this fact that must furnish the imperishable motive to win Jews, in spite of every difficulty, to Jesus as the Christ. He belongs to them as He belongs to no other race on earth. He is their very own.

And the key to the Jewish mind and heart lies in the fact that "they are just folk like ourselves." Of the hundreds of Christian Jews I have personally met, I do not recall one who did not owe to some Christian with a warm and generous heart the guidance and help which led him into the joy of personal trust in Jesus Christ. One such Jew said to me concerning the friend who had been led of God to open for him the door into the new life: "How I wish that there were thousands of Christians like him to lead us Jews out of our ignorance and prejudice to Christ! Jews everywhere are hungry for what Christ has done for me." There has often been some preliminary influence to quicken the mind or stir the heart: a casual remark, a bit of conversation overheard, a paragraph in the public press, a tract, the gift of a Gospel, or any one of a hundred things, but at least these wayward influences culminated in some Christian who through understanding and the spirit of Christ was used of God to remove ancient prejudices and let Christ Himself make His own appeal.

A people with the great human qualities of the Jews, when freed from prejudice and the dead hand of tradition, under the leadership of Christ, have possibilities for the establishment of the Kingdom of God which are only dimly realized. Paul knew it when he saw

(Continued on page 346)

OUR DUTY

Pray for the souls in darkness,
Living in sin and shame;
Millions across the water
Have not heard His name.
Pray till God lifts the burden,
Answers believing prayer;
Ours is the day of blessing—
We must the Gospel share.

Go with the joyful tidings
Under the banner of love;
Tell them of Christ the Saviour
Who lives with God above.
Go with a burning message,
Tell of a God who cares;
Some there will leave their idols
And raise to God their prayers.

Send forth your best and brightest,
Fulfill His last great command;
Think not of empty firesides,
But of the great demand.
Send forth your sons and daughters,
All on the altar lay;
God will receive your offering;
He will reward some day.

—Grace Hardee.

CHRISTIAN MONITOR PULPIT

THANKSGIVING SERMON

BY LEONARD HAARER

Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed.—Psalm 103:1-6.

It is very common to hear people complain and use such expressions as the following: "This rationing program is terrible"; "We can't get any gas to go places anymore"; "We can hardly get butter anymore"; etc. These and a host of similar expressions proceed out of the mouths of many—even Christian people.

Apparently we do not appreciate as we should our happy state and condition, considering things from all angles. This condition may be due to the fact that we are more or less losing our hold on God. The children of Israel many times forgot the goodness and long-suffering of God and fell to lusting and murmuring. This attitude often brought them many sad experiences. Many blessings were lost which could have been theirs if they would have been more thankful and obedient.

From the daily newspaper, the radio, etc., we learn of the horrible conditions which exist in the war-torn sections of the world. The condition of thousands upon thousands of homeless children, with insufficient food and clothing to keep them alive, is appalling. A certain General in the Civil War said, "War is hell." We wonder what he would say if he were living today.

In face of such a picture of intense suffering, unendurable hardship and privation, we who live in a land of plenty and who are permitted to enjoy a comparatively easy life should fall on our knees in humble prayer and thanksgiving, asking God to forgive us of our ingratitude.

The above picture is not only true of the temporal things but also of the spiritual. There is a real spiritual famine and dearth in our land of plenty which, if continued too long, will finally lead to destruction.

In Psalm 103 we find some of the choicest expressions of thanksgiving and praise that David ever uttered. Every child of God should turn to it often and meditate upon its precious truths. By so doing one cannot help but be lifted closer to God in praise and adoration for His abundant mercy and love.

The first two verses of this psalm read as follows: "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

The expression, "Bless the Lord," is very prominent in David's writings, and he lived as he wrote. Although he had some very sore trials and met with very trying circum-

stances, he always found time to praise God "for his wonderful works to the children of men."

Our devotion to the Lord in thanksgiving is sorely tested as we read on in this beautiful psalm. May I quote, "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed."

Who is there who can forgive all our sins and iniquities? No one except our blessed Father in heaven can do so.

The Word tells us of our condition outside of Christ. We were born with the sin nature because of the Adamic sin, and thus deserve nothing but death. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). In Eph. 2 we have another picture of our condition and position outside of Christ. Paul here explains that it is through the unmerited favor of God (grace), and through no other means, that we become sons of God, joint-heirs with Christ.

When we accept the plan of redemption God not only takes away our sinful nature but also forgives all our past sins. And what is more, we have an advocate, Jesus Christ the righteous, who makes it possible for us to be renewed into full fellowship with God when we transgress. Truly we can say with David, "Bless the Lord, O my soul."

Our lives would be very unhappy if we did not have the assurance that our sins are forgiven and forgotten. God says in His Word that He will remember them against us no more. How thankful we should be to our heavenly Father for all this!

When Jesus lived in this sin-stained world. He went about doing good and healing all manner of diseases. No one was too low for Him to help and no illness was too difficult for Him. His love went out to all. He showed no respect of persons when it came to healing people, nor in anything else for that matter. But many who benefited by His healing touch were very unthankful. We have an example of this in the story of the ten lepers. Only one of the ten was thoughtful enough to return and thank Him for the healing of his body. The other nine went

their way. Is this not a picture of the world today? Can we rightly conclude that only one out of ten is thankful for the rich blessings received from the Master? Are we one of the nine or are we the one who returned to give thanks?

Many times the Lord allows some sickness to come upon us because of our coldness toward Him. Nevertheless, He is willing and ready to heal all our diseases if we come to Him in prayer and faith believing.

David had many enemies, the greatest of whom perhaps was King Saul. His life was often endangered. Even his own son Absalom conspired against him. However, David always took his burden to God, who delivered him from his enemies. In later life David would often think of these times of danger and of how God so marvelously delivered him. This drove him to his knees in thanksgiving and praise to his Maker for redeeming his life from destruction.

No doubt we too have enemies, but let us forget about the petty differences and think of that monstrous enemy, the devil. He wants our life. If you do not believe this, just look around and see the many snares, pitfalls, and traps he has so cunningly laid for some unfortunate victim.

The Word gives us definite assurance that we can have victory over the devil. Satan, the great enemy and destroyer of the soul, will bring us to destruction and sure death if we follow him. I thank God that through Jesus Christ, who shed His blood on Calvary's tree, we can have victory over sin, death, hell, and the grave. He truly redeems our lives from destruction. Thanks be to Him!

It is impossible to number all the deeds of kindness and mercy shown toward us. We do in no wise merit these favors from God, yet David says He crowns us "with lovingkindness and tender mercies." From His great storehouse of riches He daily bestows upon us the many blessings which we enjoy. Let us daily lift our hearts and voices to Him in thanksgiving for His goodness to us.

He satisfies our mouths with good things, as David says. Before partaking of our food let us think of the Giver and offer thanks to Him.

Let us read again the parable of the rich fool in Luke 12. This is a picture of many professing Christians today. They think that all the things they possess belong to them and that they have no one to thank but themselves.

When we recall all the benefits which the Lord gives us, just what is our reaction? Is our appreciation of God deepened? Are we led to spend more time in prayer and thanksgiving to Him, the Giver of all material and spiritual blessings? Our minds are

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Editorials

Thanksgiving

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations" (Psalm 100:4, 5).

As November comes round we are forcibly reminded that what is usually called "the holiday season," is just about upon us, and that "Thanksgiving Day," which is the herald of that season, is just around the corner. To some the holiday season may be little more than a period which carries with it some extra stress and strain because it brings added work and worry, since appearances must be kept up and appropriate festivities and celebrations need to be staged. To others it becomes a time of sensual enjoyment, for their holiday observances are entirely upon the plane of the physical and carnal. But we are glad that there is a third group which sees in the holidays a period which has definite spiritual values and which can be used as a means of growing "in grace and in the knowledge of our Lord and Saviour Jesus Christ."

It is in this sense that we want to think of thanksgiving in relation to the season of the year in general, and Thanksgiving Day in particular. It is true that every day should be one of thanksgiving, and we believe that it is, to some extent at least, in the life of every normal Christian. We believe that it is likewise true that special seasons of thanksgiving can be made a real help to every Christian, no matter what his stage of Christian experience may be. In that spirit we can look forward to Thanksgiving Day this year with the anticipation of receiving definite spiritual help and blessing.

One of the values of the thanksgiving season is the fact that it calls our special attention to the blessings which the Lord gives us and thus helps us to take a more adequate recognition of them. It is not a bad idea to count our blessings, to "name them one by one," as the familiar song encourages us to do. Failing to do that, we may forget His benefits, as the psalmist must have felt a tendency to do when he said, "Bless the Lord, O my soul, and forget not all his benefits." Of course, we realize that we could not enumerate all the blessings which the Lord gives us, for that would be something like trying to count the stars in the sky or the sands of the seashore. Here again the psalmist has a very impressive word for us: "Many, O lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered" (Psa. 40:5).

Here then we have the paradox of trying to count the innumerable. But it is no more paradoxical than to know the things which pass the capacity of our minds and thus become unknowable in their totality. Eph. 3:19. There is a definite value in recognizing the blessings of the Lord to the extent that we can and of knowing all about the incomprehensible mysteries of God that we are able to comprehend. Even a simple classification and enumeration of the blessings of the past year should be of great value to us.

Let us, then, take just a brief inventory of the temporal bless-

ings which our nation has enjoyed. First, we have had rain and sunshine sufficient to give us an abundance of the fruits of the earth, for we have enjoyed plenty of things to eat and drink, in spite of the fact that rationing is in force in order to insure a more equitable distribution of certain commodities. Then there is the great blessing of physical health, for no epidemics or plagues have swept over the country in spite of the scarcity of doctors. Then we should remember the blessings of home and friends which we still enjoy, in spite of the fact that the youth of many homes are being scattered far and wide because of the war.

We could continue in this for a long time, but all of us as Christians will recognize that the spiritual blessings are of infinitely greater value than the temporal, much as we should and do appreciate the latter. And it is these blessings in God and Christ that make us to be thankful in every circumstance in life, as we are commanded in I Thes. 5:18: "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." The Christian is not always promised physical health and temporal prosperity, and he must inevitably expect a certain amount of tribulation and persecution in this present evil world. Can he in the face of these things be thankful? Yes, he can, for God's Word tells us "that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). Some one has stated it like this: "Sickness is no cause for being unthankful. Sorrow is no cause for being unthankful. Troubles of all sorts are no cause for being unthankful. Poverty is no cause for being unthankful. Riches are no cause for being specially thankful. All these things named are merely earthly baubles. Today we have them—tomorrow we may not have them. Today the sky may be fair—tomorrow it may be cloudy. . . . Christ the hope of glory in the heart and life, will provide reasons and conditions worth while being thankful for."

Here is a great secret of the happy Christian life, and it also shows the great contrast in this respect between the true Christian and the world. One of the characteristics of the people of the world and the age in which we live is unthankfulness. Rom. 1:21; II Tim. 3:2. The tendency is to grumble and complain at the slightest provocation or no provocation. But with the Christian it is different. Come sunshine or rain he is thankful to the kind Heavenly Father who sends them both. Come health or sickness he is still grateful to the One who knows and sees and cares. Come prosperity or adversity he rests in the assurance that his God will supply all his need. Phil. 4:19. He lives in the atmosphere of thankfulness, because he is "rooted and built up in him, and stablished in the faith, . . . abounding therein with thanksgiving" (Col. 2:7).

Having that thanksgiving spirit, the Christian is glad for anything that will strengthen it and help him to be more thankful as the days go by. For that reason he appreciates the thanksgiving season, and when Thanksgiving Day comes he will be glad to heed the advice of the authorities of our land and repair to the house of God to render public thanksgiving for the blessings he is enjoying from the bountiful hand of God. With joyful heart he will "enter into his gates with thanksgiving, and into his courts with praise."

Missionary Day

For a quarter of a century the third Sunday in November has been known as Missionary Day in the Mennonite Church.

The movement started in 1917 when a district conference went on record favoring such an annual day, and it has gained in favor since that time to such an extent that practically all over the Mennonite Church some recognition is taken of it. This, however, is especially true of the conferences which work under the Mennonite Board of Missions and Charities with its headquarters at Elkhart, Ind.

The day has become especially meaningful because it is the time when the returns from the junior missionary investments and savings boxes are handed in and reported. Of recent years youth missionary projects have been added to the efforts of our young people to earn money to give to mission and charitable purposes. But the day has grown far beyond this scope of work, which seems to have been largely its original purpose. It has come to mean a day to be observed by the church and its subsidiary organizations—the Sunday school and young people's Bible meeting. The Sunday-school period is usually adapted to include some missionary program or emphasis, the sermon is usually directed along the same line, and the young people's Bible meeting always has a missionary emphasis if the regular topic is followed. This year the topic is "Thanksgiving and missions," which gives a fine double seasonal emphasis, for both thanksgiving and service are appropriate expressions of the Christian life.

As has been the practice for years, the Mission Board has again printed a special leaflet for Missionary Day. This used to be done in co-operation with the General Sunday School Committee, but is now cosponsored by the Commission for Christian Education and Young People's Work. Copies of these have been mailed out to all Sunday-school superintendents, and interested persons can secure them from the superintendents or request them from the Mennonite Board of Missions and Charities, Elkhart, Ind. The booklet this year is attractively printed in two-color covers and is full of information concerning the investment projects, savings funds, and mission study courses, and gives a description of the home and foreign mission fields in which our church is particularly interested. Significant is the fact that China, a field which we are now taking steps to enter, is included. Maps of each major field are also given opposite each printed description. If you are interested in missions you will want to get a copy of this instructive and inspirational leaflet.

Christian Stewardship

The young people's Bible meeting for November 14 has for its theme "Principles of Christian Stewardship." Not only is this an important subject, but it is seemingly also a neglected one. It would probably be very revealing to know how many Christian people have only a meager idea of the scope of Bible teaching on this subject and of their responsibility as "good stewards of the manifold grace of God" (I Pet. 4:10). We are all stewards of God, and all have to give an account of our stewardship some day. It is most imperative then that we learn to be "good stewards," as Peter says, and "faithful" stewards, as Paul states it in I Cor. 4:2.

One of the requisites in the study of stewardship is that we recognize the divine ownership of God of our life and all our possessions. The Lord specifically tells us, "All souls are mine" (Ezek. 18:4). Paul recognizes this same truth when he says, "Whether we live therefore, or die, we are the Lord's" (I Cor. 6:19). Having conceded God's ownership and claim upon our lives it will not be difficult to recognize His claim upon our serv-

ice. He has a right to our time and talent, and therefore we should use these gifts which He has given in His service. We will also recognize His claim upon our substance or wealth and use it to His honor and glory, for He says, "The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. 2:8). Last of all, we will recognize that He has committed to us the "dispensation of the gospel" (I Cor. 9:17). That is the greatest task of all, to see that the Gospel message which He has entrusted to us is carried into all the world.

We are not our own, for we have been bought with a price. We cannot call any of our possessions our own, for we have nothing but what we received. I Cor. 4:7. We are all stewards, whether we recognize the fact or not. Furthermore, the time will come when we must all give an account of our stewardship. Let us then be diligent and faithful "as good stewards" of a bountiful and gracious Lord.

Starving in a World of Plenty

It is difficult to know how many people in Europe and Asia will starve this coming winter unless relief comes from some source. That there is great need of food in the occupied countries of Europe is generally conceded. That there is a serious famine in India is also becoming known. The need among the millions of refugees in China has long been a matter of common knowledge. That there is responsibility among the peoples of the earth who have an abundance of foodstuffs to see that other people do not starve is also a matter that needs no argument.

Yet in the stress and hatred of war that is just what is happening and which will no doubt reach appalling proportions before this winter is over unless the war ends or some means are found to get food to needy people through the present blockades. This applies particularly to occupied countries, and men like Herbert Hoover have long been urging the lifting of these blockades in order to give relief to suffering mothers and children. Let us, then, hope and pray that some means may be found to help the needy in Europe. Let us pray too that Bros. Graber and Goering may find open doors in India and China to give substantial help to relieve the hungering masses there. In the meantime let us as a church continue our gifts with the anticipation of rendering a service to suffering humanity of unprecedented proportions when the doors swing wide open, as they surely must if the Lord tarries. May we be ready to do our part as the Lord opens the way.

PRAYER FOR COMFORT

A Sonnet

By Russell Kaufman

The sun has set, the twilight fades away,
And darkness settles softly o'er the land,
O may our feeble thanks to Thee expand
As on our knees in gratitude we pray!
O God above, may we Thy will obey,
And though we may not always understand
Thy sovereign ways and Thy divine command,
Still may we struggle on without dismay.

O Lord, reign Thou supreme within my heart,
O may Thy peace descend upon us now
And bring sweet consolation, quiet, calm.
O grant that we may ne'er from Thee depart;
This is our cry, O God, and heartfelt vow!
Give us to-night, Thy comfort and Thy balm.

CHRISTIAN LIFE

WHAT THANKS CAN WE RENDER?

BY LEAH KAUFFMAN

When David could say, "I will bless the Lord at all times: his praise shall continually be in my mouth," he had learned the lesson that God would have each of us learn—the lesson that in spite of troublous times, in spite of a gloom-steeped world, and in spite of death itself, there are unchanging blessings from God for which we owe Him praise. For God gives us blessings that are more abiding than the sun and more enduring than the heavens.

Our Father would have us look beyond the trials of our little world to the unsearchable riches of His storehouse. Because of their proximity, the molehills of our light afflictions obscure the mountains of God's blessings. The eye of God that looks in pity on bleeding Europe with her starving millions must look on us with disfavor for our complaining about trifles. Too many of us feel like martyrs because we must ride to town on the bus to use our last shoe stamp, when we should be grateful that we have feet on which to wear shoes. Many a soldier lad has not. We feel that we should be decorated for valor, because we must go through mathematical gymnastics to keep up with ration points and rising prices, and we forget the bread lines of Europe and Asia. We complain because we cannot get the curtains we want for our windows, and the linens for our beds. We forget the wanderers in other lands whose homes are shambles, and whose beds are the wayside meadows.

God forgive us when we fret because our brothers and sons are in Civilian Public Service. May we remember to praise Him for a wise government that grants them the privilege of helping humanity instead of destroying it. But for the grace of God, they too might have died in Sicily, or at Salerno.

As Mennonites the war presses upon us from all sides. The world looks at us as a people who are free from the sorrow and anxiety that come to those who have loved ones in the armed forces. They do not know or care that thirty boys out of a hundred in our church have not chosen to follow the Prince of Peace. Nor do they know that many more whose heritage is the way of peace also turned aside from the path of their fathers. On the far-flung battle fronts of the world are many American boys whose ancestors left Europe to preserve the principles they have lost. All this brings deep sorrow to our hearts. The burden of it may at times seem intolerable. We need to confess to God that we have sadly failed in preserving our peace principles. Yet in spite of sorrow and uncertainty we can still praise the Lord. God moves mysteriously that His will may be accomplished among men. We can trust a

God who can turn the very works of Satan himself to bring Him honor and glory. The Holy Spirit is not limited by space or place. He can save sinners even on the battlefield.

God does not intend that we close our eyes to these things. He does not expect us to shut up sorrow and disappointment in our hearts, and pretend that they are not there. In our thanksgiving He expects us to rise above our deepest griefs, and to praise Him for the things that even war and desolation cannot touch.

Ages ago God promised that "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Even though man is trying his worst to waste and destroy, God patiently continues to send us fruitful seasons. The sun's rays are just as warm as ever and the rains as refreshing. Autumn is still flamingly beautiful, and spring will come again with her blossoms and robins. The stars still make their stately marches through the sky, and the sunsets still unfold their evening pageantry.

Human affection and kinship still remain. Two of the great blessings of Christianity are



I THANK THE LORD

By Ursula Miller

**I thank the Lord for the common things:
For the humble rocking chair.
And half an hour to rest thereon.
With my mind on God and prayer.**

**Then I lift my eyes to the picture
Where Christ in the Garden knelt—
It draws me closer to Him
As I wonder what He felt.**

**A common living room table
And a Bible lying there,
Ready to bless and guide us
And remind us of His care.**

**For the lovely growing garden things,
The bird in the top of the tree,
The wind that sways the branches—
For all these we praise Thee.**

**For flowers and rain and sunny sky,
A smile on a sweet child's face.—
These give us brave and grateful hearts
And lead us to deeper grace.**

Protection, Kans.

Christian friendship and Christian family ties. They are stronger than death and destruction. All the ills that war can bring in its wake cannot destroy them. Bombs can destroy a home, but they cannot erase mother love. Persecution may scatter the church, but it cannot put out the fire of love kindled by God. None of the permanent, none of the eternal values of home, country, and God can be destroyed by earthly forces.

"All things work together for good," says Paul. It is during times when a child senses danger that he clings tightly to his father's hand. Oh, let us thank our heavenly Father in these days that He is clasping our hands in His! No one is safer than when he is keeping close to God. And no one, but we ourselves, can sever this relationship. Danger only makes us more conscious of the Saviour who walks with us. Paul tells us, too, that nothing can separate us from the love of Christ. Then he triumphantly goes on to say that in all these things—tribulation, distress, persecution, famine, and sword—"we are more than conquerors through him that loved us."

Then again no one in all the world can take away "the peace . . . which passeth all understanding." It is the priceless gift of God through the Saviour. Peace of heart is a rare gift possessed by so few and sought for by so many. Psychologists say that one of the things essential to mental health and to a well-integrated personality is a sense of security. In all the world there is no stronger sense of security than that which is ours through the acceptance of the finished work of Christ on the cross, and through the consciousness that we have an eternal Advocate in heaven. When we bring our praises to God this Thanksgiving Day let us thank Him for Himself. How dark life would be without Him, and how desolate!

Today many of us are fearful of the status of our present economic system. No one is so foolhardy as to believe that the present prosperity will last. A number are aware of the fearful price the world is paying for such abnormal conditions. We all know that following the war we will pay dearly for our folly. But Jesus says to us, "Look up, . . . for your redemption draweth nigh." We have "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven." Human agencies, however strong, cannot steal our heavenly riches. They are safe with our Father. Through the adverse circumstances that confront us today God calls to us, "Oh, earth-bound ones, lift your eyes from earth's perishables to your eternal inheritance." How kind of God to remind us that here we have no abiding city!

Our God has been good to us in the past in giving us wise rulers, men who recognized God and His people, but now we may well ask, "What of the future?" What if world dictators should come? Sometime ago an illustration in a Christian magazine portrayed this reassuring thought: Dictators were seated around the conference table plotting the division of the world; they were intent in their schemes, but above them and all unnoticed by them was the figure of Christ. Oh, Christian, one of the greatest causes for praise this season is that we have a Christ

who will someday make His enemies His footstool. What though the near future holds the shadowy specters of ungodly dictators? Beyond that and above is the Christ who shall reign as King of kings and Lord of lords.

The nations are "as a drop of a bucket"; they are "less than nothing." Shakespeare sums up the vain attempts of man to rule when he says, "Life's but a walking shadow; a poor player that struts and frets his hour upon the stage, and then is heard no more." The world has grown old, and it has survived the cycles of dictatorships, monarchies, democracies, and anarchies. And it probably will again. Yet after it all will dawn the day when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

How rich our praises can be this Thanksgiving Day, and every day. Our hearts are humbled at the favors we are receiving from our Father. He has blessed us far, far above

what we deserve. Who are we that we have been spared from having our land wasted, and from having our children banished to other shores for safety? Who are we that we should have food to spare, when millions are starving? Who are we that we should have religious freedom, when almost all other people of the world are denied it? Who are we that we should have a knowledge of the Gospel, when millions live in ignorance of the God who made them? We are a people blessed above all others. How can we remain ungrateful!

O, America, you who are fortune's child, may God help you to be grateful for His unmerited favors. O, Church of Christ, you who have been spared from the sword of persecution, you who have been courted and favored by the government of the land, thank God in humble gratitude for His mercies, for truly He crowns the year with goodness, and His "paths drop fatness."

Lancaster, Pa.

DIAMONDS IN THE ROUGH

BY WALTER E. ISENHOUR

Through the years of my ministry as pastor and evangelist, traveling and preaching as I have up and down the land, I have mixed and mingled with many thousands of people. I have been among the various classes of people—the poor and the wealthy, the educated and the uneducated, the good and the bad, the strong and the weak, the wise and the unwise, the well dressed and the poorly dressed, those of high position and those of low position, those with great aims and those with low aims, those with great ambitions and those with no ambitions, the greatly talented and the small talented, the great in purpose and the small in purpose, the sinful and the wicked, the righteous and the holy. However, my lot has been cast mainly among the poor class of people, among whom I find some of the most brilliant minds, the keenest intellects, and the finest qualities; those whose lives are great, noble, and sublime, who are serving God and humanity in a wonderful way, and whose lives are a great blessing to the world. Out of this class are going the great bulk of our teachers, preachers, missionaries, leaders, writers, business men and women, inventors, soul-winners, etc. Thank God for each one who is serving humanity, following the Lord Jesus Christ and blessing the world. They are diamonds polished by the wonderful grace, love, righteousness, and holiness of God, and are adorning the moral and spiritual world.

However, we find so many, many among all classes of people who are living sinful, wicked, ungodly lives, throwing their golden opportunities away, wasting their time, wasting their money, neglecting their souls, many of whom seem to have little desire for God and the better things of life. Numbers of them have no aim, no plan, no purpose for which to live. Some have no education, while others have a fair education, and still others are well educated. So many, many of them have formed bad and ruinous habits, thus sapping their vitality and shortening their lives.

It seems that about all they want to live for is to serve the world, the flesh, and the devil. They are slaves to sinful, destructive habits, and are bound by the fetters and cables of wickedness. The menu of their daily lives is to indulge in evil. They drink, smoke, swear, seek worldly pleasure, seek the company of the gay, giddy, light-minded, and frolicsome. They care little for the church, the Sunday school, the prayer meeting, the preaching of the Gospel, good books and a fine class of literature, but desire that company and class of literature that is chaffy, cheap, and morally and spiritually hurtful and destructive to body, mind, soul and spirit.

The great question is, What can be done for this great class of people? They number tens of thousands and millions. Multitudes of them are real diamonds in the rough. They have brilliant minds, wonderful intellects, great talents, and many of them have fine opportunities. They stand an equal chance with those who have made a great and grand success of life. They are no fools. The great trouble is they have sold out to the flesh, the world, and the devil. They are bound by the fetters of evil, sin, and wickedness, therefore are drifting through life a failure for two worlds. It ought not to be. Many people are making money off this class of people by selling them the very things that are cursing them and blighting their lives. Men are becoming millionaires by selling the lives and souls of their fellow men to the devil and to hell. What an awful thing it is! Oh, how serious! Many people who are selling their fellow men to the devil for money, riches, luxury, and ease are going to find themselves in the bottomless pit of hell some day crying out for a little water to cool their parched tongues. It is indeed a dreadful thing to make money at the price of the lives and souls of men. However, this is the very thing that is being practiced all over the land, and all over the world. There is not much hope for people who are rich in the things of this world. Very

few have earned their riches in an honest, upright, godly way.

Yes, there are diamonds in the rough all about us—people who are in sin and wickedness, poverty and obscurity; people who are bound by the fetters of ignorance, the shackles of an unsound education, error, evil indulgences, bad and destructive habits, whose lives and souls are precious and priceless in the sight of God. What can be done to rescue them? Oh, that they were polished for the Master's use! They could be just as great a success as they are a failure; just as great a blessing as they are a curse; just as great a help to the world as they are a hindrance. What can we do for them? How can we get them out of the clutches of the devil and the slime-pits of evil, wreck, ruin, and failure? It is a serious question. Oh, these diamonds in the rough, how we would like to see them saved! What useful, wonderful people they could be! How they could bless humanity, adorn society, honor and glorify God, and populate heaven!

When I see people cursed, blighted, and ruined by sin, throwing their valuable lives away, and accomplishing nothing good, great, nor worth while in life, I think of precious, priceless diamonds in the rough that ought to be saved and polished for the Master's use,—saved and polished by the grace and power of God. When I see precious children with no religious influence thrown around them; with no prayer in the home, no one to read the Bible to them, no one to tell them about Jesus and to win them to Christ; with no godly lives in their midst, and nobody to take them to church and Sunday school,—when I see their little lives and souls thus neglected, many of whom are as brilliant as God ever created, then I think of diamonds in the rough. When I see little tots, and even many young people, running to and fro on the Sabbath and going to sinful places during the week, going down the broad road toward wreck and ruin, I think of diamonds in the rough,—diamonds in the rough places of sin; diamonds lost to the home, the church, and the community; diamonds lost to God and all that is good, great, useful, and sublime; yes, diamonds lost to heaven. What a pity! It is enough to cause every Christian upon the face of the earth to cry out to God for help to rescue them; enough to arouse every church in the land out of its lethargy, coldness, formality, and indifference; enough to cause fathers and mothers to fast and pray mightily unto God in behalf of their children; enough to cause every minister of the nation, and nations of the earth, to preach in thunder tones against sin and wickedness, to preach redemption from all sin, quit soft-pedaling the Gospel, and to turn his back upon modernism once and forever and quit preaching it. No doubt modernism is one of the main reasons for the world war that is now upon us. So many preachers have gone modernistic. They quit preaching a vital salvation and went to preaching a social gospel. They became tinctured with evolution, and were afraid to preach true and unadulterated repentance, and holiness of heart, soul, and life.

Oh, diamonds in the rough! Multitudes of

(Continued on page 346)

OUR HOME CIRCLE

REMINISCENCES OF THE DAVID ESCH FAMILY

BY DANIEL C. ESCH

This sketch gives a good idea of what the pioneer Mennonite and Amish families experienced as they pushed out into the new lands of the Western States in the 70's and 80's. Our leaders will be interested in this family also because two of the sons became well known in the Mennonite Church—Dr. C. D. Esch, missionary to India who died on the field a number of years ago, and Bishop Menno Esch, Mio, Michigan.

David III, son of Jacob and Barbara (Hooly) Esch, was born in Juniata County, Pennsylvania, in 1843. He was a rather tall, well-built man with black hair and a full beard. In 1867, he married Fannie Kanagy, a short, heavy-set woman with light brown hair, the daughter of Jacob and Barbara (Zook) Kanagy. They started housekeeping in Juniata County, where they lived until the spring of 1875, when they with their six children, Sallie, Jacob, Joseph, Daniel (the writer), Lizzie, Benjamin, and a foster child, George, left for Johnson County, Iowa.

Upon arriving in Iowa, the family stopped at the home of John Reber, about eight miles north of Wellman, near what was then Amish Post Office, in the Hickory Grove school district. The same year an eighty-acre farm was rented from Daniel P. Guengerich (the writer's wife's grandfather) who had come from Germany in 1833. While living here, my sister Mattie was born. It was in this community where I spent my first term in school, and it was here that I saw Indians for the first time. They hunted and roamed around and camped on the open land along the creeks and river. The squaws would go to the farmhouses and beg food. They had many ponies and would ride single file with their papooses in large baskets fastened across the backs of the ponies. When someone would ask to buy one of their ponies, they would say, "No swap, no swap."

Two years later we rented a farm about seven miles northwest, in an Irish settlement. Here we lived for six years, among a rather rough class of people. Father taught one term at the Poplar Grove School near by and one term at White Hall School about three miles south of where we lived. George, the foster child, was the oldest and could not attend school very much because he had to help support the family. He was supposed to stay with us until he was eighteen and then he would receive a certain amount of wages, but he did not stay that long. He made several attempts to run away and the third time, when Father found out where he was, he made arrangements for him to stay there.

Father was a man of his word and expected us to obey. If we did not, we were severely punished. His patience must have been sorely tried at times. The neighbors were very trying too. We made cane molasses every year for a long time, and sometimes some of it would be stolen. Father also made molasses for the neighbors. Sometimes they would come on Sunday to pay for this and when Father would not take the money they would

not offer to pay again. Sometimes they would come along drunk and get into the house at night; perhaps they would take a horse out of the stable and ride it to dances or other places, then turn it loose again.

Here three more children were born: Mary, Menno, and Samuel. Mother had much to contend with in bringing up her large family. She made much of our clothing in addition to her other work. In winter we wore caps made out of denim. In summer we would get straw hats. The oldest boys had one black Sunday hat to be worn alternately when one of them went along to meeting which was held every two weeks. The Sundays when we had no church, Father would have us study the German language and read a number of chapters in the Bible. Father was interested in Sunday school and helped to organize several Sunday schools. I attended my first Sunday school at White Hall in 1879.

In those days there were many coyotes around. We often heard them but seldom saw any. One time in the early part of May the weather was extremely cold and several inches of snow fell during the night. The next morning when Father went out he found ten lambs and one old sheep dead, their throats cut by the coyotes.

Every fall Father would take a barrel of sorghum to Iowa City to exchange for boots and shoes for the family. We boys were very proud of our copper-toed leather boots. They had to last us a year or more without over-shoes.

Our house here, about 14 x 28, consisted of four rooms—a living room and bedroom downstairs and two rooms upstairs. A kitchen, about 14 x 16, was attached to the north end. The furniture in our home was very meager. There were two rockers, a home-made bureau and sink, and a plain wood cookstove, without a reservoir. Behind the table was a long homemade bench for the boys to sit on. In the living room we had a high wood stove, the whole top of which could be moved to one side. Near the stove stood a large wood box.

The barn, which was made of poles, was small too. It held four or five tons of hay which had to be pitched by hand. The rest of the hay was stacked. For the cattle we had a pen constructed of poles, and this was covered with straw when we threshed. All the threshing was done by horsepower.

As long as I can remember we always had family devotion. No matter who was there, our worship was held just the same.

After living here nearly six years, Father rented a farm of 120 acres about six miles southwest. We liked this community better. The house was small here too, but there was an addition built to it the first summer after we moved. Here we had a big bank barn. Our brother Crist was born while we lived at this place.

About the second winter we were here, Father became interested in moving to Kansas and went to Lyon County to investigate. Before he left he wrote out a list of instructions for us boys, telling us what to do while he was gone. At the end of the list was the statement, "Don't forget to pray for Father while he is gone." After spending about two weeks there, he came back, favorably impressed with the country. Sister Fannie was born soon after this. About two months later the measles made their rounds in the neighborhood and five or six of us had them at one time. Mother also got them at this time and was unable to regain her strength. Complications set in and after lingering for sometime, she passed away at the home of Samuel D. Guengerich, and was buried in the cemetery near the Lower Deer Creek Church. The baby was taken care of in the Guengerich home for several weeks and then Crist Bender and wife, who had no children of their own, took her into their home. After Mother's death, Father gave up his plans to go to Kansas.

The following fall while Joe was breaking off corn over his wrist as a sort of prank he got a sharp pain in his wrist. He was taken to several different doctors, but the pain grew steadily worse. Finally he was taken to Iowa City where the doctor advised the amputation of his arm. Since his health began to be affected otherwise, the operation was performed. Joe was only fifteen years old at this time.

After Mother passed away, Father had us memorize the poem, "Nun bringen wir den Leib zur Ruh," in German, which was read at her funeral. The writer can still repeat the seven verses and often does so after retiring.

In the fall of 1886, Father bought a 100-acre farm at a cost of \$18 an acre. This was about four miles southeast of our former home. The house here was very old. We boys slept under the rafters a short time and sometimes there would be snow on the covers in the morning. We soon built an addition to the house, however.

There was a large school near by, and many older boys and girls attended part of the time. I was nineteen during my last term in this school. The pupils were not graded as they are now, and they could choose their own studies.

Father took a trip to Pennsylvania and stayed about six weeks. Some time later, as we boys were preparing to go to bed, Father told us to wait a little as he had something to tell us. When the smaller ones had gone to bed, he told us he was going to Pennsylvania to be married. We were dumbfounded and didn't think to ask him whom he was going to marry; so he told us her name was Rebecca Beiler, of Bareville, Pa. About a month before this Sallie had left for West

Liberty, Ohio to work there, so Father told her before she left. The marriage took place in December 1890, and soon thereafter we had sale and made preparations to move back to Pennsylvania.

We loaded a car at Wellman, putting the machinery in one bed, the household goods in the other, and two horses, one colt, chickens, and several hogs in the center. Ear corn was piled on top of the machinery, and oats on top of the household goods, which loaded it solid and heavy. My brother Joe got a pass and I was given a ticket to go with the car. As Lizzie was eighteen at this time, she decided to stay in Iowa. Joe and I left some time around noon, and the rest of the family left in the evening, expecting to overtake us in Chicago. For some reason, however, we did not get farther than Chicago Heights that night, so when the rest got to Chicago they could not locate us. Father sent the others on but he remained behind. At Chicago Heights we were put on a local train to Logansport, Indiana. The conductor would not accept my ticket and, in spite of the fact that we explained the circumstances to him, he said I should get off at the next station and take the passenger train to Logansport. He thought the railroad superintendent there would exchange my ticket for a pass. The superintendent, however, refused to do so. He said I should take the passenger train, as one man was enough to go with the car. I decided to wait till the freight train came and talk to Joe. We decided that I should go into the car with the stock and start that way. I was afraid to go into the caboose as I did not think I would be allowed to ride there. As the weather was quite cold, Joe gave me his overcoat. At the next station, someone opened the door and said "Hello." It was Father. We together went back to the caboose as it was too cold to stay in that car. The conductor and Father had some words over the matter but we were permitted to continue our journey.

The first night we were on the way the horses kicked against the door back of them and split it pretty badly as it was made of only one inch boards. When we got to Columbus, Ohio, they sidetracked us and we fixed the door, putting in two-inch boards.

We enjoyed the trip very much, especially when we got into mountainous country. Sometimes we were allowed to sit up in the little cupola where we could see over the top of the train up to the locomotive, and they always had long trains. After we left Pittsburgh, they put one locomotive on behind and pushed till we got to the top of the mountain, then went back. Sometimes we would stand on behind. We were on the way from Tuesday till Sunday morning, when we reached Lancaster. There we were told that we could not get to Bareville till the next day as that was on a branch road. We were allowed to take the horses off, and rode them to Jacob Beiler's, where the family were anxiously awaiting our coming. The next day the car arrived, but we were not allowed to unload it until we paid about \$100 more freight, as the car was overloaded. Father felt pretty badly about it and said if he had known that

he would have sold the property in Iowa.

A few days later the Beilers had a public sale, where we came in contact with many Amish and Mennonite people. They all seemed to be very friendly. The third day we were here I developed pneumonia and was sick about five weeks. The family soon moved to Frank Bender's farm about one mile north of Mechanicsburg. Brother Joe went to work for John King, and Ben was hired to Stephen Stoltzfus. The farming did not appeal to us boys very much. It was something new to us to farm stony soil.

On Saturday, August 8 Father and Step-mother went to Lancaster to attend market. About 5:30, while we children were eating supper, the ticket agent at Leacock Station came to the yard gate and asked to talk to our oldest brother. He broke the sad news that Father and Step-mother were instantly killed at a railroad crossing near Lancaster. A fast train had struck them. The bodies were buried in the same grave, in a cemetery near Mascot. The people were all very good to us

and sympathized with us. Sister Sallie came for the funeral, but Lizzie did not come.

We children stayed at home until the next spring, when we had public sale and parted. Those under twenty-one had guardians.

The railroad company sent a man to see about the damages. One man thought we should use them for six or seven thousand dollars. We did not feel that way about it, however, and had nothing to sue with, so they paid the funeral expenses and one thousand dollars besides.

It might be noted that all of the children of the family are in the Amish and Mennonite Churches, excepting one, and he is a Christian in another denomination.

On the day that Father and Step-mother were killed, while waiting for dinner, Father sat with his face covered with his hand, as if in deep meditation. He kept a diary, and the last entry was rather significant: "I was plowing and finished the piece I was at."

Pigeon, Mich.

A VIRTUOUS WOMAN

BY C. N. GOOD

In Proverbs 31:10 we read, "Who can find a virtuous woman?" One would naturally come to the conclusion that there is such a woman to be found.

To be virtuous is to be morally pure; having moral excellence, good, honest, upright, respectful, courageous, brave. The man who has such a wife is not worthy of her unless he appreciates her. He ought to be a man. He ought to be the very soul of kindness and consideration who would manfully carry his end of the load.

If he will be in public and in private proportionately what she is, he will be a happy and prosperous man. No life without sorrow, dark hours, crosses, and sadness comes to any one, even in the most fortunate circumstances. But where husband and wife dwell together in peace and perfect sympathy, there all burdens will be easily borne.

Mother's life is in two parts:

1. Home—domestic life, as wife and mother.
2. Public—church, community, and social.

In these days motherhood is despised. In the minds of many it is looked upon as too burdensome. They would rather spend time in the streets, shops, and amusements, or enter politics, law, business, etc.

Woman is God-created, with a large heart and soul, with a spirit of endurance and suffering. She is part of man, and one writer said, "the best part."

Genesis 2:18, "And the Lord God said, It is not good that the man should be alone; I will make him an help [fitting, suitable, proper] meet for him"—a helper, not a slave or a mere tool.

Verse 21, "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof." He made a woman, and brought her to the man, and Adam said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man."

Marriage is an honorable state, according to God's plan and program for this life. It is intended for the happiness of both parties.

Marriage without love is a crime and ends in sorrow, misery, and divorce. Probably the majority of courtships in these days have their beginning at the theater or on dance floor. Much that is done in the name of courtship is mere flirtation—some kind of "puppy love." There is too much trickery and deception which results in disappointment. If there were less trickery before, there would be less misery after marriage. Marriage is the holiest and closest covenant that human beings can make. Marriage is intended to give each one a friend in need.

We all love to be loved. There are family ties and affections that ought to remain sacred.

Home is the first school for the child. Mother is the first teacher. This is where we get a start in life. We learn to love and to hate, to obey and to disobey. In youth we are pliable, easily influenced, either for right or wrong.

Home is where we are cared for, when we cannot care for ourselves. Here is where parental responsibility finds its place. Of course, the greater part falls on mother in her devotion to home and family. She lives for those she loves. Her affection clusters around them; amidst all the roughness and heartlessness, she sees the bright spots in their characters. She does not despair of yet seeing her children succeed, despite their failures and faults. She is true to her vows, in poverty and in wealth, in sickness and in health, in evil report as well as good report. She will trust in her own when no one else does. She believes in their innocence, if all the world condemns them. The woman with a drunken husband sticks through thick and thin, and makes the best of it.

Her home duties are many. They constitute
(Continued on page 346)

MISSIONS

FOREST SERVICE IN BRITISH COLUMBIA ALTER-NATIVE SERVICE WORK CAMPS

II

BY PAUL L. STORMS

This concludes this interesting story of the work of the Alternative Service Work camps in British Columbia.

A camp may consist either of tents boarded up the sides and ends or of prefabricated huts, 12 feet by 14 feet. The latter are the most desirable. They have double thickness and are of cedar construction. The only door, situated at the front, has a glass window insert, interchangeable with screen insert, with a ventilator at the top, and another in the opposite end. A window on each of the two sides permits one to look down through the entire row of cabins, should they be in one straight line.

The small buildings are easily heated by a stove placed in the center. The stoves are of cast iron or of airtight tin construction. The wood box is generally built under one of the windows, and has a table over the top. Beds, either single or double, depending upon the strength of the camp, occupy the corners. They are for the most part of wooden structure with steel-frame springs and mattress. Each boy has a pillow and four woolen blankets. Only a few camps have electricity; the others are lighted either by coal oil lamps or by Coleman. The campers make their own shelves, cupboards, clothes closets, and chests. Generally all available space is used and all things must have their proper place. A prefabricated hut may be erected or dismantled in short order by experienced workers.

Other Buildings

Besides the boys' bunkhouses, there is the office (generally a prefabricated hut too), the mess hall with kitchen attached, the cook's house, the washhouse (equipped with faucets, a long sink with basins, showers, scrub boards or washing machines), and lest you form too high a conception of all this, things are decidedly of the lumber-camp style rather than citified; then there is the tool shed, the toilets, the saw filing shed, the pump house, the water tower, and the recreation hall which also is used as a chapel for worship.

The Meals

Some asks, "What about the meals? Do they feed you well?" Women are especially interested here. Meals are important with us, but somehow we never think to write home about them. We always have plenty to eat, and whether the meals are tasty enough depends upon the individual cook. We must say we have found some decidedly better able to satisfy our appetites than others. It must be remembered here that in Canadian C.O. Camps the government supplies the food and cooks (as well as the lodging), instead of the church. Certain frozen goods are obtainable

but by no means all. We will give you the average menu.

Breakfast—choice of cereals and porridge, pancakes (also called flapjacks or hot cakes) with jam or thin syrup, bacon and eggs, coffee or water, toast, sugar, and butter.

Dinner—soup (vegetables, bean, tomato, clam chowder, etc.) with biscuits, hot meat and potatoes, vegetables,—two or three kinds generally (beans, peas, turnips, carrots, cabbage), often spaghetti or macaroni, pickled beets or catsup, pudding (cocoa, rice, custard), pie (caramel, raisin, apple, date, peach, pumpkin; of course only one kind of pudding or pie is served at a meal, but sometimes both pudding and pie are placed on the table), tea or water; no butter or sugar.

Supper—fried potatoes and cold meats, lettuce or other vegetables, perhaps cream cheese, fruit (canned plums, apples, pears, or some dried fruits as prunes), butter but no sugar, cookies and cakes (generally plain), tea or water, perhaps pie.

Canned or evaporated milk is used, as it is impossible to get fresh milk. Of course, there are times when one becomes tired of the cooking but who does not appreciate a change or prefer the cooking of someone else occasionally even if it is not as good as your own?

One boy who assists in the kitchen has gained over fifty pounds while in camp; many others have gained from ten to twenty-five pounds.

Grace Before Meals

It is customary to have grace before meals. Some of the boys take turns in returning thanks, the rotation changing with each meal, each day, or each week, according to the setup of that particular camp. A short portion of Scripture is read before the morning prayer.

There are six men to each table, three on either side. White linoleum is used instead of tablecloths. When the tables are set, the plates are inverted, as well as the cups on the saucers and these are placed on top of the plates. There are no handles on the cups. The dishes are earthenware. The foremen and cooks prefer little talking at the tables.

Flunkies wait on tables and assist the cook. Generally, unless the camp is quite small, an assistant cook is chosen from among the boys. He learns how to bake bread and make pastry, cut meats, etc. Sometimes he is able to carry on himself.

The "Bull Cook"

This name has puzzled some. One thing is certain, the bull cook generally has not the

haziest idea about cooking; yet he is quite a distinguished man around the camp and is known for his many services. His position calls for much criticism from the boys at times, who vow they would do better if they had his job. He does the chore work such as sweeping and scrubbing the cabin floors, filling the coal oil and gas lamps, splitting and taking in the wood, keeping the wash house and the toilets clean, keeping the yard in shape, etc.

Speaking about wood reminds us that we always have the best for kitchen use,—that which gives a steady even heat. The wood is split by hammer and wedge into large blocks while still in the woods, and is brought into camp by truck.

Do you wonder how the bull cook acquired his unusual name? We understand that in logging camps it was necessary to have a big husky man, strong as a bull, about camp to keep law and order. In our camps, however, such a man is not needed; on the contrary, the bull cook is often one who is not robust enough for the heavy work of the bush and road.

Unsurpassed Scenery

One might be inclined to get just a little weary of the every-which-way-you-look scenery in British Columbia, after the novelty of new picturesque country has worn off. Besides the moderate climate with cool nights for ideal rest, the glorious scenery of this Pacific Coast province was perhaps the first thing that struck us favorably when we first made our appearance as conscientious objectors from Ontario and the prairies, over a year ago.

Some camps are located in very beautiful spots beside placid lakes or murmuring streams, sheltered by shady evergreen trees, and nestled at the foot of one or more towering mountains with year-round snow-clad summits. Others are simply pitched in logged-off areas, where charred stumps greet one on all sides. In this country you simply cannot look anywhere without seeing a mountain. We work with these formidable things hemming us in on all sides. Often we can go for miles along our Forestry roads with not a house, car, or any other sign to show evidence of human occupation. Wild life abounds and deer are very plentiful.

48-Hour Work Week

The rising bell in the Forestry A.S.W. camps rings at 6:30 and breakfast is served at 7:00 o'clock. We report for work at 7:30 and arrive at our places of work by truck at 8:00. A half hour or three quarters of an hour is given at noon for lunch, when we gather around a bonfire and toast our sandwiches, except when the weather is too hot for a fire, or where it would be hazardous to build one. Those working near the camp eat in the mess hall at noon. Each lunch box is equipped with a thermos bottle. The boys pack their own lunches before going to work in the mornings. The campers quit work at 4:30 and arrive back in camp at 5:00 o'clock. Supper is served at 5:15. The lights must go out at 10:30. These hours may vary slightly. A 48-hour work sheet is followed. Exceptions are made during fire season when, in the case of a fire that is hard to get under control, the boys are apt to be out at all hours.

Leisure Time

Many of the boys pursue their former occupation in camp, while some adapt themselves to an entirely new hobby. One enthusiast recently fixed some twenty watches in two weeks' time and his customers were not only pleased with the work done but with the low price. Another makes pastel and oil paintings of Canadian scenery, which he sells in wooden frames for only \$1.85 complete.

Then there are carpenters who make all kinds of things, as children's kitchen sets, cupboards, cedar chests, medicine chests, chairs, mottoes, picture frames, and fancy articles. Generally speaking, their tools are very limited. Some have made sail boats to float from one camp to another across the lake, and also carved canoes out of logs.

One or more barbers ply their trade in every camp, charging ten cents a cut. They have plenty of heads to practice on!

As a rule, someone acts as "washerwoman," but most boys do their own washing, laboring over a scrub board or working a vacuum plunger, unless the camp is fortunate enough to have a washing machine, in which case the boys are able to save their clothes up for a month and do a full night's task of unappreciated work.

Until film rationing, photography and picture developing were favorite hobbies. Then we have the bookworms and the students who read and study during most of their leisure time.

The chief sports which the boys enjoy are swimming, boating, fishing, volleyball, ping-pong, horseshoe, hiking, and mountain climbing.

A.S.W. Supervision

There is considerable organization in the B.C. Forest Service; in fact, it is highly organized and it is difficult to explain the jurisdiction of each official. At the head of the service is C. D. Orchard, Chief Forester, who has appointed H. J. Hodgins as superintendent over all A.S.W. men, assisted by H. G. McWilliams. The following lines of responsibility serve as a general rule when it is a matter in connection with the conscientious objectors.

(a) Provisions for registration, pay, timekeeping, dispatching, accounting, shelter, sanitation, camp equipment, commissary, rations, discipline, leave, transportation, communication, medical services, first aid, entertainment, all off-hour pursuits: Chief Forester to Superintendent of A.S.W., to Supervisors of A.S.W., to Camp Foremen.

(b) Education and training of A.S.W. in forest fire detection, suppression, and in forest protection equipment: Chief Forester to District Forester, to Training Chief, to Camp Foreman.

(c) Distribution and equipment of forces with reference to fire hazard: Chief Forester to District Forester.

(d) Emergencies. Fire detection and suppression alerts resulting from Fire Days, raid warnings, and forest fires reported: Local Forest Officer to Camp Foreman.

(e) Work other than above: Chief Forester to District Forester.

At present there are three supervisors to which all camp foremen are responsible: Foremen in the G.T. Camps on the mainland are responsible to Supervisor D. M. MacKenzie; foremen in the "C" Camps, southern section of Vancouver Island, to Supervisor George Silburn; foremen in the "Q" Camps, northern section of Vancouver Island, to Supervisor Robert Murray. The organization within the camp itself is Foreman to Subforeman or Instructor, to Straw Boss, to Campers.

145 Fires Fought

The Forestry Branch gives the following brief summary of accomplishments of A.S.W. men from May to December 1942:—

- (1) Six thousand two hundred sixty-six man-days spent fire-fighting on 145 fires.
- (2) Two hundred fifty-nine thousand four hundred snags felled over 24,500 acres of logged-off land.
- (3) Sixteen miles of new road slashed and graded; 57 miles of old logging railroad grade converted to truck trails; 44 miles of existing road improved; 64 miles of road maintained, requiring 21 miles of ditching, 134 culverts, and eight small bridges.
- (4) Ten miles of new trail cut and 12 miles of old trail improved.
- (5) Twenty-eight miles of telephone line constructed.



By the waters of beautiful Horne Lake on Vancouver Island this group of Canadian Conscientious Objectors have met together in camp to study the Word of God. They are seated on large logs with Bible and Sunday-school quarterly in hand. Some of these boys have had, since coming to camp, their first experience at public speaking, and it is to be hoped when they return home they will continue to use this talent in their home churches. Front row, left to right: Ernie Dyck, John P. Fehr, John C. G. Fehr, Henry Toews, Willard Toman, Harvey Byer, Edwin Byers. Back row, left to right: John Knelsen, Harvey Bartel, Clifford Jost, Jake Toews.

(6) Four hundred twenty-five thousand seedlings planted on 660 acres of logged-off and fire-proofed lands.

In regard to the above it will be noted that snag falling and road construction form the greater proportion of the project work. In this

respect snag falling and opening up of logged-over lands with truck trails are most essential improvements in the fire-proofing of such areas. Over much of the area on which snag-falling has been carried out, present plans call for reforestation involving the planting of some 7,000,000 seedlings in the spring of 1943. (This quota was not quite reached because of damage incurred by frost in lifting the trees.)

It may also be pointed out that road construction undertaken on several of the projects was at the express request of National Defense authorities and constituted right of ways considered of primary military importance to coast defense as well as forest protection.

Conversions in Camps

"God has been very faithful in manifesting His presence in the various religious activities of the camps," reports Rev. Edward Gilmore, Brethren in Christ minister from Ontario, who has labored faithfully among the boys for six months, returning east in August 1943.

"It is quite common to have hands raised for prayer and several men testify to having been definitely converted. One elderly man, sixty-four years of age (an outside logging company watchman), was saved and delivered from his tobacco, and is now a strong 'Conchie' too. Many testimonies tell of God's having revealed the need of a more definite spiritual experience and a greater evangelistic emphasis.

"Several young men are looking forward to future service in the foreign fields, and we are sure that God is going to find many consecrated servants for His cause and kingdom from these various camp grounds."

Will you continue to pray, Christian friends, that the revival which has started in our midst might continue to spread until many in our camps are genuinely born again and energized with a new power and testimony that will leave a profound godly influence upon the lost and perishing about us? We cannot emphasize too strongly the importance of your prayers on our behalf, nor can we thank you too much for what you are doing in this way. Although you are many, many miles from us, the potentiality of your sacrificial prayer life will work wonders on our behalf and someone will be converted from the error of his ways, some soul will be saved from death, someone will be strengthened in the faith to live a better Christian life, and someone will share the glories of heaven,—all because you prayed.

Green Timbers Forestry Station, R. 3, New Westminster, B.C.

"To attempt to elevate yourself by pulling another person down is a vain effort to reverse the law of moral gravitation."

THE MENNONITE CENTRAL COMMITTEE RELIEF TRAINING SCHOOL HELD AT GOSHEN COLLEGE

BY CARL KREIDER

This school, held at Goshen College last summer, was unique not only because it was the first of its kind to be held in the Mennonite Church, but because it featured training for relief during the time when training for armed combat was featured generally in the schools of our land.

At the end of the first World War a good many of the Mennonite young men who went to France, the Near East, and Russia to engage in relief work were recruited from the Mennonite colleges. These young men were consecrated and devoted workers, but most of them had very little special training for the task they were called upon to perform. In view of the probability that the relief job after this war will be much greater than after the last the need for trained personnel will also be greater. The relief training school held at Goshen College from June 14 to August 14, 1943, sponsored and planned by the Mennonite Central Committee, was designed to give specialized training to about eighty-five Mennonite young men and women who had volunteered to serve at least twelve months at the close of the war in foreign relief service.

During the present war, unlike the last war, a great number of Mennonite young men are serving their country in Civilian Public Service camps. For the most part these men are unmarried and many are sufficiently mature to make effective relief workers. It seems logical to expect, therefore, that the Mennonite Central Committee, in building up its corps of relief workers, will need to draw heavily upon the men now serving in camp. Indeed, many of the experiences received in camp will be of great service in training for future relief work. In addition to the fine practical experiences received in camp, however, the Mennonite Central Committee deemed it desirable for the men to receive specialized training such as could not be easily secured while working eight hours a day in difficult project work. Accordingly, an attempt was made to secure Selective Service permission to gather from the various C.P.S. camps men who could come to a Mennonite college for a period of training.

Ernest E. Miller, president of Goshen College, deserves much of the credit for starting the work of securing Selective Service approval of the plan and in seeing the work through. As early as June 1942 he had started thinking on the program and by the fall of 1942 he had made preliminary contacts with General Hershey of Selective Service. Members of the National Service Board for Religious Objectors and of the Mennonite Central Committee also worked toward the same end. The various Mennonite colleges were also interested because they felt that it was here that Mennonite institutions of higher learning could make a unique contribution to the church. As an indication of their interest, the administrators of the Mennonite colleges in a meeting at Winona Lake on August 7, 1942, drafted the following statement:

"We propose to set up a training program for prospective workers in relief and reconstruction service, both at home and abroad, which can be offered to conscientious objectors who are willing to volunteer for service, provided arrangements can be made with Selective Service whereby men in such training can be assigned to such service either before or after induction into Civilian Public Service."

Selective Service in November 1942 approved in principle the idea of training relief workers. Men who planned to serve in the armed forces had previously been given permission to remain in college to secure specialized training and the government deemed it fair that a limited number of conscientious objectors should be given the same privilege. Furthermore, Selective Service considered the training of relief workers to be "civilian work of national importance." Since the exact nature of the Army and Navy college programs was not definitely settled at the time, however, the officials of Selective Service were loath to sign a written order. They agreed for the time being to stay the induction of men in college who were willing to volunteer for relief work provided the men were approved by the National Service Board. A special educational council was created by the National Service Board to consider the applications of the men who were interested. Ernest E. Miller was the Mennonite representative on this council and the Brethren, Quakers, and non-historic peace churches were also represented. This arrangement lasted until May 1, 1943, and by that time seventy-three Mennonite young men were receiving college training for future relief work rather than in C.P.S. camps.

It was originally hoped that all men in the college training program for the winter months could continue in college on an accelerated program until they had secured a degree. However, when the final Selective Service order was signed the period of possible college training was limited to twelve months and the total number of C.P.S. men who were permitted to engage in this type of work was 270, approximately eighty of whom were to be Mennonites. For these reasons it was deemed desirable to allow most of the men who had been in the college training program in the winter months to go to C.P.S. camps to get some practical experience and to fill the quota with men from C.P.S. camps who had already had college experience and the practical experience of camp life as well. A specialized program of relief training was formulated by the M.C.C. and it was therefore preferable to have all the men gathered in one school for the summer months, but it was planned to have them go to various other Mennonite colleges in the fall for a nine

months' program of a less highly specialized nature.

Because of its central location, and because of the thinking and planning done by President Ernest Miller, Goshen College was selected as the location of the summer training school and Brother Miller was appointed by the Mennonite Central Committee to direct the work of the school. The writer of this article, who had been interested in the relief training program from its inception, was appointed assistant director. Since all branches of the Mennonite Church were represented in the student body, faculty members were likewise chosen from all branches of the church. One of the prime requirements for an effective Mennonite relief worker is an earnest Christian testimony and a knowledge and appreciation of Mennonite history and the spirit in which Mennonite relief work is carried on. Accordingly, P. C. Hiebert, chairman of the Mennonite Central Committee, and Henry Fast, general director of C.P.S. camps, taught a course on the Christian life and Christian witnessing, Harold S. Bender taught a course on Mennonite history and heritage, and M. C. Lehman taught a course on the history and philosophy of Mennonite relief. M. C. Lehman also taught the basic course in relief administration. To give training in special areas where relief work was planned, Robert Friedmann, Mennonite refugee from Austria, taught a course on Central Europe, S. F. Pannabecker, General Conference missionary to China, taught a course on China, and three members of the regular Goshen faculty, S. C. Yoder, Willard H. Smith, and Carl Kreider, taught a course on South America and Puerto Rico. To acquaint the students with the problems of feeding and caring for the health of refugee peoples in need of relief a course in community hygiene and nutrition was taught by H. Clair Amstutz, college physician of Goshen College, and Edna Ramseyer, former relief worker under the M.C.C. to France. To aid the students in understanding the effects of war and starvation on Christian personality, Ed. G. Kaufman, president of Bethel College, and P. E. Schellenberg, president of Tabor College, taught a course designed to help relief workers to bring peoples whose minds are suffering from the effects of war back to normalcy and to a place where they can be prepared for the Gospel message. Roman Gingerich directed the physical exercises, acted as dean of men, and taught a course in first aid.

Although the summer training program was designed primarily for men from C.P.S. camps it was recognized that it also would be suitable for qualified women who were likewise interested in relief work. Sixteen women made up the women's unit. One of these, Mary Ann Preheim, is already serving in Puerto Rico.

In a few weeks after the summer training school had been started word was received from Washington that Congress had passed a law which made it impossible to carry on the work of training IV-E prospective relief workers in college. The following provision was a rider in the Military Establishment Appropriation Bill of 1944:

"Provided further, That no appropriation contained in this Act shall be used for any expense pertaining to (1) the instruction, education or training of Class IV-E conscientious objectors in colleges, (2) the service of such conscientious objectors outside the United States, its territories and possessions, (3) the transportation of such conscientious objectors to or from college or any such service, or (4) the compensation of military or civilian personnel performing any services with respect to the matters set forth in (1), (2), or (3) above, except any services which may be necessary promptly to terminate any such Class IV-E conscientious objector college or foreign service projects existing on the date of the enactment of this Act."

Points one, two, and three of this rider did not cause any trouble as far as the Mennonite Central Committee program was concerned. Not a cent of government money was spent in training the conscientious objectors in college, and the M.C.C. was planning to pay the allowances for the men when they served outside the United States as well as their transportation to the field of work. In fact, the college program actually cost the government less than the camp program because when the men are in camps the government pays for the technical services and tools and has provided part of the cost of the housing. Point four of the rider was the critical one which eliminated the relief training program because the officials of Selected Service are military and civilian personnel performing certain services in connection with the signing of the orders setting up the program and possibly in changing its minor details from time to time.

The exact reason for this unfavorable action of Congress is not definitely known, but it seems likely that three factors were involved. In the first place, much of the opposition was based upon misconceptions about the nature of the program and prejudice against conscientious objectors. For example, it was erroneously believed that the government was guaranteeing conscientious objectors long-term jobs in relief work at the end of the war at high pay. Many believed that there may be serious unemployment after the war and that if relief jobs are available they should be given to ex-soldiers. Of course this was a misconception. The government at no time guaranteed jobs to those taking the relief training courses, and in fact the majority of the men were seeking appointments with the Mennonite Central Committee. As is well known to the readers of this paper, such workers are not given "high pay" but are merely allowed enough for their actual expenses. It is unlikely, however, that even a consciousness of the low pay offered these relief workers could have overcome the opposition and prejudice against conscientious objectors in some quarters. Some regard the C.O. as a slacker, the C.P.S. camp as a "concentration camp," and feel the men classified as IV-E should be punished.

In the second place, the unfavorable action of Congress was likely a part of the general anti-Administration attitude of Congress at that time. It will be recalled that at approximately the same time Congress passed the Connally Anti-Strike Bill, President Roose-

velt vetoed the measure, and Congress passed it again in spite of his veto. It was probably thought by some members of Congress that the Administration was being unduly lenient with the conscientious objector and that this would be a good opportunity to display Congressional displeasure.

In the third place, certain influential members of Congress have not been satisfied with the Army and Navy college programs which keep men out of active service. Some of these men have sons of their own in the armed services and find it difficult to see the justification for having any men in college in wartime. Such men would also likely be even more opposed to having conscientious objectors in college.

All enrolled in the summer training school at Goshen College accepted the action of Congress with Christian grace, and with the sincere hope that sacrificial living during the course of the months to come might influence

Congress to alter its attitude so that the relief work and relief training might once again become a reality. The Mennonite Central Committee immediately started preparing plans for a continuation of the relief training program in conventional C.P.S. camps (especially mental hospitals). Although this means that the men must pursue their studies after they are tired because of a heavy day of project work, the training is already under way and an account of this work may be presented to Christian Monitor readers in a later issue. Relief work, however, will still be impossible unless Congress reverses its action disallowing the use of conscientious objectors outside of the United States. Let us pray that Congress may be directed to revise its opinion so that men who have stood for the Christian principles of peace during wartime may be used to bring relief and a new Christian hope to war sufferers.

Goshen, Ind.

DEATH OF A RELIEF WORKER IN PUERTO RICO

Elmer Earl Hartzler

BY RUFUS B. KING

Our sympathies go out to the bereft family and friends and fellow workers of Bro. Hartzler.

Sadness swept over the Castaner Community on the morning of September 12, when one of the Puerto Rican boys who works in the Castaner General Hospital, came rushing into camp and announced that Elmer Hartzler had drowned. Elmer had gone for an early morning hike and swim with four other members of the Civilian Public Service Camp No. 43, and five Puerto Rican boys of Castaner, at the nearby Guayo River Falls, where some of the men from Camp had gone swimming from time to time. He had been swimming for about ten minutes when he gave a cry for help, but before he could be rescued, he had gone under not to return.

His body was recovered in less than a half hour, but all efforts to revive him failed.

Elmer was a member of the first group to come to Puerto Rico in August, 1942, to open up medical and social relief work under the Martin G. Brumbaugh Reconstruction Unit of the Brethren Service Committee. He was a member of the Old Mennonite Church and had been in Civilian Public Service since June 16, 1941. He had previously served in

C.P.S. Camp #5, Colorado Springs, Colorado, and later at Lagro, Indiana, where he was in training with the original China Unit, which had to disband due to a State Department order in the spring of 1942.

Elmer's passing was a tremendous loss to the Unit. He was first of all a Christian. He was a craftsman of skill and had supervised the construction of the Castaner Hospital and many lesser projects in connection with the Unit. His industry, skill, enthusiasm and sincerity had been a big asset to the project and had contributed much toward winning the confidence of the Puerto Rican people toward the program of the Unit.

Perhaps no member of the Brumbaugh Unit was better known among the Puerto Rican community. He had a friendly manner with all people, and all of the local folk around Castaner knew him as Elmer. A huge throng attended his funeral in the Protestant chapel at the project. The notes of sympathy and personal expressions gave tangible evidence to the manner in which he had served in Puerto Rico.

Born at Albany, Oregon, on October 6, 1916, he and his father, A. P. Hartzler, later moved to Wichita, Kansas, which was Elmer's present home address. During 1938-39, he attended Hesston College, Hesston, Kansas. He secured a two-year teaching certificate and taught public school in Kansas for one year, after which he pursued the carpenter trade. During his early days in Civilian Public Service, he had been a draftsman for the Soil Conservation Service. His hobby was photography, which he followed with pleasure and ability. He also enjoyed singing and was a member of the camp male quartet.

From the very beginning of Civilian Public Service, Elmer was anxious to do some phase



Elmer Earl Hartzler

(Continued on page 346)

EDUCATIONAL

FRONTIER PIONEERING OF A CENTURY AGO

BY JOHN C. WENGER

This message was given as an address at the 1941 Mennonite General Conference, held near Wellman, Iowa. We are glad to print it at this time, and aside from a few references to this meeting, its message is just as interesting and timely now as it was then.

1. The Church in the Midwest

It is altogether suitable to have a topic such as this at our 1941 Mennonite General Conference. It is just about one hundred years ago that Mennonites settled in Illinois, Iowa, and Indiana. Today about 15,000 members of the Mennonite Church (not counting other Mennonite groups) live between Indiana and Colorado. Indiana-Michigan has 5,700 members; Illinois, 2,600; Missouri-Kansas, 3,000; and Iowa-Nebraska, 3,900. If we would add Ohio's 9,000 members of the Mennonite Church we would have a midwest membership of about 24,000, which is forty per cent of the Mennonite Church.

2. Early Settlements in the East

While all the states west of Ohio were without Mennonite settlers until about a century ago, that was by no means the case on the eastern seaboard. The first Mennonites settled in Germantown, Pa., in October, 1683. The first Mennonite preacher in America, William Rittenhouse (1644-1708), began serving the Germantown Mennonite congregation in 1690, we believe. The Skippack settlement in the present Franconia Conference was made in 1702. The Pequea settlement in Lancaster County was made in 1709. Mennonites reached Virginia (Shenandoah and Page counties) by 1750. By 1788 they were in "Upper Canada" (Ontario). Before 1800, Mennonites had also settled in Ohio.

3. Mennonites Reach Illinois

One of the first midwestern states to receive Mennonite settlers was Illinois. An Alsatian Mennonite immigrant who had first settled in Butler County, Ohio, Peter Maurer by name, located in McLean County, Illinois, in the year 1829. Between the years 1830 and 1850 about one hundred fifty men, mostly of the Amish wing, but including some Mennonites, had settled in the state of Illinois. Some of these were already heads of families when they arrived in Illinois. Many of the Amish settlers in Illinois and Iowa came personally from Europe.

4. A Typical Settler

A typical settler story is that of Christian Ropp. As an old man of nearly eighty years he wrote a brief autobiography in 1892, the full text of which is published in Weber's Illinois Mennonite History (pp. 83-87). Ropp was born in Alsace about 1812. In 1826 he accompanied his parents to America, the ocean journey occupying forty days. At Philadelphia the family hired a team to take them to Lancaster County. On the way the father purchased a horse and set out for

Butler County, Ohio. Before the family reached Lancaster, however, a Mennonite recognized the elder Ropp as an Amishman (by his beard) and invited the family to spend the night with him. During the evening the Mennonite, John Koenig (King) by name, told Ropp of Canada and its merits. So Ropp decided to turn north. After a six weeks stay in Pennsylvania the Ropps left for Waterloo County with a group of three other families. Three weeks later they reached their destination. They spent the night in Rumbletown (Kitchener now), then located in Wilmot Township. They got fifty acres practically free and paid \$2.50 per acre for another one hundred fifty acres. Young Christian Ropp hired out at \$2.50 per month.

In 1833, the Ropps tired of Canada and left for Ohio, a journey which took seventeen days. But land was expensive in Ohio so Christian and his brother Andrew made a trip to Illinois to spy out the land there. Their report was favorable and in 1834 the Ropps located in Illinois, Christian eventually settling in McLean County.

5. Some Mennonite Settlers

Settlers from the Mennonite wing of our church also reached Illinois as early as 1833, but the Mennonites of Illinois, who are non-Amish in background, do not exceed five hundred in number. Some of the Mennonite settlers in Illinois between 1833 and 1852 were the following: Peter Hartman, of Bavaria; Benjamin Kauffman, of Lancaster County; Benjamin Brubaker, of Richland County, Ohio; and Benjamin Kindig, of Lancaster County extraction who removed from Augusta County, Virginia, to Tazewell County, Illinois, in 1833. Kindig's eight hundred mile trek took seven weeks. He stated (Weber's History, P. 93) that the Indians had left before he arrived in Illinois, but many signs of their life remained, such as, wigwam sites and discarded "ladders."

6. Early Amish Leaders in Illinois

The first Amish Mennonite minister west of Ohio was a bishop named Christian Engle. Engle was born in Alsace, France, where he grew up, united with the Amish Mennonites, and became a bishop. After he was a bishop he emigrated to America and in 1833 settled in Illinois. He served the Partridge congregation near Metamora until his death in 1838. The second Amish bishop in the state was his son, Joseph Engle, who had also been ordained in Europe. Joseph located in Illinois in 1836.

Another early Amish bishop was Michael Mosimann who came to America from Lorraine in 1831 and was ordained as a bishop in Illinois by the year 1840. Mosimann later united with Egli's group, now known as Defenseless Mennonites. He died in 1898.

Two other pioneer bishops were the Ropp brothers, Andrew and Christian (1812-96). Both were Alsatian immigrants and both were ordained in Illinois by 1840.

7. Mennonite Leaders in Illinois

The first bishop in the Mennonite sector of the church in Illinois was Jost Bally (1795-1878), who was born in Bavaria, Germany. In 1829 he settled in Lancaster County, Pennsylvania. In 1832 he removed to Richland County, Ohio, and about 1837 pressed on to Woodford County, Illinois. It was perhaps in the early 1840's that he was ordained to the ministry and later he became a bishop. Bally was no exception among the Illinois Mennonites for most of them were European immigrants.

Among the later Mennonite leaders in Illinois several should be mentioned. Henry Nice (1822-92), of Morrison, was ordained to the ministry in 1853 and as bishop in 1868. Matthias Eby, of Freeport, was ordained as minister about 1855, and later as bishop. Eby resigned as bishop in 1878 but lived until 1894. E. M. Hartman, of Washington, united with the Christian Apostolic Church ("New Amish") in 1897. John F. Funk (1835-1930), a scion of the Franconia Conference, was ordained to the ministry in 1865, but he removed to Indiana two years later. Funk was the founder of our church publication work. One of the most beloved men in the entire church was J. S. Shoemaker (1854-1936), of Freeport, ordained to the ministry in 1892 and as bishop in 1902.

8. Early Amish Settlers in Iowa

It has been estimated that by 1832 there were perhaps fifty white people living in Iowa. Seven or eight years later it is believed that the first Amish settlers arrived in Lee County. One of the first of these settlers was Christian Raber of Baden, Germany. He had been a preacher in Butler County, Ohio, before removing to Iowa but had lost his ministry. After coming to Iowa he resumed preaching. "It is said that he was short and heavy-set and that he had a long white beard" (Gingerich: *The Mennonites in Iowa*, p. 48). Joseph Reese, originally of France, removed from Ohio to Lee County in 1843. Joseph Augsburg came to Lee County from Butler County, Ohio, in 1843, but later returned to Ohio. The next year came Jacob Kinsinger and his son Jacob, Jr., also from Butler County, but originally from Europe. A German immigrant, George Hauder, of Germany, arrived in 1844. Preacher John Fordewalt, of Strasburg, France, settled in Wayne County, Ohio, in 1817 and later removed to Lee County; he may have been a bishop, for he is known to have performed a marriage ceremony. Christian Schwarzentruher of Darmstadt, Germany, was in Wayne County, Ohio, by 1836, and located in Lee County in 1845.

Perhaps a typical Iowa Amish story is that of Joseph Goldsmith (1796-1876). Born in Alsace, he came to America as a young man,

arriving in Philadelphia in 1819. Five years later he went to Ontario. That same year (1824) he was ordained to the ministry. In 1831 he removed to Butler County, Ohio, where he was ordained as an Amish bishop in 1838. In 1846 he settled in Lee County, Iowa, where he led the Amish until 1855 when he removed to near Wayland in Henry County, Iowa. At Wayland he organized an Amish congregation and served as its vigorous leader for twenty years.

Another leader among the Iowa Amish was Christian Wery, of Germany, who removed from Butler County, Ohio, to Iowa in 1848.

It is thus evident that the Amish of Iowa, like the Alsatian and South German Amish and Mennonites, are of Swiss extraction; that the early settlers came largely from Alsace or South Germany and were mostly Amish and that the early settlers often lived for some years in Ohio Amish communities before locating in Iowa.

Lee County lies about 65 or 70 miles south and a little east of our 1941 General Conference grounds (Lower Deer Creek Church, near Wellman, Iowa).

9. Other Amish Settlements in Iowa

About forty miles south of us and a little east, are located the Jefferson and Henry County settlements. One of the first Amish settlers in Jefferson County was Joseph Roth, of Belfort, France, who came personally from Wayne County, Ohio, in 1841 and brought his family in 1843. His wife was a daughter of Christian Klopfenstein, another Frenchman who settled in Jefferson County. In 1849 John Graber, also of France, removed from Wayne County, Ohio, to Jefferson County. Jacob Egly, an Alsatian, removed from Canada to Jefferson County in 1847.

The Henry County settlement included Daniel Conrad, of Wayne County, Ohio, and Joseph J. Swartzendruber, of Allegheny County, Maryland, investigated Iowa in 1845. The next year they settled in Johnson County, Iowa, and brought with them William Wertz and family. By 1851 more than a dozen Amish families, with at least twenty-seven church members, were in the settlement, so a congregation was organized. The bishop, as noted above was Joseph Goldsmith of Henry County.

The first Amish bishop to be ordained in Johnson County, Iowa, was Jacob Swartzendruber in 1853. He had been ordained to the ministry twenty or more years before, in Germany.

10. Mennonite Settlers in Iowa

The earliest Mennonite (non-Amish) settlement in Iowa was made in Lee County in the fall of 1839. John C. and John J. Krehbiel, father and son, of the Palatinate, Germany, originally, removed from Butler County, Ohio, to Lee County at that time. Another early settler named Hertzler was the father of Daniel Hertzler and grandfather of Arthur E. Hertzler, M.D., author of *The Horse and Buggy Doctor* (Harper, 1938).

Bishop John S. Good, of Allen County, Ohio, was the leader of a settlement made in Page County in southwestern Iowa in 1864. About 1880 an odd incident occurred in the church life of this community. The lot fell on

Benjamin Ferguson who refused the ministry; the other nominee, Andrew Good, expressed his willingness to preach and was promptly ordained. Some people felt, however, that he was "never an outstanding minister" (Gingerich's *Mennonites in Iowa*, p. 153).

In 1881, S. B. Wenger, a Virginia Mennonite, settled at South English in Keokuk County, about twenty miles southwest of here. The first Mennonite services were held in 1883 but regular preaching was not inaugurated until 1896. The South English congregation, Liberty, was organized in 1898. The first pastor was Bishop Samuel G. Lapp who died in 1916.

11. The Amish in Indiana

In 1840 four Amish brethren from Somerset County, Pennsylvania, made a tour of investigation which led them to Illinois, Iowa, and Indiana. The names of these men were Preacher Joseph Miller, Daniel S. Miller, Nathan Smeily, and Joseph Speicher. The next year the following twenty-four souls made the trek from Somerset County to Elkhart County, Indiana: Daniel S. and Barbara Miller with five children; Preacher Joseph and Elizabeth Miller with four children; Deacon Joseph and Barbara Borntrager with five children; and Christian and Elizabeth Born-

THANKSGIVING

For eyes to see this autumn world.
And lips to sing its beauty;
For feet to take the happy trail
Of winter's waiting duty.

For light of home and love of friends
And wholesome joy of living;
For grace to know my good estate.
Thanksgiving!

Julia W. Wolfe.

trager with two children. The first Amish service in Indiana was held on Easter, March 27, 1842, in the home of Preacher Joseph Miller.

A typical Amish leader in Indiana was Isaac Schmucker (1810-93). He was born in Lancaster County, Pennsylvania. As a young man he went to Holmes County, Ohio, then to Wayne County, and finally to Knox County, Ohio, where he was ordained to the ministry in 1835. He was in Indiana in time to participate in the Easter service of 1842. The next year he was ordained as the first Amish bishop in Indiana. Later he organized the Hawpatch (Maple Grove) congregation at Topeka. For some years he also lived in McLean County, Illinois, where he was influential in building the first church building among the Amish Mennonites of America.

Other leaders among the Amish Mennonites of Indiana were J. P. Schmucker, 1834-1903; Jonathan Kurtz, 1848-1930; D. J. Johns, 1850-1941; J. S. Hartzler, 1852-; and D. D. Miller, 1864-. The brethren, Hartzler and Miller, are still serving in the Indiana-Michigan Mennonite Conference.

12. Mennonites in Indiana

Apart from the Amish, one of the earliest Mennonites to settle in Elkhart County was John Smith of Medina County, Ohio, who

located in the Yellow Creek area in 1843. Two years later Bishop Martin Hoover, eighty-five years of age, with his son John located in the same general area. Included among the settlers of the next few years were the ministers Jacob Christophel and Jacob Wisler. On Ascension Day, 1848, the Mennonites of Indiana held their first services in a log school building a half mile north of the village of Southwest, Jacob Wisler preaching the sermon, in German of course. Twenty-four additional Mennonite families augmented the colony in 1848, and in 1849 they built a log church building on the site of the present Yellow Creek (Wisler) frame church building; the present building displaced the original in 1861.

Jacob Wisler (1808-89) was the first active bishop in the Indiana Mennonite Church. In the 1870's he established the Old Order Mennonite Church in Indiana. A much older leader among the Indiana Mennonites was the (European) Palatine, Jacob Christophel (1783-1868), ordained to the ministry in Pennsylvania in 1827, nine years after coming to America. An active and aggressive leader was Daniel Brenneman (1834-1919), a man who lost patience with his church and helped organize the church now known as the Mennonite Brethren in Christ. Brenneman was ordained to the ministry in Fairfield County, Ohio, in 1857, and removed to Elkhart County in 1864. Undoubtedly the strongest figure among the Indiana Mennonites was the Pennsylvanian, John F. Funk (1835-1930), pioneer Mennonite publisher and antiquarian.

13. Other Amish Mennonite Leaders

Since our 1941 General Conference is convening at a Johnson County Amish Mennonite Church, it is quite appropriate to list a few more Amish Mennonite leaders of Illinois and Iowa. Here are ten of them: Jonathan Yoder (1795-1865) was the predecessor of Joseph Stuckey, and came originally from Berks County, Pennsylvania. Joseph Stuckey (1825-1902), founder of the Central Conference Mennonites, was an Amish leader who came from Alsace in France; he baptized over 1,300 converts. Joseph Schlegel (1837-1913) labored in Iowa at first but in later years in Nebraska. Bishop John Smith (1843-1906), of Metamora, was quite a talented leader; he was the father of Dr. C. Henry Smith, Mennonite historian. Sebastian Gerig (1838-1934), of Iowa, came from Alsace in 1856, was ordained as preacher in 1869, and as bishop in 1879. A Pennsylvanian was John J. Hartzler (1845-1936), of Cass County, Missouri. John C. Birky (1849-1920), of Kansas, served at Hopedale, Illinois. He was ordained to the ministry in 1877 and as a bishop in 1890. Samuel Gerber (1863-1929) served at Tremont, Ill., having been ordained as a minister in 1897 and as bishop in 1911. One of the ministers in the East Union congregation, Iowa, was Christian Wery (1832-1914), of Mifflin County, Pennsylvania. He served in the ministry for fifty years. A West Union bishop was J. K. Yoder (1852-1926), ordained deacon in 1902, minister in 1905, and bishop in 1909. Yoder was from Holmes County, Ohio.

Among the living leaders from the Amish

Mennonites of the Midwest should be listed Sanford C. Yoder, of Goshen College, who also serves as secretary of the Mennonite Board of Missions and Charities.

14. Life a Century Ago

The pioneers who settled in Illinois, Iowa, and Indiana one hundred years ago had to face a long and dangerous journey to get to their new homes. Travel was a hardship in those days. As a general rule the Mennonites chose wooded areas, and passed over the prairies. For one thing, they were afraid of the swamps, regarding them as hazardous to health. Further they wanted to live where there were streams. They also needed timber as a source of wood and lumber. Once a settler had decided on a site, he needed to clear the area of trees, brush, and stumps, a task which required the expenditure of a vast amount of energy. The pioneers had to be content with living at a great distance from towns, mills, and stores. They were also usually very short of money.

Mennonite laymen received little pastoral care a hundred years ago. This was due in part to the fact that the preachers of the community—if there were preachers there—were engaged in the common struggle to wrest a living from the new farms. It was also due to the feeling that church members were not a flock of sick sheep requiring skill in diagnosing and dosing. Mennonites were expected to look after their own spiritual lives and stand on their own spiritual feet. It would be easy to show that the spiritual level was none too high, however, for in the church of a century ago liquor and tobacco were used regularly and there was some dancing among the young people. But we cannot judge people of 1840 by the standards of 1943. The pioneers did truly love God and His Word; they did worship "in spirit and in truth" (John 4:24). It is, of course, regrettable that they had so little vision of reaching the unchurched of America with the Gospel.

On one point the pioneers did not fall short. They seldom had a hard time to secure preachers. There was no thought of looking for trained men; the preaching of the Gospel was something most any Christian brother should be able to undertake. And in those days of hard work and toil an untrained ministry did a fairly satisfactory job of caring for the congregations.

It is to be regretted that the church had a difficult time trying to decide what to do about new methods of Christian work. The Sunday school is a good example. Some thought it a good innovation while others thought it was dangerous and would lead to pride. There was also continual controversy over the adoption of such new inventions as the telephone. The really important thing, however, was this: the church had much sound, wholesome Gospel preaching. Whatever other faults it may have had, the church of the pioneers was solidly Biblical.

The Mennonite settlements of the Midwest were in general small and numerically weak. The Amish Mennonites, on the other hand, were numerous and prosperous. Fortunately the two main bodies of each merged within the present generation: in 1916 in Indiana,

and in 1920 in all of the United States west of Indiana. The Ohio and Eastern Amish Mennonite conferences followed the good example in 1926.

Many progressive methods and institutions have been introduced since 1840. In 1864, our church publication work was founded. Sunday schools came into the church mainly since 1875. Evangelism has become widespread, but chiefly since 1880. Little mission work was done by the Mennonite Church prior to 1900, while today we have many city and rural missions in America and foreign missions in South America, India, and Africa. It was not long prior to 1900 that Dr. H. A. Mumaw established the private school that led to Elkhart Institute and Goshen College. Today we have two junior colleges and a host of winter Bible schools. The hospital and philanthropic work of the Mennonite Church has also arisen mainly since 1900.

15. Conclusion

As the Mennonite Church marches into the future, it must look well to several things. First, it must see to it that an evangelical theology is maintained. This must be done at all costs. We dare not deny the Lord that bought us. We cannot allow doctrinal liberalism to enter our ranks. Second, we must maintain a simple Christian life, one that is not

conformed to the sinful world about us. Our fathers may have been a bit too cautious about allowing certain changes in the past. But we of today must exercise diligent care lest we throw out the precious jewel of non-conformity altogether. It would be ridiculous to smile at the quarrels over buttons in the nineteenth century while we ourselves slip into the worldly life. Third, we must maintain consistent nonresistance, that type of spirit and practice set forth in our 1937 General Conference statement, "Peace, War, and Military Service." Fourth, we must all by God's grace be filled with fervent brotherly love, exercising toward one another mutual trust and confidence. A suspicious attitude is no mark of the divine nature. Finally, we must get a proper perspective on new methods, on new innovations in general. We feel that the church has wisely excluded some things such as choirs and musical instruments. On the other hand, it has wisely adopted such institutions as the Sunday school and young people's Bible meeting. The question arises, Will the church also be able to discriminate between the wheat and the chaff in the future? The answer is, Yes, it will. For it is Jesus Christ Himself who is the all-wise Head of the Church, and He will surely guide us. To Him be glory forever.

Goshen, Ind.

FROM BEHIND THE TEACHER'S DESK

II

BY A TEACHER

This concludes this interesting message from the heart of a teacher of considerable experience behind the teacher's desk.

Watch Your Attitudes Toward the Teacher

Take your dissatisfactions to the teacher in an openhearted way and you will be on a fair way to a solution. Parents and teacher pulling together can accomplish wonders. One shall "chase a thousand, and two put ten thousand to flight," certainly applies here. It may be all right to discuss your troubles with a friend whose judgment you especially desire, but don't carry them to the sewing circle, unless you're equally willing to have your failings as a patron discussed at the teachers' convention.

And never forget that children are quick to sense attitudes. You may merely wink at another adult, or speak in polysyllables, or the language of the Hottentots for that matter, but your children will catch the drift of things. Ted was having trouble at school. His parents were making it plain that in their opinion the teacher's management was not what it should be. About that time Little Sister, who had been a good pupil giving no trouble, began to show a negative attitude toward her work and her teachers. What would have been your guess?

For years Miss Elliott was the terror of all children approaching her grade. Neither was she popular with parents. But one mother said, "I try never to let my children know that I don't like her and they have always gotten along all right in her grade."

Support Your Teacher as Far as You Can.

Imagine your feelings should you find that the teacher had made specific remarks to your child about your taste in dress, or your judgment in the purchase of your car, or on how often you go to town. Next to you and perhaps the Sunday-school teacher, the schoolteacher likely looms next largest on your child's horizon. Because you don't approve of certain of her actions is no reason for breaking down a child's confidence in her so that it will lessen his regard for the good instruction she does give him. Since having taught I can see my father's point when he reprimanded me severely for having made fun of my teacher's extreme clothing. He was a conservative of the conservatives and certainly hated "hobble skirts" and sashes "that looked like cat tails" more sincerely than I, but he would not allow me, a mere child presuming on my knowledge of his convictions, to make uncomplimentary remarks about my teacher. Certainly you don't want your child to copy Miss Moore's painted fingernails. But while explaining why they shouldn't be copied you can also point out the commendable interest Miss Moore takes in the little Johnsons from across the tracks.

If I had said that I wished I could dress like the fashionable Miss Brown, my mother would have answered something like this: "Miss Brown is a good teacher, but her minister never taught her as we believe the Bible

teaches. We won't judge Miss Brown, but you know the Bible says, . . . and we want to do as the Bible says." My good opinion of Miss Brown as a teacher would have been left intact, and my concept of personal responsibility strengthened. How many times I've been glad I learned the fallibility of human patterns, otherwise how sadly my world of ideals would have fallen about my ears when my "ideal Christian" deviated from the path.

When Miss Mackey asks for a quarter for something you think could have been done without, is it worth the quarter to stew about it until the child thinks Miss Mackey must be all wrong, too, when she demands neat papers or work on time, things which lead manifestly to worth-while life habits? If no principle is involved insist that the child do just what he is told if it does seem a bit absurd to you too. Some one recently observed that he used to think that doing things which were merely notions of the teacher (for example, folding papers a certain way or numbering the examples just so) were unnecessary evils. Now he sees that it was one of the valuable aspects of his training, for all his life he had had to adjust himself to the whims of his various employers, doing things to suit their individual idea.

Don't Let Grades Blind Your Judgment

If Johnny, who has been getting "A" on arithmetic, brings home a "B", don't get too excited. Perhaps the class has gotten to fractions which just don't come as easily to him as long division. However, if all his grades are lower, or he continues to go down in a particular subject, it may be well to investigate. Alice was a good student, but her marks began a marked and definite descent. Questioning brought out that she had decided that it would be nice to fail her grade so that she could be with Miriam, who was a year younger. Max rather suddenly learned to enjoy reading library books; so naturally he slumped on arithmetic, of which he had never been very fond. Mother had to back the teacher in certain restrictions on pleasure reading until the arithmetic picked up again.

On the other hand, don't ignore poor grades all year, then at the end shunt the blame for the child's failure onto the teacher, or subject her to something resembling the Spanish Inquisition regarding all the possibilities she might have used to get him through.

No one suffers more headaches over those grades than the teacher. She tries to consider the dozen and one factors that should determine a mark. She knows that no universally just and usable marking system has yet been devised. (If there had been there wouldn't be a different one used in almost every state and county within a state.) But inevitably at the end of each month or six weeks there are all of those little squares to be filled, so she does the best she can, knowing that the results will not be entirely satisfactory to you, or the child, or herself.

The best possible source of information about your child's progress is the conversational one. Your asking the teacher about his progress gives her an opportunity to discuss his strong and weak points and to suggest what you might do to help him.

Remember that a child's reports and opin-

ions are likely to be incomplete and immature. Your Jane may be truthful, but she is a rare child if she doesn't discreetly omit details that wouldn't agree with what she very well knows you expect of her, or if she never plays up a bit her role in the noble deed. If Bobby shows you a group of spelling papers with stars on, praise him, but don't start thinking things about the teacher if he gets a "C" on his report card until you've asked if he brought home all his papers, or if he did equally as well on his sentences or oral review or whatever it is his teacher emphasizes. He may not have intended to deceive you. He was perhaps only rejoicing over his visible evidences of accomplishment.

I have always remembered with pleasure a conversation with a mother whose child attended another school in our county. Her child had received an unsatisfactory mark on a certain item of conduct. The mother wanted to know just what we include in that item. She had by questioning ruled out the most obvious possibilities. "Might it be . . .," she said, naming a characteristic of the child. "There must be some good reason for the 'U' or it wouldn't be there."

In contrast I think of the parent who complained that her child had been kept back because his teacher had based her marks on only one aspect of the subject—the one on

GOD'S MERCIES

When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

Oh how shall words with equal warmth
The gratitude declare,
That glows within my ravished heart?
But thou canst read it there!

To all my weak complaints and cries
Thy mercy lent an ear,
Ere yet my feeble thoughts had learnt
To form themselves in prayer.

Unnumber'd comforts to my soul
Thy tender care bestow'd,
Before my infant heart conceived
From whence these comforts flow'd.

When in the slippery paths of youth
With heedless steps I ran,
Thine arm, unseen, convey'd me safe,
And led me up to man.

Through hidden dangers, toils, and death,
It gently clear'd my way,
And through the pleasing snares of vice,
More to be fear'd than they.

When worn with sickness, oft hast thou
With health renew'd my face,
And, when in sins and sorrows sunk,
Reviv'd my soul with grace.

Thy bounteous hand with worldly bliss
Has made my cup run o'er,
And in a kind and faithful friend
Has doubled all my store.

Ten thousand thousand precious gifts
My daily thanks employ,
Nor is the least a cheerful heart
That tastes those gifts with joy.

Through every period of my life
Thy goodness I'll pursue,
And after death, in distant worlds,
The glorious theme renew.

—Joseph Addison.

which he happened to be weak. There was no questioning of the child's work, only of the teacher and her marking system. In this case I had definite knowledge that the accusation was not true. She seemingly accepted for a conclusive fact what was likely a child's rationalization of his failure.

Being from behind the desk, this has been manifestly one-sided. A teacher feels that, with her training, with her supervision, and with the criticism she received firsthand and secondhand, she is pretty well acquainted with what is being thought on the other side. There seems to be a time-honored precedent that allows a parent to tell a teacher just what he thinks of her but allows no comeback for the teacher. She dare never talk back! She dare never tell parents just where they've missed it! Oh, no! It would be neither polite nor politic!

No matter how evident the case, nor how provocative the criticism, she can't tell the parents that Junior wouldn't be so quarrelsome if they would see that he got sufficient sleep—or that Sally might be less jittery if she were nagged less at home and had better eating habits—or that they would have money for books if Father wouldn't neglect his work to attend all the farm sales, returning with doubtful bargains—or that Mother could have gotten around to marking Sonny's overshoes (I'm sorry Mrs. Brown that we can't find them) if she had spent less time gossiping with her neighbors. There are even times—say it softly—when the teacher has to resist strongly the urge at least to hint that the child's chief difficulty is that he takes after his parents, or that some teacher of the previous generation didn't seem to have been entirely successful!

May these suggestions help some parents, to see the possibilities of enriching their children's experiences by helping intelligently to bear the burdens that sometimes pile high behind the desk, and, having done so, find that their own have been lightened.

A USEFUL STATUE

History tells that in one of the old Greek cities there was a statue that was perhaps one of the most useful and instructive in the world. The statue vanished from sight many centuries ago, but there is still left for us the accounts of what it said. An old epigram represents a traveler as conversing with it thus:

"What is thy name, O statue?"

"I am called by many, Opportunity."

"Why standest thou on thy toes?"

"To show that I tarry but a moment."

"And the wings on thy feet?"

"To show how quickly I flee by."

"But the hair on thy forehead; why is it so long?"

"So that men may seize me as I come along."

"Why art thou so bald on thy head behind?"

"Ah! When once I have passed I cannot be caught."

What a lesson those wise Greek patriots meant should be taught to each person who went that way!—Selected.

BIBLE STUDY

CHRISTIAN DOCTRINE

LI. Salvation—Related Terms

BY THE BIBLE STUDY EDITOR

There are distinctions in the use of terms which relate to the matters of salvation, either when referring to the means of salvation or to some of the results of salvation. We have already noted that in the translations of the Scriptures the editors took occasion to make use of a variety of words in order to enrich the language or to avoid the monotony of repetitions. This fact did not alter the significance of the language to any great extent. Yet, there must have been some purpose on the part of the writers of the Scriptures in making use of the terms of the original languages. We believe in the plenary inspiration of the Word of God. There is sufficient evidence in the Scriptures to confirm our belief that the Holy Spirit made use of men to give the exact message of God to men, even to the particular form of the word and grammatical construction of the sentences.

It is essential that any thought should be expressed in exact terms, if possible to do so. Legal documents are carefully formed and expressed in such terms that will be clearly understood and interpreted as originally written. It is expected of men that they say what they mean, and language is the medium of expressing oneself. The prophet Isaiah understood that men in his day required exactness of expression of each other and also expected the same of God's prophets. Men argued with each other in his day concerning the Word of God and concerning the meaning of words. The critics of his time were not greatly appreciated, and it was understood that such were subject to the judgment of God. "The terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought" (Isa. 29:20, 21). We must believe in the Word of God as given to us from God and approved by our Lord Jesus Christ. God wrote the Ten Commandments on tables of stone. He gave Moses the law that was contained in the writings which He gave to Joshua and which were read again and again to the children of Israel. Kings trembled when that Word was read again to them and prophets through whom God spoke respected the Word given to them with holy reverence. Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17, 18). Jesus under-

stood that the law as given by the Father was not to be changed in any point of its writing. He made no allowance for mistranslations or misspellings. He found no fault with the translations nor commented on the infirmities or ignorance of the scribes in their work of copying the law and making errors in their manuscripts. Jesus respected the law as it was—the Word of God, exactly expressed, and the terms used in writing as conveying the exact thought of God who gave the law.

We must appreciate the Word of God as we have it today. We believe that the mind and hand of God were guiding factors in the translations which we have at the present time. They were devout servants of God who took the writings of earlier languages and translated them into our present speech. The earnestness, zeal, and enthusiasm of those servants of God were evidences of that pure love and devotion to God which we sometimes call "first love." We should even appreciate the fact that the translations of the Word have been carefully guarded by law and by common sentiments of the Christian church. We should respect the learning of men who have given study and time to the understanding of ancient languages in order to confirm the truth of the Word which we read in our own tongues, or to unfold some deeper significances of the Word by its exposition from the original forms of speech. Nothing has been lost to us by a deeper study of the Word of God. But much has been lost to the church and to the world by the careless reading of the Word and by the purposeful wresting of it by those who are unstable in faith and unlearned in the Spirit. Peter recognized this fact in his day, when referring to the writings of Paul which contained some things that were hard to understand, "Which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (II Pet. 3:16). Peter did not presume to explain those "hard to be understood" expressions. Like believers today he accepted them by faith and left the explicit understanding to the revelation of the Spirit who gave them to Paul.

It is possible that some servants of the Lord have a little more light regarding some Scriptures than others. It may be that a degree of learning will enable men to think more clearly and to understand more thoroughly some of the things of God than do others. But no man may conclude that his own understanding is beyond question. The fellowship of saints is expected to minister to the whole body that which each joint may supply. No one has all of the gifts of the

Spirit, and no one has all the fullness of God in himself. The gifts of the Spirit are distributed by the Spirit to the members of the body. I Cor. 12; Rom. 12:6; Eph. 4:1-13. The fulness of God is found only in the whole church which alone is able to comprehend all that there is in God, in Christ, and in the Holy Ghost. Eph. 3:18. It is well to give heed to each other in matters of the Scripture, and in the exposition of the Word of God. The attitude of questioning every utterance of others often robs us of the benefit of learning from others what the Spirit has given through other sources than our own understanding. The test of tenth is in the testimony of the Scripture itself. The Word of God is its own interpreter. The Holy Spirit is dependent on the Scriptures in His testimony concerning the things of Christ and God. Jno. 16:13. The church is the witness of the truth of the Gospel, and each individual is a part of that witness, and hence we may expect to receive some testimony of the truth from each member of the body of Christ. God has given to such the qualifications for testimony by the gifts of nature and by the gift of the Spirit.

There is no fault to be found with the Word of God. It is given by the inspiration of God and is profitable for the purpose intended—to give the light of the truth to men. It is essential that we understand the language of the Scripture, for only by language can the thought of the Scripture be conveyed to the mind and heart of man. Those who have given us the Word in our own language were men of the Spirit and sincere in their purpose to give us the exact truth of the Word. We thank God for the truth thus brought to us, and shall endeavor to understand it as given, setting forth the truth in the very definite statements of the Scriptures.

The Inclusiveness of the Term "Salvation"

We have previously noted the significance of the word "salvation." It applies to all that has been done to make men safe and free in their relations with God. It applies to the present enjoyments of that condition of safety, to all the blessings that belong to a life that is safe with God, and to all that one may hope for in the fullness of time when men shall be present with God and safe with Him forever. What we have today through Jesus Christ is salvation, and what we shall have in the future is the salvation that has been promised and provided for men with Jesus Christ in all of the ages to come.

Salvation includes the ransom for sin, for there is no salvation without the ransom required to free one from the judgment of death. It also includes the effect of the ransom—redemption of men from death unto God. It also includes the condition of reconciliation as a relationship restored between God and man. It may be said that salvation is the result of the operation of these conditions, and that there are sequences of facts which

bring about our safety with God. But where the whole matter of salvation is concerned we must include all of its parts. It cannot be said that there are partial experiences which are accepted in stages or as individual steps, isolated from each other, by which one gradually approaches to the perfect thing which is salvation. This might be called a growing into or unto salvation. Such a progression might be extended to indefinite length and might never end in salvation. One who accepts salvation does so with the appreciation that all matters connected with it are operative and effective unto him who accepts it by faith.

Every grace of God which belongs to salvation is included in it. The forgiveness of sin is a part of the great work of salvation, since it is provided for by the ransom and by redemption. It is essential to reconciliation with God. "Without shedding of blood is no remission" and "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Those who accept salvation are saved, and they become the sons of God. Such are adopted, according to the purpose of God, who has chosen us in Him before the world was, that we by Jesus Christ should be adopted as children. "Having predestinated us unto the adoption of children by Jesus Christ to himself" (Eph. 1:4, 5). The children of God are heirs of God, and joint-heirs with Christ. Rom. 8:17. There is no limit to the graces of God which are bestowed upon His children, since all are joint-heirs with the Son of God. Too often men limit the graces of God to their own experiences rather than to the provisions of God's grace. It is true that not all Christians attain to the same degree of virtue and of appreciation of the things of God in salvation. It is in the Father's providence to apportion the rewards of attainment which belong to His own sons. Salvation includes all that God has provided, and brings men into faith and fellowship with God, who in His own time and judgment will reward His servants and sons as it pleases Him. Paul appeals to faithful service in view of the reward that is involved. I Cor. 3:8, 14; 9:17, 18. Salvation is a gift from God, and the rewards for service may also be accounted as gifts, but are added blessings for faithful service. To be a son of God, does not annul the provisions of God to acknowledge His pleasure in His sons, in whom He may be well pleased.

Salvation from God, as provided by Him, includes the hope of heaven and eternal life. John 3:16, the miniature Gospel, emphasizes the fact that faith, or believing on the Son of God, gives one the right to eternal life. John 1:12 also makes the same affirmation, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." "He that believeth on the Son hath everlasting life." The authority for sonship is first stated, and the assurance of everlasting life is also confirmed to those who receive and believe on the Son. There is

a present salvation for all who believe. But there is also a completed salvation for which every believer waits. "An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:4, 5). It is remarkable that both John and Peter should thus emphasize the assurance of our salvation. Such are the provisions of salvation as they come to us from the Gospel of Jesus Christ.

Salvation also includes those expressions of faith on the part of the believer in Christ. These are sometimes called requirements for salvation. These specific relationships on the part of the believer might include faith, repentance, confession of sin, restitution for sin, obedience to God, separation from sin and the world, consecration to God, self-denial and purification from all fleshly and sinful lusts, and a state of purity or holiness conformable to the state of a Christian. It could also include service and a proper regard for the welfare of one's fellow man. While salvation could not depend on the perfection of any of these characteristics of a Christian life, it could not disregard the manifestations of these virtues and characteristics of a saved life. Peter says, "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (II Pet. 1:8). It is the divine power of a regenerated life that adds to the believer those qualities of divine character. I Pet. 1:2-4.

Salvation Includes the Fullness of Christ

One who is saved according to the providences of God is not one who is reformed and developed out of his own nature and by the cultivation of his own qualities. A saved man is one in whom the Son of God dwells by faith, in the person of the Holy Spirit. It is because of this fact that it is said of the Christian that he is born of the Spirit. Jno. 3:3-6. Such a salvation is not a partial one, neither is it limited by the judgment and experiences of man. There may be stages of growth and development in this new life, but there are no stages of regeneration nor partial steps in the attainment of full salvation. To be saved is to possess all that there is in salvation.

Salvation that includes all that God has provided as means and methods of salvation also includes all the graces and blessings of it, for all is the providence of the same God. Terms are sometimes used in describing the salvation which is ours, received from the Lord. It is sometimes called "full salvation." To some the full salvation is described as "saved and sanctified." Others possess what is called a threefold salvation—"saved, sanctified, and healed." While others claim a fourfold blessing in the Gospel. It is a fact that salvation does and must include the salvation of the spirit, soul, and body, as described by Paul. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (I Thess. 5:23, 24).

Salvation cannot be a matter of the knowledge, or claims, or experiences of men. Men

of old sought to know the nature of the salvation which was beyond their comprehension or experience. They had the law and they understood the nature of holiness and appreciated the matter of their separation unto God. They had the doctrines of sanctification and consecration set forth by their ceremonial law as well as by the demands of the oracles of God. But they desired to know of the salvation that was promised through Jesus Christ. I Pet. 1:1-12. They understood that it was better than that which they possessed. It did not depend on the observances of ceremonial laws nor upon the fulfillment of righteousness in the flesh. Even angels in heaven desired to know of the salvation that was to come to the believers in Jesus Christ.

In Christ must be found what the law and the flesh could not provide. One cannot single out any particular benefit of salvation and say that it is the most important of all other blessings of salvation. Nor can one stress one doctrine, or principle of salvation, as more important or more essential than another. The fullness of salvation is in Christ rather than in any one special or distinct work of His grace. Salvation is accomplished by Christ and is a gift of grace to man. It cannot, therefore, depend on a successful working out of it in the experiences of men. "Not of works, lest any man should boast." The works and experiences of men in the Gospel age are just as great a failure as in the days of the law. While it is true that the Holy Spirit is an enabling factor in the life of the believer, He dwells in the heart and operates through the faith of the believer. The flesh continues to lust against the Spirit, although the Spirit makes use of the flesh in His testimony of righteousness and obedience to God. A perfect life is attained only through faith, and the believer's standing before God is one of righteousness by faith, while his state continues to be dependent on the grace of God through Jesus Christ.

In making use of the terms which belong to salvation and which describe particular benefits or graces of the Christian life, it is well to realize that all of these graces are provided for in Jesus Christ—in His work of grace, in His presence in the heart, and in His ministry of High Priesthood in the presence of God. Jesus Christ is our Saviour because He has provided the fullness of salvation for every believer.

(To be continued.)

"KEEP ENCOURAGED"

A friend whose letters I prize always closes with the words, "Keep encouraged. I am praying for you."

Wouldn't it be a splendid thing for all of us to be saying to each other, putting it into our letters, our handclaps, our smile, our helpful interest, our invitations to our homes, our greetings on the schoolgrounds and wherever we are, "Keep encouraged; I am praying for you?"

Never was there a time when young and old needed more of God's own courage than now.

Well, "Keep encouraged. We are praying and believing for you."—The Free Methodist.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

THE SANCTITY OF THE HOME.—

Exodus 20:14; Matthew 5:27-30; Mark 10:2-12

Lesson for November 14, 1943

Golden Text.—Blessed are the pure in heart: for they shall see God.—Matthew 5:8.

Exodus 20:14. In its narrowest sense "adultery" means the sexual unfaithfulness of married persons; but in its broadest application it covers all forms of illicit sexual life.

Some always think of the sex organs as of something unclean. As a man "thinketh in his heart, so is he." Others speak of them as holy organs. They are neither better nor worse than other parts of the human body. If the body is the temple of the Holy Ghost, as that of all believers should be, then every part of that body is consecrated to God and will not be used in any way that will not bring honor and glory to His name. But the biological urge in adults is as strong as the urge of self-preservation, and where men are living after the flesh appetites and passions are alike given free rein, and the best becomes the basest. At its best, family life is the nearest thing to heaven that we have on earth; at its worst, it is a thing of horror.

Matthew 5:27-30. Man and woman were made as complements to each other and neither finds fullness of life until they twain have become one flesh. To the eyes of man, woman is the most beautiful thing in creation; but a perfect man who is married will have eyes only for his wife. Job 31:1. How we men appear to our spouses is a matter of speculation, but I am sure that the perfect wife has eyes only for her husband. But evil begins when men and women cast longing eyes upon others and neigh after strangers. There is such a thing as social integrity and purity but if words and looks are any criterion then it is a rare treasure indeed.

The new birth does not make such a change in my life as to lift me above temptation or the bodily desire to do that which I should not. I must still practice self-control. When it comes to youthful lusts I am to flee them; when it comes to others I am to crucify them; and at all times I must keep my body under ("buffet it" or if necessary give it a knockout blow). He who fails to do this will presently find himself a reject, a castaway, and in more senses than one. Surgery can only work upon flesh; if you want to keep your soul and body from going to hell, you must have a knife that cuts deeper. Heb. 4:12.

Mark 10:2-12. A thing may be legal without being right. What the law permits is one thing; what God desires is another and far nobler thing. You can keep out of jail by keeping within the permissive requirements of the law; but if you would walk with God

you must rise to a higher plane. A government takes its citizenry as they are and enacts such laws as public sentiment will allow them to enforce. But between those enactments and the Absolute Right there is a field of conduct as wide as the sea. The child of God does not conform to community standards of right and wrong; he sets the community a higher standard by walking with Christ.

Polygamy, polyandry, divorce and remarriage, free love, etc., are all subversions of God's law of sex relations. The home and family was the first and is the basic relation in human society. If it degenerates all other human relations will be debased accordingly.

The Scriptures nowhere allow license for sexual indulgence outside of the marriage relation; and the present looseness and lewdness are but evidences of how far mankind has drifted from the right. According to the Word, the persons meeting in sexual intercourse become one flesh. In the eyes of God the first person you ever touched became your wife or husband; and if you are married to another you are living in adultery.

But what can be done to undo the past? Polygamy, divorce, and harlotry were so common as not to excite comment in the apostolic days. Yet we do not find that anyone was refused membership in the body of Christ because of his past. Without condoning these sins, the apostles accepted penitents on the basis that correctable wrongs must be righted (all others are under the blood that was shed for the remission of sins that are past) and from then on the individual must walk in newness of life. Accepting the faith on this basis, both Jew and Gentile entered the fold. Accepting the true code of social life and teaching it, polygamy and divorce were practically eliminated from the life of the early church in one generation.

HONESTY IN ALL THINGS.—Exodus

20:15; Leviticus 19:11, 13; Luke 19:1-10, 45, 46

Lesson for November 21, 1943

Golden Text.—Thou shalt not steal.—Exodus 20:15.

Exodus 20:15. Food, clothing, and shelter are necessities for all mankind. Besides these we need the means of supplying them. Subsistence and the means of subsistence are property rightfully belonging to every individual of the race. Stealing is that disrespect of the property rights of others that causes me to take and use for my own ends that which others have accumulated for subsistence. A thief is a human parasite who lacks the ambition to produce his own needs, and by foul means would live from the produce of others.

Leviticus 19:11, 13. Theft is taking by stealth, and robbery is taking by force that which belongs to another without the intent to give an equivalent in return. In its profoundest depths it would include the acquisition of goods belonging to another regardless of the means used without giving its equivalent value in return. The underpaid worker is robbed of some of his rightful wage; the overpaid shirker robs his employer of wages he has not earned; the gambler robs the sucker; the merchant who sells goods under a misrepresentation of quality and value robs the buyer, and he who borrows without intent of returning robs the lender. In fact so many and devious are the methods of men in acquiring the properties of others for themselves that the Master calls money "unrighteous mammon."

God has provided the means of subsistence to all His creatures, and the only reason mankind lacks is that some fail to do their share in production, and others may waste that which has been produced. The Golden Rule in practice would bring the abundant life to all.

False weights and false measures are an abomination to the Lord. I have never yet heard of the man who used them who gave the customer more than he ordered. Have you? That kind of false weight would be wrong only because it would take advantage of your brother dealer who gave correct weight and measure.

Luke 19:1-10. They that would be rich stoop to anything to get hold of filthy lucre; and when they stoop they become more filthy than the lucre they amass. There was nothing honorable in the position of chief publican, but it was an avenue to the accumulation of wealth. When Zacchaeus sought that office he thought more of money than he did of his reputation or social standing. Money outweighed public opinion. Liquor dealers and owners of brothels, dance halls, gambling joints, etc., are his brothers. But, though a pariah, he was different from the rest of his ilk. The difference lay in this that he sought to see Jesus. And in that lay the hope of his redemption. His redemption was threefold—the redemption of his self-respect, the redemption of himself in the eyes of decent society; and last, but most important of all, his redemption in Christ when salvation came to his house. But the path of recovery from the path of easy money is a hard one, and Zacchaeus found it so.

There may have been several hours from the time the Master entered his home before the meal for the guest was prepared, but that time was not spent in vain. Jesus was talking and as He talked Zacchaeus became more and more convicted of sin, of righteousness, and of judgment to come, until finally he arose and stood before the Master and all the other guests and made his great con-

fession: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." But no road is really hard if the journey is made of one's own volition. His willingness to right his wrongs, and to share his blessings with the poor was proof of his desire to be pleasing to Jesus. In return, Jesus could say without flattery or the giving of a false hope, "This day is salvation come to this house."

Little fellows must climb if they would see Jesus, and those who have gone far on the downward road have a long road back. It is the going down that is so disgraceful, but the road back wins the praise of men and angels.

Verses 45, 46. The worst form of robbery is that in which you rob God of His glory and souls of their right to salvation by commercializing religion. Stealing from a fellow thief is bad; stealing from a preacher is worse; but robbing the church and God while pretending to serve is worst of all. Do not serve God nor man for what you can get out of it, but serve God and your generation for the blessings that you can bestow. It will then be recorded in the book that you were an honest man.

TRUTHFULNESS AT ALL TIMES.—

Exodus 20:16; 23:1, 7; Matthew 5:33-37;
John 8:42-45

Lesson for November 28, 1943

Golden Text.—Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.—Eph. 4:25.

Exodus 20:16. Lying is the first vice that children learn, and the last that saints forsake. It is so common that few people bother unless a lie is told that affects them unfavorably. Even those who are reputed to be pillars will occasionally tell one so smoothly that it gives evidence of considerable practice. Yet my Bible tells me that "All liars shall have their part in the lake which burneth." It is a terrific evil even if you do not think so.

The verse under consideration especially has to do with the giving of testimony against your neighbor. To testify to his innocence when he is guilty is venial, but to testify to his guilt when you know him to be innocent is heinous. You may do the first because you love him and would shield him; but you cannot do the latter unless you hate him and would destroy him. Both are wrong. But this has a far larger field than the courtroom. It applies to every conversation you have in which you speak of a third party. There is a moral quirk in men that drives them to say things derogatory of the absent whom they would flatter if they were present. If you would not do likewise you must watch and weigh every word before you utter it.

Exodus 23:1, 7. It is easy to start a false report, but it is far easier to give wings to one that somebody else has started. Those who have not the imagination to invent false reports are gullible enough to believe them and find a malicious joy in spreading them. Why should otherwise decent people help the devil in slandering the saints? The only explanation I can find is that it flatters their ego to talk about the bad things that others are

reported to have done. It makes their own faults seem smaller to them in comparison. But they do not realize that taking up evil reports is probably the most pernicious fault of all. The tongue is the only two-edged weapon that grows sharper with constant use. David calls it a drawn sword, and James calls it a fire that has its incipience in hell. From the same lips come praises to God and slanders concerning the brethren. These things ought not so to be. But what is the use of writing thus? A reformed gossip would be a sight worth going far to see. The arrows of slander slay more reputations than bullets kill soldiers.

Matthew 5:33-37. See Psalm 15. The immovable saint is one who speaks the truth in his heart, one who backbites not with his tongue, one who refuses to take up a reproach against his neighbor; he is one who keeps his vows even though they be to his own momentary hurt, and condemns all who are vile enough to besmear another. Are you such a one?

Oaths are asseverations that the statements you are about to make are true, but they also imply that without that oath your love of the truth wouldn't be strong enough to keep you from falsehood. It is because the evil of lying is in men that the oath is required. If no one questioned your integrity to the truth the oath would be superfluous. And if no one doubted your testimony you would not be cross-questioned. As long as men doubt your word the evil of lying has not been completely eradicated. Is your fall house cleaning done? Here is a corner that needs another going over. Get busy.

John 8:42-45. Some time ago a friend of mine had occasion to go to New York. A schoolboy friend of his by the name of O'Leary had moved to that city some time before and he just wished that he could see him; but how could he find his friend when there were so many O'Leary's? As he walked along the street he saw some youngsters



NOVEMBER

Autumn beauties fade away,
Bare and brown the trees,
Flaming crimson, gold, and tan
Perish with the leaves.

Chill November winds abound,
Fog, and mist, and spray;
Sunshine scarcely penetrates
Dismal skies of gray.

Winter stretching far ahead
Many joys will bring,
And earth's glory will return
With the coming spring.

—Alice E. MacMillan.

playing and one of them was cutting up just like his old pal used to do. He walked up to him and asked his name. "O'Leary." The son was a second edition of his father. Abraham's sons will do the works of Abraham, and God's sons will love the Son of God. Any claim of mine will be given the lie if my conduct is otherwise. Carnal men can not receive the things of the Spirit, neither can they know them, for they are spiritually discerned. And if I am carnal it will be my will to do the lusts of the devil.

When the devil quotes the truth he changes it into a lie. Read his statements as they are recorded in the Book and see. But lying is as natural to him as crying is to the new-born babe. The more carnal I am, the easier it will be for me to believe a lie or to tell one; and the harder for me to believe and receive the truth or to tell it. The reverse is true if I am spiritual.

THE SIN OF COVETOUSNESS.—

Exodus 20:17; Luke 12:13-34

Lesson for December 5, 1943

Golden Text.—Thou shalt not covet . . . any thing that is thy neighbour's.—Exodus 20:17.

The last of the commandments has to do not with acts but with the heart's desire. If I can direct those desires away from the things that other men have and place them upon things that God desires me to have I will have very little difficulty in keeping all the other commandments. When God's desires for me and my desires are the same I will make more rapid growth in the spiritual life and in nobility of character. The things that God gives to another He never intended for me. If I am covetous of that which is my neighbor's I am so greedy that I not only want the things that God has for me but the things that He has for my neighbor also. But I may reason that my neighbor has better things than I. The pasture in your neighbor's field always looks more desirable to your cattle than the pasture in your own. If the neighbor has better things he deserves them. But be assured that the things God gives you are the very best things for you in the state in which you are. Make yourself worthy of the best and God will give it to you. But you destroy your capacity for growth of heart by nurturing covetous longings. It is not even good to desire to keep up with the Joneses unless the Joneses are zealous in spiritual things. You can both get help from each other there and both be the better therefore.

Luke 12:13-20. The reason people do not get more benefit from church services is that they take their earthly problems along and think upon them while they are expected to think upon spiritual things and listen to the Word as it is preached. So occupied are they in this that they could not tell you anything about the preacher's text or message. Others relax so completely that they sleep more soundly than if they were in bed. This man who asked Jesus to compel his brother to share the inheritance was one of the first class. He was probably a younger brother and as such, under ancient custom, was probably given but little. If he was like many today he probably nursed that wrong until he could think of nothing else, and

carried it with him to his grave. Inheritance is nothing but charity anyhow. The child did not earn it—the parents did—and he has already received more from his parents than he ever rendered in return even if he is cut off without a cent. And I have found that the most grasping heirs are always those who did least for their parents. Whether this man deserved a share of the inheritance I know not; but I know that he had no business to disturb a religious service by crying out about his wrongs. Those are things—for the courts, not for the preacher.

But the real trouble with the man was covetousness, and he would probably have been dissatisfied with his brother even if he had inherited all that his brother did. Covetousness begrudges another a crumb, though it has a loaf.

John D. R. Sr., was once asked when a man had enough. He replied, "When he has a little more." A covetous heart, like the grave, never cries, "Enough." The rich man of this story had a good farm and good help and God's blessing of good weather. He had abundant yields. Instead of sharing his bounty with others he decided to enlarge his storehouses so that he could cast away all worries of future lack. It would not have been necessary for him to worry about the future, for he had none. When he died people asked how much he was worthy. Their answer was wrong. At death I lose all earthly possessions. I am only worth what I have been able to keep. And the only things I kept were the things I gave to others for Christ's sake. This man was poorer than a beggar after he was dead.

This man was indeed a fool. He wanted to keep the fruits of his labors, and did the very thing that separated him from their benefits forever. And he is not alone.

The body can be satisfied with food and raiment but the soul needs God. You are not talking to your soul when you give it the Epicurean advice, "Eat, drink, and be merry." You are talking to your body, and your poor soul is being starved by neglect. Take good care of your soul and God will supply the needs of the body.

Pigs seldom look up. They think of little but eating. Lots of folks are like that. But a hog knows when she has enough. She is different from those same folks.

Anxious care (worry) never improved a circumstance nor lengthened life. Like the old lady, there are two things we should never worry about: "the things we can't help, and the things we can." Trust in God: work hard that you may have for your own and for those who are in need. "The liberal soul shall be made fat."

DIAMONDS IN THE ROUGH

(Continued from page 331)

them! Children, young people, middle-aged people, old people—all classes and colors of people—lost, lost, LOST! Lost to God, lost to usefulness, and shall be lost to heaven! They are going in the wrong paths, keeping the wrong company, resorting to the wrong means for their pleasure, reading the wrong books and literature, drinking, doping, committing adultery, sapping their vitality, neg-

lecting their glorious opportunities, neglecting their soul's salvation, and, with the countless multitude, tramping the broad way to eternity and to hell! Church of the living God, wake up! Ye sleepers, arouse, repent, pray, heed God's commands and God's call, and go forth to the harvest field of souls that are perishing! The only thing that can be done for the millions of diamonds—precious souls and lives—that are in the paths of sin and wickedness is to pray for them, speak to them, advise them to turn from their wicked way, weep over them, warn them, give them a lifting, helping hand, love them, and lead them to the foot of the old, rugged cross and down to the feet of Jesus where they can be saved from all their sins, cleansed in heart and soul through His precious blood, and started upward and heavenward, then help guide, guard, and protect them all along their pilgrim journey. May God give us millions of soul-winners, millions of soldiers in the Christian warfare, millions of laborers in His vineyard. Reader, are you one, or will you be one among the millions to tell the sweet, old story of Jesus and His love, and go forth to gather diamonds out of the rough for the Master? Will you be a soul-winner for Jesus? If so, your reward will be glorious.—Gospel Banner.

A VIRTUOUS WOMAN

(Continued from page 333)

the daily toils and cares—"drudgery," as some call it. She cooks, washes dishes, mends garments, darns stockings. She plays the teacher, nurse, and doctor. She dries the tears, soothes the aching temples, and heals with her tender sympathy the wounded heart. She adapts herself to everything, from the ridiculous to the sublime. She seeks to elevate the mind, ennoble the spirit, and purify the character. Who can fathom the depth of her love? Who can understand the measure of her patience?

She must possess a good memory. She must know where every last thing is—where we left our cap, mitts, rubbers, shoes, and last, but not least, the husband cries, "Mother, where is my shirt?" We forget, but mother must remember.

She must be able to give advice and counsel on all matters, discern between right and wrong. There is no heavier task than motherhood. The man at the work bench, shop, or business, comes home weary and discouraged, throws himself on the sofa; he is so tired! But the wife and mother must be able to carry on.

Sometimes in days gone by a business man has come home blue and discouraged, as he told his wife that their business was closed, and that they were reduced to poverty. She replied, "Husband, let us sing the doxology."

Here is a personal question, "What do I owe mother?" The best: affection, kindness, sympathy, help. Do her a good turn—wash the dishes, sweep the floor, carry wood, if necessary. Never let mother do what we can do.

Husbands, love your wives. He that loveth his wife loveth himself. Help her care for the household.

Children, obey your mother. Make her life happy. Don't growl and find fault if the meals

are not what you wanted, or thought you ought to have. Give her a helping hand whenever possible, for,

"What is home without a mother?"

—Gospel Banner.

ELMER EARL HARTZLER

(Continued from page 337)

of relief work as a basic expression of his attitude toward the world conflict. He felt that anything he might do was too little, but he gave himself wholeheartedly. His attitude was best expressed in the letter in which he applied for a place with the group to go to China, previously referred to:

"I do not feel that my sacrifice is comparable to the sacrifice made by soldiers in the army service, but I do feel that the cause for which we are striving is greater and is worthy of at least as great a sacrifice if necessary . . . I consider it only my reasonable service to present my life a living sacrifice to the furtherance of the eternal purposes of God."

At the final rites, Wilbur Nachtigall, leader of the Mennonite C.P.S. Unit at La Plata, conducted the service. He was buried at Adjuntas. Surviving are his father, stepmother, two brothers, one sister, two half brothers and his fiancée, Rachel Schiffler, of Filer, Idaho, who had recently joined the Brumbaugh Unit as Superintendent of the Castaner General Hospital.

—Rufus B. King.

"JEWS ARE JUST FOLK"

(Continued from page 326)

in the receiving of Christ by the Jews the coming of a very springtime of blessing to the world, even "life from the dead." The physical and mental emancipation of the Jews in modern times has enabled them to bring to humanity great gifts in many spheres of life—as law, medicine, philosophy, education, journalism, commerce, engineering, art, and other lines of effort. But their supreme need is spiritual emancipation. In the realm of religion no real contribution has been made by the Jews since Old Testament times. In turning away from Jesus Christ they have doomed themselves to a spiritual bondage from which only Christ can deliver them. May we not hope and pray that out of the tragic experiences through which their people are now passing in Europe a way may be found by which this highly gifted race can enter upon the spiritual mission to humanity which their prophets have foretold and which Christ Himself has revealed.—Our Jewish Neighbors.

THE REWARD OF FAITH

Faith knows that God has His moment, and in that moment everything yields to His will. Faith can wait. If she comes to a prison gate, she can stand without until God touches the bars, and it flies open. If the enemy hurls rocks from the battlement, she stands unmoved and unharmed. Faith knows some Jerichos need to be compassed fourteen times, and she carries with her the word of victory to give the final shout.—Publisher Unknown.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y.P.B.M. EDITOR

We have an important Christian Life topic for this month, namely, "Christian Stewardship." Right views of life are important matters. To get the right view of our life and our responsibilities to God will go far in helping us to understand and perform our full duty. We hope that the study of this topic may set many of our young people into the right channel of thought that will help them all through life.

The topic for this Sunday, usually designated as Missionary Day, is appropriate for the time when the youth bring in their earnings from their various investments. Christian stewardship, however, should reach much farther than the mere bringing in of offerings. It should be the purpose of the meeting to have each one feel that his whole being belongs to the Lord and that he is but a steward.

The Thanksgiving topic is also a Mission topic. True thanksgiving is not widely separated from missions and we may appropriately place them together since every phase of service in the mission field is the result of gratitude to the Lord who gives us life and salvation and calls us to bring the message of His grace to others.

The Juniors will delight in the study of Samuel as a man of faith. And I am sure there is nothing so elementary in this study but that it fits into the needs of every person regardless of age. And while we study this man Samuel and note his call and service we will be prepared to enter into the topic of December 5, which is a Christian Life topic and also serves as a very good Mission topic at the close of the year after considering the calls that are coming from the various fields that we studied during the year.

We like to think that all who had a part in these meetings during the year received a greater sense of their responsibility and that with it has come a deeper consecration on the part of all. As we near the close of the year, may we be prepared for a better service in the coming year.

PRINCIPLES OF CHRISTIAN STEWARDSHIP.—Luke 16:1-12

Topic for November 14

MOTTO

"It is required in stewards that a man be found faithful."

MEDITATIONS ON THE TOPIC

1. Stewardship is an entrustment of means that belong to another. Christian stewardship is an entrustment of the things of Christ and His work for the Christian in the world. There is really nothing that we possess which we may call our own. Our life, all that we possess, and all our abilities are gifts from God. In a double sense we belong to Christ because we have been redeemed from eternal destruction by the price of His own blood. God by creation made man a free moral agent, but man abused this privilege in choosing the way of evil; yet, when man made a miserable failure of himself, God made him doubly indebted to Him by redeeming him from his lost estate and giving him a new inheritance through Christ. The moral responsibility of life is now to take up our stewardship of a redeemed life in the body and make the most of what we have and are for our Lord and Redeemer.

Recognizing the fact that we have entrusted from the Lord, we need to exercise the principles of strict integrity in the use of our opportunities and powers. We cannot be faithful if we are slothful in living up to the very best that is in our power to do. We must do our best in the use of our intelligence. We must do our best to learn what the Lord's will for us is. We must do our best in fulfilling His will in all things. Our whole aim must be to "keep his commandments, and do those things that are pleasing in his sight." "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20, 21). Keeping our heart and conscience pure, we shall

take hold of every power at our command,—spiritual, material, and moral,—and use all to glorify Him.

II. The Text.—Luke 16:1-12.—This passage gives the story of a dishonest steward, and teaches that where the principle of honesty in stewardship is lacking the whole character of the steward is spoiled whether his responsibilities be small or great.

III. Suggestions for Junior Programs.—Boys and girls should be impressed with the fact that their lives and possessions are not their own to be used as they please without any thought of pleasing God. It is so easy to think of things as "mine." However, we should not think of the things God has permitted us to call our own as really our own or even lent to us for our own use, but rather think of ourselves as servants of God who are responsible to use them for His profit and for His glory. That seems rather queer to people who are much given to thinking in the way of covetousness. But it is well to take time to reason it all out and to face the situation as it really is before God. Having this well settled, we may take up the various points of the outline styled, Gifts from God to Be Used for Him, and let the boys and girls work out some thoughts concerning how God wants them to be used.

OUTLINE STUDY

- I. Stewardship Principles for the Christian.
 1. Accountability to the Lord.—I Cor. 4:1-4.
 - a. It is a gift or an entrustment.—I Cor. 4:7; I Pet. 4:9-11.
 - b. There is a day of reckoning.—Matt. 25:19.
 2. Faithfulness.—I Cor. 4:1, 2.
 - a. According to ability.—Matt. 25:15.
 - b. According to knowledge.—Luke 12:47, 48.
 - c. According to entrustments.—Matt. 24:20-30; I Cor. 16:2.
 3. Honesty.—Luke 12:42-46; Matt. 24:45-51.
 4. Wisdom.
 - a. In handling to best advantage.—Luke 16:9.

- b. In seeking the Master's interests.—Luke 16:10-12.
5. Diligence.—Luke 12:35-40.
6. Cheerful service.—II Cor. 9:6, 7; I Tim. 6:17-19.
- II. Applications of Principles of Christian Stewardship.
 1. Of money or property.—II Cor. 9:8-11.
 2. Of physical or mental powers.—Eph. 4:28, 29.
 3. Of spiritual gifts.—Rom. 12:4-8.
 4. Of responsible positions.—Tit. 2:2-14; Gen. 18:19; Phil. 2:14-16; I Cor. 12:27-31; I Tim. 2:1-6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Faithful."
2. Gifts to Use for God.
 - a. My body.
 - b. My mind.
 - c. My money or property.
 - d. My home and friends.
 - e. My health and strength.
 - f. My influence.
 - g. My abilities to serve.
3. Principles in Using God's Gifts.

For Seniors.

1. How God Reckons with Our Stewardship.
2. Who Is a Faithful and Wise Steward?
3. Entrustments for Which We Must Give an Account.

PERSONAL THOUGHT

Am I fully aware of the whole truth of my being and my position in the world so that I am prepared to spend all my powers and possessions in the way that is strictly honorable in God's sight?

SEED THOUGHTS

Precious Saviour, may I live,
Only for Thee!
Spend the powers Thou dost give,
Only for Thee!
Be my spirit's deep desire,
Only for Thee!
May my intellect aspire,
Only for Thee!

In my joys may I rejoice,
Only for Thee!
In my choosing make my choice,
Only for Thee!
Meekly may I suffer grief,
Only for Thee!
Gratefully accept relief,
Only for Thee!

Be my smiles and be my tears,
Only for Thee!
Be my young and riper years,
Only for Thee!
Be my peace and be my strife,
Only for Thee!
Be my love and be my life,
Only for Thee!

Only Christ who died for me,
Paid the price and made me free,
Now and through eternity,
Only for Thee!—Sel.

THANKSGIVING AND MISSIONS

Heb. 13:5-16

Topic for November 21

MOTTO

"By him therefore, let us offer the sacrifice of praise to God continually."

MEDITATIONS ON THE TOPIC

I. Thanksgiving and Missions.—These subjects are combined because they are closely related. To serve the Lord on the mission to which He has sent is a beautiful expression of gratitude and can show a deeper tone of thanks than the lips can ever utter alone. The utterances of the lips are beautified when lighted up with the true sincerity which the missionary life, with its sacrifice of love and burning desire for the salvation of souls and its unpretended love for the Master's command, reveals.

The good things of life, whether temporal or spiritual, will be only a cold and selfish covetousness if they do not fill the soul with gratitude and praise toward the Giver. We may express our unselfish gratitude by bestowing some of the bounties from God's hand upon some fellow man who has not tasted of the blessings we have received. Gifts of food, clothing, and money are cheap indeed if they are bestowed only to bring temporary relief from hunger and cold or to bring a brief enjoyment of material things alone. They should rather be given with the blessing of God and with the worship of God in our soul so that those who receive are made to feel that it is of God's goodness that we are permitted to give, and that there is still larger blessing awaiting those who seek for more than the natural benefit. And though there are those who do not need our temporal blessings, there are none who do not need the outflow of our love for the Lord in the message of the Gospel which is the warp and woof of our rejoicing and of our salvation.

II. The Text.—Heb. 13:5-16.—The one who is free from covetousness, who is trusting in God, who is yielded to the divine plan of God for a Christian society, who enters into the fellowship of Jesus the Redeemer, and who is looking to the eternal rewards on yonder heavenly portal, will be giving out the good news of a happy life to all with whom he comes in contact both in words of testimony and in deeds of loving kindness.

III. Suggestions for Junior Programs.—The outline for Juniors suggests a number of things which we need to remember as blessings from God. Name these blessings and let the boys and girls tell what they enjoy about them. In their testimony they will be giving due praise to God if they remember that it is God who enables them to enjoy these blessings.

In the second part of the program we may consider how a service of love for the Lord may be rendered in telling others about the way of blessing to the soul. This is a real missionary service for the Lord. This service is rendered by giving for missions, by testifying for Jesus, by helping the needy who need our natural as well as spiritual blessings. Not the least of our service of gratitude is the service of prayer in behalf of souls who need the help of the Lord.

OUTLINE STUDY

- I. Thanks and Service Are Appropriate Expressions of the Saved.**
 - Because of the mercies of God.—Rom. 12:1; Ps. 89:1.
 - Because of His bounteous gifts.—Ps. 92:1, 2; Ps. 116:12-17.
 - They affect others who see and hear.—Ps. 40:3.
 - Because of joy in salvation.—Acts 2:46, 47.
 - God has chosen us for shewing forth His praise.—I Pet. 2:9.

II. Testimony for the Lord Is Appropriate.

- To make known to men God's kingdom.—Ps. 145:11, 12.
- The light must be let shine.—Matt. 5:15.
- To tell our friends.—Mark 5:19, 20.
- To tell it to the ends of the earth.—Acts 1:8.
- A ready reason.—I Pet. 3:15.
- Cannot be restrained.—Acts 4:18-20.
- Christ commands it so.—Matt. 28:19, 20.

SUGGESTIVE ASSIGNMENTS

For Juniors.

- Text Word, "Thanks."
- Gifts for Which We Give Thanks.
 - Sunshine and rain.
 - Good things to eat.
 - Shelter and clothing.
 - Forgiveness of sin.
 - A hope of heaven.
 - Spiritual blessings from God.
 - Parents and friends.
 - Spiritual teachers.
- Service We Can Do for the Lord.
 - Helping others.
 - Testifying of and for Jesus.
 - Praying for souls.

For Seniors.

- Good Gifts from God Rightly Recognized.
- Grateful Service We Can Render.
- Serving the Lord by Missionary Effort.

PERSONAL THOUGHT

Do we forget the source of all our benefits? Let us stir up our hearts and minds to remember and then to express our gratitude by a worshipful service to our Creator and Saviour.

SEED THOUGHTS

Awake, my soul, to sound His praise,
Awake, my harp, to sing;
Join, all my pow'rs, the song to raise,
And morning incense bring.

Among the people of His care,
And thro' the nations round,
Glad songs of praise will I prepare,
And there His name resound.

Be Thou exalted, O my God!
Above the starry train;
Diffuse Thy heavenly grace abroad,
And teach the world Thy reign.

So shall Thy chosen sons rejoice,
And throng Thy courts above;
While sinners hear Thy pard'ning voice,
And taste redeeming love.—Joel Barlow.

Pass along the cup of comfort
That the Lord has given you;
Pass it on, pass it on.
Other weary, troubled spirits
Need to taste its sweetness too;
Pass it on, pass it on.
Pass along the invitation,
Pass along the Word of God,
Until every tribe and nation
Shall have heard of Christ the Lord.
—M. Fraser.

MEN OF FAITH—SAMUEL (Jr.).—Heb. 11:32; I Sam. 3:1-21

Topic for November 28

MOTTO

"Pray without ceasing."

MEDITATIONS ON THE TOPIC

I. Samuel was an answer to prayer. His mother brought her sorrows to God and asked for a man child. This request God granted. But the asking was not selfish. She dedicated the child to God's service before he

was born. And because she was a true and sincere woman, she gave her boy back to God as soon as she could conveniently do so after performing a mother's part for him in his infancy.

We need not be surprised to find that Samuel was a faithful boy who was devoted to the work of God and was prepared to receive God's message when He entrusted it to him. Because he was faithful God continued to speak through him to the children of Israel and he became a man whom they knew God had chosen to guide them in the right way.

His faith is expressed in his faithful prayer life. He was an intercessor for Israel. He prayed for them when they made mistakes and fell into sin. He prayed for their king and for the kingdom. He prayed when their king went astray. Because of His prayer life God was ready to use him to teach His people the good and the right way. He warned them when they went wrong. He told them what they ought to do. He asked forgiveness for them when they saw their error. And when their king was rejected of the Lord, he was the man chosen to anoint David to take the place of Saul in due time when Saul should be taken away by the Lord.

The Holy Spirit has classified Samuel among the men and women of faith in the eleventh chapter of the Epistle to the Hebrews. In his life we have brought out what a life of faith should express. We do well to study what there is in his life that will be a blessing to us if we follow the same principles of faith in God.

II. The Text.—Heb. 11:32.—Here Samuel is mentioned among those who had a faith that wrought great things through the power of God.

I Sam. 3:1-21.—This chapter deals with the beginning of Samuel's service before God. First we see him as an obedient child serving before the priest in the house of God and dutifully carrying out every command. Then he is called by the voice of God and made acquainted with the revealed word of God. In this calling God continues to use him and to establish him in the confidence of the people.

III. Suggestions for Junior Programs.—The outstanding characteristics of Samuel as a man of faith may be noted in the discussions. The prayer life of Samuel can be especially emphasized by noting the occasions of prayer in the history of his life. These can be related by the Juniors and the lessons may be emphasized by them and also the points fully developed through the aid of the leader or some adult.

In like manner the prophetic side of Samuel's life may be emphasized in the meeting to show how God used him because of his faith and faithfulness. The motto, "Pray without ceasing," can be made the end which each boy and girl should seek to attain—to be a man or woman of faith who delights in the things that please God, who is ready to do His will, and who is in the fellowship of prayer at all times.

OUTLINE STUDY

- I. Asked of God.**
 - Samuel's mother asks for a son.—I Sam. 1:9-18.
 - She names him Samuel.—1:20.
 - She consecrates him to God.—I Sam. 1:24-28.
 - She gives thanks to God.—I Sam. 2:1-10.
- II. Serving before the Lord.**
 - Wearing the linen ephod.—I Sam. 2:18.
 - Visited by his parents.—I Sam. 2:19.
 - Growing in favor.—I Sam. 2:26.
 - Receiving a prophetic message.—I Sam. 3:14.
 - Telling Eli what the Lord said.—I Sam. 3:15-18.
 - Receiving other messages.—I Sam. 3:19-21.

III. Samuel Becomes Israel's Spiritual Leader or Judge.

1. Praying for Israel.—I Sam. 7:3-12.
2. His circuit.—I Sam. 7:15-17.
3. He is asked to make a king.—I Sam. 8:1-10.
4. The people refuse Samuel's advice.—I Sam. 8:1-22.
5. He anoints Saul as king.—I Sam. 9 and 10.
6. He exhorts Israel.—I Sam. 12.
7. He rebukes Saul for folly.—I Sam. 13:11-15.
8. He directs Saul and rebukes his disobedience.—I Sam. 15:1-3, 10-33.
9. He anoints David.—I Sam. 16.
10. Death.—I Sam. 25:1.
11. Rebukes Saul when called by the witch.—I Sam. 28:3-20.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Pray."
2. Samuel, an Answer to Prayer.
3. Samuel, a Man of Prayer.
 - a. Praying for Israel at Mizpeh (7:9).
 - b. Praying about the king (8:6).
 - c. Praying for Israel at Gilgal (12:23).
 - d. Praying about Saul's Disobedience (15:11).
4. Samuel a Prophet in Israel.
 - a. Telling about Eli's sons (I Sam. 3:11-14).
 - b. Telling the people about the future king and kingdom (8:10-18).
 - c. Telling Saul about his call (9:15-10:8).
 - d. Telling Saul about another man to be king (13:11-14).

For Seniors.

1. Samuel as a Man of Prayer.
2. Samuel as a Prophet in Israel.
3. Samuel as a Spiritual Leader.

PERSONAL THOUGHT

Oh, for such a life!—living with God from childhood to old age, learning the way of fellowship, and serving Him in behalf of others who need to know the good and the right way.

SEED THOUGHTS

If spiritual revival is to take place in a community or group, there must be persistent intercession to that end. A little halfhearted, occasional sporadic praying will not suffice. The words of the children of Israel to Samuel, "Cease not to cry unto the Lord our God for us," aptly apply.—Sel.

Faith is a living pow'r from heav'n
Which grasps the promise God has giv'n;
Securely fixed on Christ alone,
A trust that cannot be o'erthrown.

Faith finds in Christ whate'er we need
To save and strengthen, guide and feed;
Strong in His grace it joys to share
His cross, in hope His crown to wear.

Faith to the conscience whispers peace;
And bids the mourner's sighing cease;
By faith the children's right we claim,
And call upon our Father's name.

Such faith in us, O God, implant,
And to our prayers Thy favor grant,
In Jesus Christ, Thy saving Son,
Who is our fount of health alone.—Sel.

THE CALL TO SERVICE.—Isa. 6:1-13

Topic for December 5

MOTTO

"Here am I; send me."

MEDITATIONS ON THE TOPIC

I. The Call to Service, when it is the call of God, is a sacred calling. In the secular fields of life men are receiving calls to various kinds of service. The government calls men

to the armed forces to fight for the cause of the country against her enemies. Businessmen are calling men to take part in the furtherance of a secular business. Professional men are seeking for qualified men to fill the professions in the world of affairs. But the call to God's service is a higher and a nobler call than any of these earthly callings and comes from One who has a greater authority and who is able to give a better reward.

The first call that comes to the individual is the call to leave the world and the sinful life and be reconciled to God and become His child. Without heeding this call, it is vain to expect any other call to service from God. In fact the service of worship and devotion to the Lord God is the fundamental call to every one and must be met if we would be saved and if we would be of any service to the cause of Christ.

But God has also a special call to serve in His cause in some capacity of service. This call comes to every Christian. There is a place where each child of God can serve whether he is small or great, ignorant or learned. The call to be Christ's is the call to follow in the path of service wherever He may lead. And there are special services that are usually looked upon as distinctive because they give special prominence to some official duty. God has always had ways to call men to this distinctive service as may be determined from the records of God's call to such men. We may learn and apply these calls to our own times and experiences.

II. The Text.—Isa. 6:1-13.—This passage gives Isaiah's recital of his own experience in the call that came to him from the Lord. He is first made conscious of his own uncleanness in the presence of a holy God. He receives an evidence that the Lord has taken

away his iniquity and made him clean from sin. Then he hears the voice of the Lord calling to a task in which the Lord wants a voluntary service. To this call Isaiah responds by consecrating himself to do the Lord's bidding. Then God gives him the work he is to do in the office of a prophet and teacher in Israel.

III. Suggestions for Junior Programs.—

The boys and girls may study the various calls that are suggested in the assignments for Juniors. Some of these are highly miraculous and are given in a special vision. Some are seemingly given in ordinary speech, like the call of the fishermen, or the call that comes to certain people in certain circumstances in life by the written command in the Bible that fits into such circumstances.

It is well to remember that whether there is a special vision or a miraculous voice that comes to the individual alone, or whether there is a command written in the Book of God that applies to our individual case, all the calls are from God and are directed by His Spirit to the heart of those who are willing to respond to the call. The Holy Spirit speaks to our heart and conscience as the voice of God. It may be a still small voice or it may be a voice falling both on our ears and on our conscience. We need to remember that until we heed the voice that calls to a surrendered heart and life to God, and are willing to forsake our sinful practices and let God make us clean, we need not be looking for a call to any other work. Boys and girls may some day be called to work in other fields, but they should not forget that the first duty of the Christian child is in its own home under its own roof in subjection to those who are its natural protectors and

(Continued on page 351)

Alternate Program for November 7

THE DIRECTED STUDY PROGRAM ON "FULFILLED PROPHECIES"

This study is a definite stimulant to faith. Young people as well as older persons will be stirred to notice the wisdom and foreknowledge of God. No human person could of his own intuition see into the future and so accurately foretell events which seemingly occurred unplanned to fulfill prophecy.

In this study sheet we have used other than Messianic prophecies, since the regular topic deals with those. We have endeavored to present a variety of prophecies, the fulfillment of which is recorded in scripture or in the accepted records of secular history.

The leader may, if he chooses, assign to some person or persons the responsibility of finding all available information in history concerning the fulfillment of prophecies not recorded in the Bible, that is, concerning nations and cities as given under the second division of the outline, Nos. 7, 8, and 9. He should, however, have these facts well in mind himself. There is but little writing to be done on this sheet, but it will have definite value in that it will provide the reference for each person present.

FULFILLED PROPHECY

I. Concerning Individuals.

1. Joshua (Josh. 6:26). Concerning the man who should _____
2. Elijah concerning Ahab (I Kings 21:19). Fulfilled, I Kings 22:38.

II. Concerning Nations and Cities.

1. God to Abram (Gen. 15:13, 14). Fulfilled to the very _____. Ex. 12:40, 41.
2. Amos concerning Syria (Amos 1:5). Fulfilled, II Kings 16:1-9.
3. Jeremiah prophesied concerning Judah, captivity (Jer. 25:8-11). God's servant _____ fulfilled it. II Kings 25:11, 21; Ps. 137; Neh. 1:3.
4. Moses prophesied the results of Israel's sin (Lev. 26:31-33). Fulfilled, Neh. 1:3.
5. Jeremiah concerning the length of captivity (Jer. 25:12-14). Fulfilled, Dan. 9:2; Ezra 1:1-6.
6. Moses prophesied result of repentance (Deut. 30:1-3). Fulfilled nearly _____ years later. Neh. 1:7-10.
7. Moses concerning the famine of the siege of the city (Lev. 26:29; Deut. 28:52, 53). Fulfilled about _____ hundred years later. I Kings 6:26-30. See also Josephus' Jewish war, Book VI, Ch. 3.
8. Destruction of Tyre (Ezra 26:3-14). Fulfillment, see Davis' Bible Dictionary or a Bible Encyclopedia.
9. Destruction of Babylon (Isa. 12:19-22). See Bible Dictionary or a Bible Encyclopedia.

III. Concerning the Church.

1. Building the Tabernacle of David (Isa. 11:10; Amos 9:11). Fulfilled, Acts 15:15-18.
2. Many are the Children of Promise (Isa. 54:1). Fulfilled, Gal. 4:27.

TOPICS FOR PERSONAL EXPRESSION

1. What Fulfilled Prophecy Teaches Me About the Person of God.
2. How the Study of Prophecy Strengthens My Faith.
3. Why I Can Believe Every Prophecy of the Word Will Be Fulfilled.
4. Prophecies I See Being Fulfilled Today.
5. My Outlook for the Immediate Future in the Light of the Prophetic Past.
6. My Reasons for Being a Student of Prophecy.
7. Dangers I see in the Study of Prophecy.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

"THE MENANCE OF MAGNIFICENT AND MARVELOUS RUSSIA"

While the Russian armies are breaking through, plunging towards the borders of neighboring smaller nations, the minds of our readers naturally give some consideration to their plight and welfare. My friend, Dr. F. J. Miles, is a close student, and is in constant contact with Russia. Formerly, he traveled about all these nations. His reactions are at least worthy of consideration. We give them for your perusal:

Russia has always been regarded as a "land of mystery." To us the attitude of some leaders toward Russia is even more mysterious. No one doubts the sincerity of Vice President Wallace, but when he writes that "there can be no obstacle for the practice of the Sermon on the Mount," we wonder! We marvel and question even more when he affirms that "The future well-being of the world depends upon the extent to which Marxism, as it is being progressively modified in Russia, and democracy, as we are adopting it to twentieth century conditions, can live together in peace."

"History repeats itself" is an axiom that has a scriptural application for us in the word of Isaiah, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." How perilous was our supposed solution of post-war problems in 1918-19. How puerile they were as compared with those we shall have to face at the council table when the present war ends!

Recognition of the masterly achievements of the Russian Army should not result in our refusal to face facts. The might and magnitude of the ministry of the Red Army may be the measure of Soviet demands.

Assuredly Russia will demand the return of Finland, Estonia, Latvia, and Lithuania, which were provinces of Russia proper for about one hundred years until they broke away and became independent republics in the fall of 1918. But they will as certainly desire to retain their independence. The Soviet Government will want the whole of Ukraina. Poland will claim her half of the Ukraina. Outside the borders Ukrainians have been spending an average of \$50,000 a year on propaganda for "Ukraina for Ukrainians": they will want their own independent Ukraina.

Having converted a nation of peasants into artisans, producing goods by mass production until in many articles she has reached the saturation point for home consumption and must send her surplus manufactures overseas—how can Russia do so with her ports ice-bound for most of the year? May she not only desire but demand right of way to Istanbul and through the Dardanelles to the open Mediterranean?

Has Russia forgotten what Japan did to her? Is an open conflict between these two nations with overwhelming desires to control and exploit the same territory and commerce only held off by the present fear of having to fight on two fronts? The Far East forms the buffer between Japanese aggression and Soviet safety. "There are thirteen Soviet controlled provinces in China alone, consisting of 300,000 square miles with a population of 90 millions. . . . Soviet trained troops held up the Japanese advances in China." Is it not obvious that the U.S.S.R. would like to control Manchuria (Japanese Manchukuo) and Korea as buffers?

Even the implacable Soviet Government and "the party" behind it can compromise or "climb down." The Third International (The Comintern) failed to function during World War disruption. So it was dissolved as a gesture of Soviet sincerity, to dispel the suspicion lurking in the minds of her allies in general and Americans in particular and to secure the fullest measure of allied support for her war effort.

When faced by the comparative failure of the five-sixth-day week, the 7-day week was restored

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

with Sunday as the day of rest. Similar reasons to those which actuated the French Government after the revolution to abandon the 10-day and return to the 7-day week motivated this measure. Emil Yaroslavsky, leader of the Bezbozhnik (the Godless), protested that this would be regarded as a religious gesture, absolutely contrary to communistic principles. Stalin and Co. replied that though people in the far-flung agricultural provinces had sent in their returns on Government forms, they had never ceased to keep a 7-day week with Sunday as the rest day and that the restoration of any other day in seven was practically impossible.

May it not be that, faced by the failure of its antireligious program, the Supreme Presidium may find a way to "save its face" at the end of the war and restore religious liberty to what may then well approximate to 200 million people? To which end we pray. So "pray, brethren, pray."

Meantime God makes the wrath of man to praise Him and we may confidently practice as we pray. The whole Ukrainian border has been flung wide open. Through this door all the Scriptures that the Russian Missionary Society had stocked on the border have been distributed in the land in which the Soviet banned the printing or distribution of any part of God's Word in 1929. The way is still wide open. We can flood at least a part of Soviet Russia with the Word of the living God.

Russian prisoners of war demanded the Word in their own tongue to such an extent that there was not a portion of the Scriptures in Russian left in Europe. So the American Bible Society printed and is printing Russian New Testaments and Psalms by editions of 10,000. The German Government has given official authority to our Russian evangelists to distribute the Scriptures in internment camps. We can mould the minds of the Russians by the circulation of the Scriptures now so that they will demand that at the council table their Government representatives will act on those altruistic principles set forth in "the living, lasting Word of God." The doors are open. We must "redeem the time" and buy up the opportunity. So, brethren, let us pray and practice as we pray!

SHOULD MINISTERS BE CALLED "REVEREND?"

The object of the insertion of this article in this section is the constantly debated question as to the rightness and wrongness of using the word "Reverend." The editor of this department appreciates and largely uses the terms used in the New Testament and in the usual Mennonite circles, such as pastor, minister, bishop, deacon, evangelist, but has heard such unwise remarks and discussions about the use of the word "Reverend" that at least to sober some of us, it is advisable to present the other side of the question. This, Dr. John R. Rice does in a way which should make for more balanced discussions and sober reactions:

Psalm 111:9 says of God, "Holy and reverend is his name." Therefore, say some, since the word *reverend* is used in the Bible only of God, it is wrong to use that term or title referring to preachers.

But that objection fades away with a more careful study. For instance, the same word which is translated *reverend* (*yare* as we would

spell it in English) is translated 76 times as *be afraid*, 242 times as *to fear*, 24 times as *terrible*. It is translated only once as *reverend*.

And along with many commands to fear God, the word is used in Leviticus 19:3, "Ye shall fear every man his mother, and his father."

Let no one think, then, that it is wrong to reverence ministers. And *reverend* simply means to be reverent. It does not mean, necessarily, worship, in the sense that one worships God.

In Leviticus 19:30 the Jews were commanded to "reverence my sanctuary." The same command is given in Leviticus 26:2.

From II Samuel 9:6 we learn that Mephibosheth "fell on his face, and did reverence" before king David.

In I Kings 1:31 we find that Bath-sheba "did reverence to the king."

Hebrews 12:9 tells us that our fathers "corrected us, and we gave them reverence."

Ephesians 5:33 commands, "Let . . . the wife see that she reverence her husband."

If it were proper for a king to be revered, if children are commanded to reverence their parents, if wives are to reverence their husbands, then surely the same kind of respect and reverence is due the man of God.

The Bible, of course, commands, "Children, obey your parents in the Lord: for this is right" (Eph. 6:1).

Wives are commanded to be obedient to their own husbands. Titus 2:5.

But the same command is given to church members regarding their pastor: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17). Note that this refers to the ministers who watch over the souls of people.

In the same chapter, Hebrews 13:24 commands, "Salute all them that have the rule over you, and all the saints." Ministers are to "rule" over their people, are to be "obeyed," and certainly should be revered.

Incidentally, I think it is of no special importance whether ministers are addressed by the title of reverend or not. Personally, I prefer the southern custom of calling preachers, "Brother." But there are handicaps in using that term, because a preacher is not a brother to unconverted people, and a preacher who is a modernist and does not believe in Christ as his Saviour ought not to be called brother by those who are saved and do believe in Christ.

On the whole, it is a matter of convenience to address letters to a minister, using the title "Reverend." The word simply means, in English, that the man is a minister. It means nothing more. Not a person in a million, using the title for a minister, means to worship him as God. In English usage the title has simply become synonymous with "minister," or "preacher," or "pastor." So it is perfectly proper to use the term.

Incidentally, it is foolish and hurtful to cause division and strife over the meanings of words where the Bible does not give a special and important meaning to the words. It is as silly to think a preacher guilty of blasphemy because he is addressed sometimes as "Reverend," as it would be to accuse a physician of sinful pride in allowing himself to be called "Doctor." "Doctor," in common language, means "physician." "Reverend," in common language, means "minister."—The Sword of the Lord.

DIGEST OF NEWS VITAL TO THE CHRISTIAN CHURCH

Nazis Liquidate Lutheran Clergy

The liquidation of Lutheran clergy in Germany has long been going on through various methods, but more recently the Nazis have been bringing urgent pressure to bear upon the occupied countries, especially Norway and Holland. For two years there has been deposition

from office by the Nazi regime, both in Norway and in Holland. A number of clergymen have also been sent to the concentration camps, some in their own countries and others have been transported to concentration camps in Germany.

But in spite of this pressure and persecution, the will of the Christian leaders was not broken, in fact, scarcely curbed. The churchmen continued staunch in their loyalty to the churches and the Christian teaching. The Nazi effort to modify the Christian teaching and loyalty by the removal of the clergy and the appointment of puppets of their own did not make much progress under opposition, and the Christian resistance continued.

The Nazi leadership had approached the problem with much boasting and confidence, but soon learned to view the problem in a different light and with some misgiving. They then proceeded in waves of severity and then of relaxation, assuming from time to time the attitude of attempting to reconcile the Lutheran leadership. This program up to the present has had little more success than the other.

So since the Nazis have become convinced that they can neither deal with nor intimidate the clergy to accomplish their objectives, they have finally concluded that persecution is of no avail. In fact, persecution has only served to increase their problem. So it seems that now they have come to the conclusion that they will have to get rid of the clergy leadership.

Deposition from office did not work; local imprisonment did little good; and even the concentration camp had little effect. Thus more recently the Nazis have struck upon the plan of drafting (?) the clergy for work in the war industries in Germany. So pastor after pastor is being despoised and apprehended and shipped into Germany to produce war materials for the German Army.

While this plan is gradually getting rid of the clergy leadership, it is not to be forgotten that already the same spirit of loyalty to the churches and the Christian faith has taken possession of the laymen. Thus loyalty to the church and Christianity continues to prevail. Although the Nazis should ship practically all clergymen into the shops of Germany, it is by no means certain that they have solved the problem of sturdy Christian opposition to the Nazi program. They are having to deal with the same martyr spirit as existed in the early Christian centuries.—Conservator.

The Jews in Finland and Denmark

The Finnish Church paper, *Foersamlingsbladet*, contained an article on the position of the Jews in Finland. "This year some Finnish deputies expressed disquiet on the subject of measures of the new government with relation to Jews who were 'suspect and emigrants.' It was suggested that the new policy of the government was the result of 'wishes expressed from abroad.'

"The Minister of Foreign Affairs said that there was no danger to the Finns in giving Finnish nationality to eight Jews. The Minister declared that no difference was made between foreigners, and the Jewish refugees would be treated on the same principles as others in everything that concerned their right of asylum.

"This incident in the Chamber of Deputies has shown us again how much the evil of anti-Semitism is propagated. This evil threatens to infect our Finnish society and to weaken it, because the lack of charity and of humane feelings would mean the end of national harmony and the lowering of our ethical qualities.

"The majority of our people follow the line which is shown towards the Jews by Northern law, but it is indisputable that certain groups are following the footsteps of the deputies for whom it is the chief question."

Kristen Gemenskap, the Scandinavian ecumenical paper, reports in its May edition a statement by Bishop Fuglsang Damgaard of Denmark on the same subject. He first quotes St. Paul's words from the Epistle to the Galatians (chap. 3, v. 28): "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." He continues: "This is the principle of the Church. The Church makes no difference between men; it does not divide them into races, classes, or sex. For the Church the principle is to know whether the man is a disciple of Christ or not. Those who believe in Jesus Christ and are baptized belong to His Church. No human power can remove them or separate them from the communion of the Church; they are our brothers in Jesus Christ."

AMERICA'S 35,000,000 NON-READERS OF THE BIBLE

The Gallup Poll's cross-section findings on Bible reading habits made at the request of the American Bible Society is interesting. The survey indicated that 35,000,000 have not read the Gospel within a year. Other findings: (1) 8,500,000 adults read their Bibles daily; (2) more than four million are reading the Word more often today than before the war; (3) twice as many women as men read the Bible daily; (4) residents of small towns and rural communities read it more than urban residents.

UNCENSORED LETTERS NOW ALLOWED TO BE WRITTEN

The following personal letter from a member of the North Africa Mission, who was stationed at Tunis throughout the period, makes vivid reading:

"After a forced silence of seven months it is a real pleasure once again to enter into contact with you. I confess I just have to scratch my head and honestly wonder how best to set down in some kind of report all the impressions, events, miracles, escapes, deliverances, surprises that have occurred throughout this amazing experience.

"By way of general statement let me say: The experience has been some little nightmare, but Psalm 31:21 has been proved to be gloriously true, and we all say from our hearts: 'Blessed be the Lord, for He has shown us His marvelous kindness in a fenced city.' Never shall we forget His bountiful care, and we shall never cease to be grateful to our fellow workers on the field and friends at home who have labored for us in prayer and so helped to bring us through.

"Next in order comes the staggering surprise at the beginning and the one at the end of this period. On November 8, at 7:15 a.m., I yelled from the radio to the kitchen: 'They've landed!' That was the disembarkation at Casablanca, Oran, and Algiers. Then at 4 p. m. on Friday, May 7, my wife burst into the house and yelled: 'They're here!' It was true, as the terrific roar rose up to our roof-top and swelled louder every minute from the population. The first Army had taken Tunis—we were free at last, and we dumbly looked at each other with grins on our faces, lumps in our throats, and tears in our eyes.

"Perhaps the true start of the experience was (back in November.—Ed.) when Father Ryan came to the Bible Depot and said twenty-five of them were leaving that night by special train and there was room for us if we could get a 'move on.' I thought of our unnecessary departure in June 1940, and after consultation with Dunbar we decided to stay. During that night the Germans occupied the post office, the barracks, etc. This time we were fairly caught. "From that time trials of our faith and patience followed one another. Muriel (his daughter) went down with acute appendicitis. It was stiff on her to endure the pain till a doctor could be found, and then four days and nights of ice treatment until she could enter a clinic for an operation.

"That Sunday the cannons got louder and louder near the gates of the city, and all felt sure that it was a matter of hours before the Allies would take the city. They were pushed back, and then the long wait at Medjez-el-Bab! Then began for me six months of hiding here and there and finally settling in my own home, trusting the Lord to keep me safe. Every few days brought some surprise or new trial. Several of our friends were arrested and taken by plane to Germany. It was a great blow when we heard that Brown had been taken in November.

"Feeding became more than a daily problem. The bread ration was 250 grams a day. The markets were empty save for carrots, turnips, and onions. We had eggs at times, but other foodstuffs we rarely saw. We slimmed gracefully and daily and felt slightly hungry at times, but most days I was able to make bread from semolina which was given us. Our slender stock of tea we boiled again and again and so managed to get some taste of the fragrant brew two or three times a week. Black market prices went to the extreme. One man I knew realized close on 5,000 francs for his tobacco ration card! It was shameful to see the rich paying almost any price for what they wanted, and all the time Muriel only slowly recovering for lack of nourishing food. But all along, the

dominant note must be that the Lord undertook for us, and in many ways came to our help.

"Tunis has not suffered from bombardment as some of the other towns, but one month the percentage of fatalities was as high in proportion as that of London.

"Our home these days is frequently filled with lads of the First and Eighth Armies. You cannot imagine the joy of seeing the streets crowded with Allied troops.

"The Bible Depot was marvelously saved, and so was Miss Tapp's car, but our own Mission car was taken and must now be a scarred battle relic somewhere in Cape Bon.

YOUNG PEOPLE'S MEETINGS

(Continued from page 349)

guardians. Should they not be believers, children's lives are nevertheless to be a beautiful example of obedience and faithfulness so that they may prove the beauty in the service of Christ.

OUTLINE STUDY

I. The Call to be Saints.

1. The Corinthians.—I Cor. 1:2, 9.
2. From among Jews and Greeks.—I Cor. 1:24.
3. The Thessalonians.—I Thess. 2:11, 12; II Thess. 2:13, 14.
4. All saved ones.—II Tim. 1:9; Heb. 3:1; I Pet. 5:10; II Pet. 1:3, 10.

II. The Call to Special Service.

1. Abraham.—Gen. 12:1-3.
2. Moses.—Ex. 3:2, 4, 10; 4:1-16.
3. Aaron and his sons.—Ex. 28:1; Heb. 4:1.
4. Joshua.—Num. 27:18, 19, 22, 23; Joshua 1:1-10.
5. Amos.—Amos 7:14, 15.
6. Apostles.—Matt. 4:18-22.
7. Paul.—Acts 9:4-6, 15; Rom. 1:1.
8. To a mission field.—Acts 13:2, 3.
9. To every Christian.—I Cor. 12:4-31.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Call."
2. God's Call to Persons to Serve.
 - a. How Jesus called the disciples.
 - b. Jesus calling Paul.
 - c. How Moses was called.
 - d. How Isaiah was called.
 - e. The call of Christian parents to teach their children.
 - f. The call of children in the home.
 - g. The call to be a good example.
 - h. The call to speak for Jesus.

For Seniors.

1. The Gift of the Spirit and God's Call.
2. The Part the Church Has in a Call to Special Service.
3. Responding to God's Call to Service.

PERSONAL THOUGHT

"To day, if ye will hear his voice, harden not your hearts."

SEED THOUGHTS

Hark! the voice of Jesus calling,

"Follow Me, follow Me!"

Softly thro' the silence falling,

"Follow, follow Me!"

As of old He called the fishers,

When He walked by Galilee,

Still His patient voice is pleading,

"Follow, follow Me!"

—M. B. Sleight.

Hark the voice of Jesus crying—

"Who will go and work today?"

Fields are white and harvest waiting;

Who will bear the sheaves away?"

Loud and strong the Master calleth,

Rich reward He offers thee;

Who will answer, gladly saying,

"Here am I; send me, send me?"

—March.

Seventy-Fifth Anniversary

OF THE MENNONITE FAMILY ALMANAC

The Mennonite Family Almanac for the Leap Year of 1944 marks the seventy-fifth anniversary of this publication. Thousands of homes each year enjoy the benefits of an Almanac published by the Church and especially planned and prepared for its members. The Almanac for this year has been prepared with the usual carefulness, and we believe that you will find in it, besides the regular Almanac features, a rich store of helps for the various needs in your home.

We give here the titles of the articles, with the names of the authors, that appear in the 1944 Family Almanac. The writers are in a position to give practical and valuable information on the subjects about which they have written.

Nature in the Bible—Kathryn E. Hostetter
Tell Me a Story—Erma Miller Erb
Home Canning—Emma Z. Horst
How Do You Eat?—Ava M. Rohrer
What About Vitamins?—Samuel Bucher, M.D.
Forecast Your Own Weather—Daniel Suter

You will find also in the Almanac the regular calculations brought up to date by an official Almanac calculator, including a complete list of Church Days and Holidays, moon's phases, eclipses, change of seasons, planets visible, together with recipes, household hints, poultry and agriculture notes, and the revised Ministerial Directory.

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(Obtainable at our Branch Book Stores)



THE INCOMPARABLE CHRIST

He came from the bosom of the Father to the bosom of a woman. He put on humanity that we might put on Divinity. He became Son of man that we might become sons of God. He came from heaven, where the rivers never freeze, winds never blow, frosts never chill the air, flowers never fade. They never phone for a doctor, for there no one is ever sick. There are no undertakers and no graveyards, for no one ever dies—no one is ever buried.

He was born contrary to the laws of nature, lived in poverty, reared in obscurity; only once crossed the boundary of the land, in childhood. He had no wealth nor influence,

and had neither training nor education. His relatives were inconspicuous and uninfluential.

In infancy He startled a king; in boyhood He puzzled the doctors; in manhood, ruled the course of nature. He healed the multitudes without medicine, and made no charge for His services. He never wrote a book, yet not all the libraries of the country could hold the books that could be written about Him.

He never wrote a song, yet He has furnished the theme of more songs than all song writers combined. He never founded a college, yet all the schools together cannot boast of as many students as He has. He healed more broken hearts than the doctors, and broken bodies.

He never marshaled an army, drafted a soldier, nor fired a gun, yet no leader ever had more volunteers, who have under His orders made rebels stack arms or surrender without a shot being fired.

He is the Star of astronomy, the Rock of geology, the Lion and the Lamb of zoology, the Harmonizer of all discords, and the Healer of all diseases. Great men have come and gone, yet He lives on. Herod could not kill Him, Satan could not seduce Him, death could not destroy Him, the grave could not hold Him.

He laid aside His purple robe for a peasant's gown. He was rich, yet for our sake He became poor. How poor? Ask Mary! Ask the Wise Men! He slept in another's manger. He cruised the lake in another's boat. He rode on another man's ass. He was buried in another man's tomb. All failed, but He never.

The ever perfect One—He is the Chief among ten thousand. He is altogether lovely.
—Author Unknown.

THANKSGIVING SERMON

(Continued from page 327)

drawn to the well-known words found on paintings of Christ on the cross: "This have I done for you. What have you done for me?"

The thought which I would like to have us get from this is that of service for the Master and others. Our appreciation for God's goodness is best expressed when we respond not only with our lips but also with our lives. In other words, the two great commandments found in Matt. 22:37-39 will have a greater place in our lives. In John 15:13 Jesus says, "Greater love hath no man than this, that a man lay down his life for his friends." This is what Jesus did for us "when we were yet without strength," while we were enemies and sinners.

I trust that we will receive a deeper appreciation and realization of God's goodness and mercy as expressed in the entire psalm from which our text is taken.

I would like to close with a passage from I Pet. 2:9, "But ye are chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

Scottdale, Pa.

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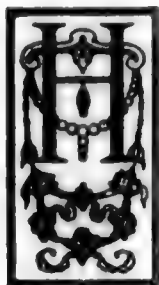
CHRISTIAN MONITOR



But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Gal. 4:4,5

THE NEW CHRISTMAS

BY SUSIE POTTER HESSE



OW IT ALL irritated him—this Christmas chaos and clamor! Each year an earlier beginning but no resultant diminishing of frenzy, for each year only enlarged the "Christmas lists" and made shopping orgies more desperate.

Verne Leonard chafed at the consequent overtime in business and added blockade in traffic which further delayed his arrival home. Home! Christmas was there, too, spoiling the serenity. Already he had noticed mother frowning over columns of names and figures. He had discovered little Mary's letter with its long catalogue of wants.

One of the inevitable things in life—Christmas! Certainly not rational and emphatically not Christian—but, of course, nothing to be done about it. Tonight the business of decorating was occupying the family as he entered. He had eaten in town. He was utterly weary. He would retire at once.

When Mrs. Leonard crept quietly into the bedroom at midnight he awoke with a start. "Oh, to have finished it!" he sighed.

"A dream?" and his wife laughed.

"Yes, a dream, Louise. A journey—a journey after the Christ. And I found Him—almost!"

"Found Him? I thought we both found Him years ago when we united with His Church."

"Have you ever thought, Lou, that we sadly lose Him at Christmas time?"

"At Christmas? I don't understand."

"Listen to my dream, dear. I stood at a city street corner. It was evening. There was the throng, the hurry, and the noise. Santa Claus

in his gay attire enticed the little folks. An aged woman offered tiny holly bunches—offered but made no sales. A cripple held pitiful pencils toward unheeding jostlers. An electric advertising sign flashed Christmas cigarettes and night clubs and sports.

"Heartsick at the spectacle, I looked up through the blackness beyond the lights. One star! It called to me. 'Jehovah looked down from heaven upon the children of men, to see if there were any that did understand, that did seek after God.'

"I followed the star away from the turmoil out into the silence and the solitude. A voice spoke. 'Lo, the star . . . came and stood over where the young child was.' I will be one of the wise ones, I thought, to follow this sign from Heaven as it leads to where the Christ Child tarries.

"But the voice again gave me reply. 'I

find no place among men to pause, no place where the Christ abides.' Then it seemed the Shining One made search from place to place—search for some business mart, some church, some home, some heart wherein the Saviour reigned supreme. I followed, inwardly protesting that well-nigh everywhere the Star might pause to recognize the presence of the Christ Child—everywhere, at this Christmas season. But on and on we traveled, glimpsing as we passed sad things that made me understand the absence of the Holy Babe from places where He should have dwelt.

"A church school Christmas tree. Little hands held out eagerly for gifts and more gifts. In a corner, a happy, self-absorbed girl laden with all kinds of attractive pres-

those piles of cards might have purchased."

Louise Leonard interrupted impatiently. "You know those cards carry the Christmas spirit."

"Yes, somewhat. But in my dream I knew there were too many of them and too few cups of water."

"Was that the end?"

"No, there were other things I saw and learned. They revealed to me how much is done everywhere in the name of Christmas in which the purpose of the Saviour's birth cannot be seen, through which the message of the Christmas angels cannot be heard. I discovered how unchristian it is that the season that should be a glad religious festival has become to thousands on thousands a time to be dreaded, a time of physical exhaustion, anxiety, jealousy, and greed."

"Well, Verne, it was only a dream. We can't help matters. We have to do as others do, even if we cannot wholly approve."

"That's just it, Louise. Do we have to follow the crowd? Someone must make a break, away from a custom that is bad. It ought to be made by people who bear the Name of Christ."

"But how, Verne?"

"Louise, I'd like to begin here in our home. On Christmas Eve I'd like to look into the heavens and find that the star has come to stand over us, because in our midst is the Babe of Bethlehem."

"And again I ask you how, Verne."

"First, Lou, it's Christ's Birthday, not yours nor mine. Not anybody's but His. Let's give to Him. There's only one way to do that—the hungry, the naked, the afflicted—"

"You mean—cut out our usual gift-making and just give—to charity?"

"No, wife, not to charity—to Him. Yes, to Him alone."

"To be explicit, just how would you spend Christmas Day?"

"Something like this, Louise, I'd begin the day by reading with the family the account of the Saviour's birth and somewhat of His life and death. Then I'd like for us all to use the car throughout the day carrying Christmas cheer to those whose lives are cheerless—flowers, food, clothes, etc., purchased with money usually spent upon cards and gifts for relatives and friends. I'd like to find our churches open, providing, not entertainment, but services of worship where we might pause from our errands of mercy and touch hands with Him whose work we do.

"When we came home to eat I'd bring along some lonely one—perhaps one who is close to seeing Him face to face; or it may be orphan children whom ours might make happy.

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ents. Close beside her, touching her, watching with wide-eyed wonder and envy, a poorly clad little one with nothing save a bag of candy and a tiny doll. Too young to understand! Only a bitter tug at her heart and tears in her throat! No, the Christ Child was not there. The star could not stand over that Christmas celebration.

"A home—many homes—flame with candlelight, gay with careless laughter, swollen with 'things' not needed—and around the corner an aged, shivering woman bending over rubbish heaps to find a bit of fuel for her Christmas morning fire.

"The post office! Millions of 'Merry Christmas' cards, handled by impatient carriers, given to people too merry to need them—while the lonely, shivering woman continued to gather fuel from the dump. And I thought for the first time of the cups of cold water

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ELEANOR'S CHOICE

A Christmas Story

BY THELMA BELLE LOUCKS



HE FIRE was blazing merrily on the hearth, with shadows dancing to and fro, in the exquisite living room of the magnificent home. The radio was sending forth its best yuletide music. To one passing by, the beautiful hymn, "Silent Night," sounded as if it had been sung by angels—it so nearly reached perfection.

In a far corner, curled on a downy rug, lay a sleeping Persian cat, purring with contentment. A green pine, which had been taken from its mountain home, stood directly between the draped double windows. Large, perfectly wrapped packages lay beneath the dark foliage; decorations sparkled even in the light of the fireplace.

It was a gorgeous picture—one an artist could well boast of were it a work of his.

A soft settee near the brightest rays of the gas logs held its charge, a seventeen-year-old maiden, Eleanor, the youngest of the McDonald household. Her whitened hands clasped a small document and an eversharp.

"Let's see," she mused, scrutinizing the writing and figures on a white sheet, "that just about takes care of everything. I'll soon have my shopping done for another season. If one just didn't have to bother with such foolishness every year!"

She turned to a different station on the radio and was soon listening to a snappy orchestra.

She continued, "Yes, a pen for Bud, kid gloves for Sis, house slippers for Dad, and something a little better for Mom. Guess I'll give all my girl friends the same thing. They can like it or not. I just can't bother to find out what each one wants.

"Ah, me! Then my teachers. I think each one will get a book. They should not complain if I give each one a best seller. That's all they think about anyway, a book, a piece of paper, and a pencil.

"Then there's Marion yet. I'll pick that one out myself. He's so particular. Sometimes I feel like giving him the road, but it's too near the holidays now to do such a thing. Let's see, what is he to give me? Um—a new fur coat or a piano accordion. But I'll never get it. I wish he were looser with his money.

"Ho-hum!" A twin sigh and yawn escaped her lips. She shifted wearily and munched a piece of fudge. "I hope Sis gets me that gold locket in the window at Marlam's Drug.

She gets such a good allowance that she can afford it.

"And Bud," she continued, "since he helps in Dad's office, ought to be able to get me something nice. How I'd love to have that white chenille robe and those downy shoes at Anthony's. He knows how I have my heart set on them. If I have my tonsils removed over the holidays that robe will be just the thing to lounge about in. Ha, ha, I'm really going to bounce him once more. And the folks really ought to turn loose this year and get me that studio couch for the south wing of my den. There isn't a square inch to sit on up there except the bed and those hard chairs.

"My, I'm tired! I wonder if everyone is as busy as I am around the holidays. There is so much to go through with. I wish a fairy would come and place me in bed and I wouldn't know another thing until morning."

Fluff, the kitten, continued to purr as she lay before the rays of the fire which were as brilliant as before.

Eleanor raised her voice, "Sarah, oh, Sarah!



HOMEWARD

A star to guide me!

Far above

**And straight ahead the North Star shines
Out o'er my path, as on I walk,
Hemmed in by poplars tall and straight,
In the deep darkness of the night.**

A star to light me!

Hurry on,

**I watch the bright point far above.
The night has lost much of its fear;
E'en if the trees about me rise
And hem me in, I see the skies.**

A Christ to guide me!

While I walk

**This path on earth, all seems as night;
Around me rise obstructions dim;
But far above and straight ahead
I see the Guiding Star, the Christ.**

—A. G. M.

I won't wait for dinner. Just bring me a bowl of hot soup and toast and a little salad or fruit. Just tell the family I retired early."

"Yes, ma'am, in a few minutes; will that be all right? It seems I can't get everything done today, and my lady says to lay an extra plate."

"O.K.; but hurry as much as possible. And Sarah, I might forget it, here's my list."

"What do you mean?"

"My Christmas list for a few folks. I know you have good judgment, and since you have your half day tomorrow, you won't mind buying a few things, will you? Get whatever you think best. You know it's just the idea of being remembered after all."

The maid faltered and said, "But you see I really must get my own shopping started, and besides I have a date with the dentist tomorrow."

"Tut, tut! You'll get it all done, Sarah. You're fast. Just do what you can tomorrow and perhaps you can finish up next Thursday. And I'd like you to wrap them for me. You always do them so nicely."

Sarah took the slip, placed it in her stiffly starched pocket and went back to the kitchen. Sure enough, the spare ribs were browned to a turn; the tantalizing juice could be converted into savory gravy. The salad was finally beginning to set. Dinner was to be served in fifteen minutes. How time flew today! She hoped and prayed for the late arrival of the dinner guests.

Some time later she lingered by a little white table near the cooking range. "I don't believe I'll bother to be seated tonight," she said to herself. "I really shouldn't take time to eat much."

Before partaking of the steaming repast, she lowered her eyes and remembered the all-wise Creator, the Giver of all good gifts.

After washing the dishes and putting everything in order, she ascended the back stairs to her room.

"Sarah—"

"Yes."

"I forgot to tell you. Would you mind pressing my blue serge, please, so it will be ready in the morning? I don't have anything decent to put on tomorrow. I'll have Mom put in an extra 'green back' one of these times."

"I'll get up ten minutes earlier in the morning. Will that be all right?"

"Anyway it suits best."

The bed in the corner was given a cursory glance, but Sarah reached for a worn little Testament from a shelf of books. She dare not permit the Evil One to rob her of her daily worship.

Silently the first seven verses of Luke 2

were read. The passage thrilled her. And she read aloud:

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

The reader meditated on this for a short time and a warm, tranquil feeling came over her. Her eyes then followed the precious lines to the end of verse twenty.

As she slumbered that tranquil peace still lingered on her countenance. In the enchanting, capacious south room it was not so. The maiden of seventeen summers turned restlessly. It seemed as if a number of midget fellows with staves and spears in their hands were piercing her sides while others pulled her hair. Two dwarfs took turns in hitting her across her temples with a gold chain and locket. Yes, they were trying to end her life—to do away with her. She tugged to loosen their grip.

The imps proceeded to force her away—to her burial no doubt.

"I wish they'd wait until I'm dead, at least." She tried to scream, but she had no voice in her paralytic stage.

The party halted before they endeavored to cross a quiet little channel. A gorgeous white robe was stretched over it to insure protection for the dainty pointed shoes, and across it they bounced. A meadow came into view.

Thump, thump, thump! Things were falling upon her head, her legs, her body. Books, yes, dozens, hundreds, were hurled at her. She could only scream, "Ouch, ouch! Stop it! Stop it!"

Eleanor found herself in an upright position, heaving in quick short breaths. Her brow was heavy with moisture.

"Oh, what a narrow escape!" she sighed. "I'm so glad that's over with. And it's only ten o'clock. It seems like hours since I went to bed. What a strange dream—a vision."

She donned a coat and cap and descended the back stairway.

"I wonder," she mused, "if Aunt Jane is still up. Yes, I see a faint light in the distance."

Eleanor's stride was slow. Before long she came to a clearing. A lane threaded itself into a curve. The catalpas were overhung by frosted grapevines.

She sauntered more leisurely. A cottontail was awakened from his little den. How awkward to go on! She had never before gone like this to see Aunt Jane.

Aunt Jane lived alone, but by no means did she have a solitary existence. Some supposed that she must be sixty; others guessed her age below fifty. Nevertheless, in reality, the charms of girlhood were not lost as she grew older.

Aunt Jane's voice bespoke only tenderness. None knew her lips to be tainted by gossip. They called her neither old maid nor widow.

The late-comer ascended the steps leading to the porch. She peered about with

discretion, then with an air of a martyr, lightly tapped on the door.

Beneath a cozy light she spied Aunt Jane making her needles fly rapidly. Without a scruple, she came to the door.

"Why, if it isn't Eleanor McDonald!" she cried in a well-pleased voice. "The little girl who used to visit me, but that seems like years ago. Yes, it has been years ago. How lovely to see you, Child!"

Her bashfulness having already abated, Eleanor left herself sink into an enameled rocker.

The good woman opened a shiny black stove and threw in a few sticks to create a warmer atmosphere.

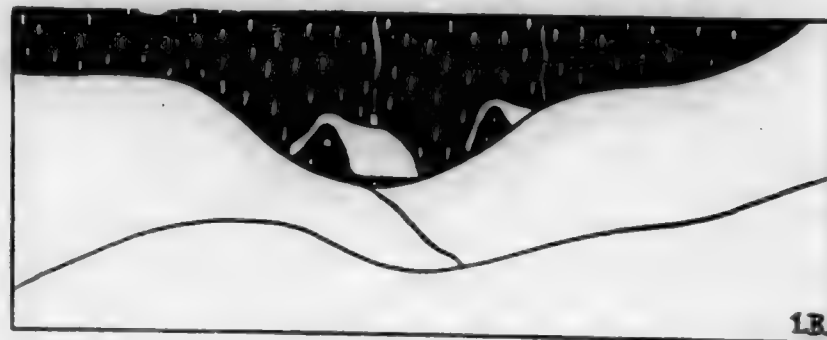
"I reckon it's quite brisk outside," she said, "and I've let my fire go down because I meant to retire before too long a time. How I love the happiest of all happy seasons! But I admit it is hard on one. Last night I finished knitting the little sweater which I had started. I just couldn't stop, and it struck twelve just as I pulled the light cord."

"Who were you making it for?" queried the girl with awe. "A little nephew, perhaps?"

"I only wish I could see the laddie who will be warmed by it," she smiled. "You see some of these things will be handed out or sent to different places. So just now I can't say who will get it."

"And the knitted socks?"

"I want Grandma Higgins to have these. She can't do much but sit around and her feet are always cold and chilled. I have another pair finished. Tomorrow I will run up town



DECEMBER

**Thou closing month of every year,
Wearied with hoary age,
The midnight of our calendar,
Its last and final page!**

**The days in which thou dost recline,
Are dreary, dull, and bleak;
Yet one redeeming feature rests
Within thy closing week.**

**Our Saviour's birth we celebrate
Before thy time is spent;
The Son of God, by whom was made
The wondrous firmament.**

**He ever deigns to come and dwell
Each humble home within,
Presiding at the festive board
Wherever welcomed in.**

**Hearts overburdened with life's cares,
And overwrought with fear,
Are at this joyful time refreshed
By filial love and cheer.**

**A web of holy love is spread
The whole wide world around,
Producing happiness and mirth
Wherever man is found.**

**And so we close the year with praise
Unto His Holy Name,
The center of eternal love
And everlasting fame.**

—Fred Hunt.

and purchase some more material and wool and a few bright toys. I can hardly wait to get started!"

Eleanor's glance shifted from one article in the room to another. How comfortable even the air was in Aunt Jane's house! Homemade decorations added to the cheerfulness of the small living room; above the doors and windows there were real, fresh evergreen branches. Handstrung popcorn brightened a home-grown tree. A silver star shone from its very peak. Braided rugs made the painted floor look rich and homey. Rows of books were placed neatly on a five-shelfed book-rack. House plants bedecked the window frames.

Quite composed, Eleanor began, "I know you wonder, Aunt Jane, what has brought me out here tonight at this hour, even though it is only a quarter of a mile. But I've been so terribly miserable lately! I can't eat; I can't sleep. I came to ask you what the trouble might be, but I already know. I also know why you are always so happy, and why I've been so dissatisfied."

"Aunt Jane, where can I meet you tomorrow after school, sometime after four? You are not going to have all the joy of making someone happy."

"I'll be there with a huge shopping bag. I do want the noble thrill, the blessing of helping some child to be happy and warm at Christmas time."

"That's the spirit, my child. My, how I recollect how greedy, selfish, and unhappy I was in my girlhood! I could never be happy until I made a complete change and surrender. I remember how you and your playmates used to come over and eat popcorn and those little green apples at Christmastime. How glad my old heart was made just to see others made glad and cheerful! I'll meet you at the dime store at 4:20. I'd surely like some ideas from a young girl anyway."

The night was ideal. Each planet and star did its bit in the infinite heavenly universe; a half moon was out for some hours. Somewhere in the tall cottonwoods an owl hooted. Several bunnies darted to and fro. Eleanor drew her collar more closely about her neck and began to race home, happy over the wise choice and great change which she had made.

"What a wonderful woman of charity!" she exclaimed almost audibly. "The all-wise Father must have guided my wayward feet to her cabin tonight. Now it comes back to me, the real meaning of Christmas—the birth of the Christ Child in a manger of hay. Angels sang; the bright star shone; the shepherds worshiped and the Wise Men came and brought gifts. Yes, the most beautiful of stories!"

Eleanor again ascended the back stairs in order to cause no disturbance. Fresh air and exercise did its work well. She fell into a sound sleep and the next thing she knew, Sarah was stirring. Eleanor was soon at her heels.

"Never mind about pressing," she said. "I will do it myself before breakfast. And I'll take the Christmas list I gave you because I'll be going down town myself after school."

Aunt Jane's bag was overloaded before the

two met. "So much the better," exclaimed the senior; "now I can assist you."

"What lovely toys they have now!" cried the girl. "They are the kind that used to bring Sis, Bud, and me the greatest joy. Would it be wise to purchase a dozen or more of these right now?" she inquired.

Her companion smiled, but Eleanor did not see the twinkle in her eyes. "If you want my advice, I'd say No."

Disappointed the lass faltered, "But I don't understand. That is what I had planned to do today."

"My girl, if you will come with me, I'll take you down the street and show you a secondhand store. They have a fire sale. Some toys are like new; others are spoiled a bit by water. By someone who is willing to donate a little time, an evening or two, they could be converted into new ones at little expense."

"That would be great sport," cheered Eleanor. "I could do it down in Bud's workshop and I believe he would help me."

"Would I be welcome to come too?" teased Aunt Jane. "You know women like to get in on a little excitement sometimes too."

"That would be wonderful and perhaps you have done the same thing before."

The sun was fast lowering in the west. The managers of the wholesale houses were beginning to close the doors for the day. The pair of shoppers with arms laden heavily with purchases groped through the streets. A brisk breeze from the northwest chilled their cheeks to the bone.

"Oh, I'm hungry," said Eleanor. "I hope Sarah has a good meal waiting as usual."

It was becoming dark. Night was fast pulling its shades. Eleanor hailed a taxi.

"You'll stay and eat with us, won't you?" pleaded Eleanor. "The folks will be pleased to have you."

"I'm afraid not tonight. Runty might want some supper and more cover," she teased.

"Runty?"

"That's right, you haven't seen my piggie, have you? He was asleep when you came last night, in his little box in the basement."

"Where did you ever get a little pig?"

"I begged him from my neighbor. The poor little fellow was doomed to die, and I begged for his fragile life. He's already gained a pound."

"Oh, you even weigh him?" gasped Eleanor. "On what do you fatten him?" she teased.

"Now, that's my own secret formula," spoke Aunt Jane with an air of importance. "However, if you are ever in need of it, I will gladly sell it. Then I have Buster, the calf. He's a little bruised up, but I think he will be all right soon since he is by himself. I'll have to give him some extra bedding and a little meal. But I will come some other night. Perhaps on a night when we start our toy factory," she suggested.

"And I've always thought she was a rather queer old lady," soliloquized Eleanor. "She really has a family to care for."

The daily newspaper said, "Only ten more shopping days until Christmas." The McDonald girl was busily engaged these few last days. When night arrived she was fatigued but happy.

It was Christmas Eve. The McDonald household gathered together for their Christmas box. Sarah was present; Aunt Jane was there, also Grandmother McDonald, and the parents of Mrs. McDonald. Marion sat closely by Eleanor's side. He shrewdly observed Aunt Jane and was pleased.

The earth was blanketed with whiteness. Huge icicles draped the windows. "It's just like it used to seem, Bud and Sis, isn't it?" exclaimed Eleanor.

The sisters handed out the gifts. Everyone was aglow with excitement. Eleanor's happiness knew no bounds. "Oh, I do thank you, Aunt Jane, for the beautiful crocheted purse and thank you, Dad and Mother, for all you gave me. Grandma, how did you ever guess that I wanted a leather-bound Bible all my own? Everyone has been so good to me. It's far more than I deserve."

Marion drew her aside and said, "I didn't put your gift from me on the pile. I wanted to see if you would really like it or not. Can we go out for a little drive now?"

She was eager to be alone with Marion again. It was not until the past week that she realized what a worthy lad he was.

"I don't suppose you would care about going carolling with the bunch?" he asked hesitatingly. They will get together right after the Sunday-school program."

"Yes, please, I'd love to, and will we go to the program too?" Her eyes were big and eager.

"You look so pure and lovely tonight in your simplicity. I can't quite fathom the

great change in your life. There must be a reason."

The girl unhesitatingly told about all the greed and selfishness which she had allowed to seep deeper and deeper into her life.

"But I have accepted Christ, the Christ whose birth we commemorate tonight," she confessed simply. "And He has put such joy into my life. Oh, Marion, you already know that joy. Please forgive me for being such a stumbling block to you."

"If everything were as easy in life as that it would be wonderful. I can readily forgive you, Eleanor. I know you are not yet quite eighteen, but you have such good judgment and appear so mature—"

His manly voice quaked, "Eleanor, won't you make me the happiest man in Maryville tonight by promising to be my lovely bride someday?"

The answer she gave in reply is far too sacred for any outside ears, but we see her holding out a trembling hand as he places on her wrist a beautiful watch. It was a combination gift—a Christmas and an engagement gift.

The Christmas bells were tolling, ringing out the glad news that Christ the Redeemer was born. Even the street lights, as they burned brightly, seemed to herald His birth. The sacred carol, "It Came Upon a Midnight Clear," floated from the little church just as Marion assisted his future wife and companion from his automobile.

Canton, Kans.

MENNONITES IN LANDS FAR AND NEAR

V. Latin America

BY S. C. YODER

This concludes this interesting series of articles arranged for by Bro. Winfield Fretz, Akron, Pa. We thank all who contributed toward bringing this valuable information to our readers.

Argentina

Mennonitism in Latin America is of very recent origin. The first beginning of it came as a result of missionary effort organized and carried on by what we sometimes call the Old Mennonites. The work started in 1917 when Bro. and Sister T. K. Hershey and Bro. and Sister J. W. Shank arrived in Buenos Aires. The next year a station was opened at Pehuajó, 216 miles southwest of the capital city and the first converts were brought into the church. Since then the number of members has increased to more than six hundred, and several strong and active congregations have been established. This attempt to implant the Mennonite faith into a Latin culture was an experiment, but it has yielded gratifying results, and has confirmed the claims of the Gospel as a religion for all men. Those who have accepted the faith have caught the spirit that marks the Mennonites the world around.

Mexico

Previous to the large migration that began after the World War, there were several abortive attempts on the part of real estate companies to colonize Mennonites in Mexico and the Central America states, but none of

them proved successful. It was not until 1922 when the migrations from Canada to Mexico began, that permanent and successful colonies were planted on Latin American soil. These movements continued until more than 9000 souls had found homes in fifty-three villages, in the state of Chihuahua near Cuauhtemoc, where in an oval-shaped valley surrounded by low mountains a flourishing colony was established. A second settlement was opened about the same time at Patos, in the state of Durango, where some 1300 are now located. Later there was an attempt to bring some of the Russian Mennonite refugees into Mexico, but this venture proved unsuccessful, and the larger number of those who came finally made their way to friends in the United States and Canada, or were absorbed into the life of the colonies in Mexico.

Paraguay

The Menno Colony

The same wave of discontent that landed some of the Canadian Mennonites in Mexico brought the first ones to Paraguay. Being dissatisfied with conditions in Canada as a result of developments that grew out of the war in 1914-1918, these people, like their co-re-

ligionists who had gone to Mexico, sought a home in other lands and finally located in the Gran Chaco of Paraguay. They reached their lands early in 1927. At this date (1943) this settlement, known as the Menno Colony, consists of more than twenty villages located in a primitive wilderness completely cut off from the outside world, and contains over two thousand souls.

The Fernheim Colony

Late in the 1920's Canada declined to admit any more alien refugees who had no money or means of establishing themselves. This cut off the large stream of Mennonites that had been flowing into the country from the Ukraine, Siberia, and parts of Russia. Consequently, when in 1929 some three thousand succeeded in getting across the border into Germany, it became necessary to find some other place for them to locate. The attempt to colonize these refugee groups in Mexico had not proved successful. Germany could not absorb any more into her life at that time. The way to other countries seemed closed, so the eyes of those wanderers turned to South America, which seemed to offer the only hope for them at that time.

The Mennonite Central Committee offered to assist in every possible way, those who would go to Paraguay and to help them find homes on a tract adjoining the Menno Colony. Between 1600 and 1700 availed themselves of this opportunity and by the end of 1930 they were located on their new lands, some 350 miles north of Asuncion and about 150 miles in the Chaco.

With characteristic zeal they set themselves to the task of home building, the digging of wells, clearing of land, and planting of crops. It was a new world to them. The climate, the products, and the environment were different from anything they were accustomed to. Life was hard. Disease broke out among them and in the absence of medical care death took a heavy toll of their numbers. Internal difficulties rose over colony management which, together with dissatisfaction with location and climate, finally led to divisions and the establishment of several new settlements, one of which is located some distance east of Conception and is known as the Horquette Colony. The other and larger defection took place in 1937 when about one hundred fifty families left Fernheim and founded Friesland about thirty miles inland from Rosario on the Paraguay River.

In 1932 the Fernheim Colony was joined by several hundred Mennonites, who had made

their way from Siberia to Harbin, China, and who through the influence of the Mennonite Central Committee had been led to locate in the Paraguay settlement. Between 1930 and 1933 about fifty Mennonites from Poland, who had become dissatisfied with conditions in their native land, joined the group in Fernheim where they established a new village called Rosenfeld. They, however, did not prosper and in the course of time were absorbed into the other villages.

The Brazilian Colonies

But Paraguay and Mexico were not the only countries of Latin America to receive Mennonite settlers. Largely through the influence of the Holland groups and through the efforts of the Hanseatic Colonization Company of Hamburg, about 1300 of those who came across the frontier into Germany in 1930 went to Brazil. The land which they

drawal of about sixty-five families from the mother colonies and the establishment of a new one at Curtyba in the state of Parana, where they took up dairying. They were more successful in this venture and in the course of time they virtually took over the milk business of the city.

Until well into the first quarter of the present century Mennonitism has had little contact with the Spanish American culture. What the future holds for these new implantations only time can tell. During the past years there has been much unrest and dissatisfaction among the colonists but no doubt they are more attached to their surroundings than they realize. Much progress has already been made and, in addition to the building of homes and the cultivation of the soil, a number of progressive industries have been developed in some of the colonies.

One of their great concerns is how to maintain their faith and cultural heritage in the midst of their alien surroundings. From the beginning they have been busy with their schools, churches, and hospitals. When one reviews the past history of the group of which these colonies are a part and, together with that sees the response of the Latin American to the Gospel as it is taught through the Mennonite missions, he is satisfied to leave the results with the Lord and with the future, with the confidence that out of this missionary effort as well as out of the influence of these

colonization enterprises will come a church that will bear the essential stamp of Mennonitism in faith, in life, and in character, and that the true spirit of our forebears will not only be conserved in the home, in business, in the church, and in the school, but that it will govern every contact that is made with the social groups among which these people live.

Goshen, Ind.



Schoolhouses at Philadelphia—Fernheim Mennonite Colony in Paraguay

occupy lies along the Krauel River in the State of Santa Catharina about 1500 miles inland from the seacoast. The district is known as "Hammonia." The colonies that lie in the river valley were named Witmarsam, Waldheim, and Gnadental.

Because of the topography of the country it was soon discovered that the available lands in the Krauel Valley were insufficient to furnish homes for all of the settlers. This led to the opening of a new settlement located on what is known as the Stoltz Plateau about a thousand feet above the river valley. This colony was named "Auhagen."

In 1934 the settlements of Hammonia, including all those along the Krauel River and the one on the Stoltz Plateau, were augmented by the arrival of a large number of refugees who had escaped across the Amur River into China and had congregated at Harbin.

But life was hard and the patience and endurance of the settlers were taxed to the utmost. As in Paraguay, dissatisfaction arose over local management and with the location of the settlements. This resulted in the with-

THE NEW CHRISTMAS

(Continued from page 354)

"I'd omit all the 'swapping' of gifts, all the feasting, all the selfish merry making. There are other times for that.

"Can you imagine anything finer for our children than to have them learn, through a day so spent, the real meaning of the Incarnation? Can you imagine what it would mean to the world if every Christian family would so interpret Christmas and so celebrate it?

"I'd like for us to be among the pioneers who will break with the old—to find the better way."—Zion's Herald.

CHRISTIAN MONITOR PULPIT

"GOD SENT FORTH HIS SON"

BY CHESTER C. OSBORNE

TEXT: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.—Gal. 4:4, 5.

In this day when the real purpose of Christ's coming into the world is all but obscured by traditions, practices, etc., it is well for us to see anew God's reason for sending this great gift. The scene of the manger, of the adoring shepherds, of the worshiping Wise Men—these have so won their way into our hearts and affections that even the words of the angels, "On earth peace," fail to arouse us from our glorying in these natural scenes and events. It is true that the angels announced His birth, that the shepherds adored Him, that the wise men brought gifts. Yet, because of who Jesus was, these were natural results—just as when Jesus entered the Temple, He said that if the children kept silent God would of the stones bring praises unto Him. We do not find the full meaning of the birth of Christ in the reading of the story as outlined in Matthew and Luke. Not even in the title "Immanuel" (God with us) do we get the full import, except as we think of the God-man, Christ Jesus, bridging the chasm of sin that separated mankind from the God of holiness. Jesus (Saviour) was His human name, signifying the work He was to do; Immanuel is His heavenly title, which He shares with no other. It speaks to us of God, manifest in the flesh. Jesus is the name of ascent—from the stable to the throne; Immanuel is the name of descent—from "very God" (Isa. 9:6) to the most cursed place on earth. "Now that he ascended, what is it but that he also descended first into the lower parts of the earth" (Eph. 4:9)?

Paul in his letter to the Galatian church, that church that was in danger of lapsing back into the curse, gives us an interpretation of the reason for God's sending His Son into the world, in the words of our text, along with Gal. 3:10, 13—"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." These words give us profound truths, yet so simple that in them is contained the essence of the gift from God to man, which is also the theme of salvation. In these words we see what God accomplished in the coming of His Son—"to redeem them that were under the law."

God gave the world at large a chance to redeem itself, yet the vileness and violence grew until He ended it with the deluge. Then He gave His chosen race the opportunity to

try to live up to a perfect law when it was revealed, and they definitely proved that, left to themselves, they were still under the curse. In the weakness of the flesh and the passionate natural man, the law in itself, holy and good and perfect, was turned into trivial ceremonies and outward worship. But God sent His Son Jesus, and in His perfect obedience to the law, He bore its penalty for those who were under the curse of disobedience. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4).

The story is given that on one occasion Emperor Alexander was walking through his courts and came upon one of his officers sleeping with his head on the table. In front of him lay a paper with a long list of his debts, and at the bottom these words: "Who is to pay for all this?" Without arousing him, the Emperor wrote upon it, "I, Alexander." What joy was the man's upon awakening. Just so has Christ done for us. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45). God delivered us from the curse by making Jesus, His Son, a curse. On Him the disgrace was placed. Christ in His innocence received the foul mockery and abuse of Satan's earthly tools which we would justly have received, if God had not sent His Son. By placing on Christ a death He did not deserve, He gave us a life we dared not hope for and were not entitled to. Oh, the matchless love of God in Christ!

This babe was sent into the cruel, cold world to taste of the dregs of the cup that we might be warmed by the breath and life of heaven. He was sent out of heaven, away from the Father and the joys of the homeland, not just to show us the way back but to break Satan's power upon us, to set us at liberty that we might truly arise and go to the Father—sent out that He might bring in. This Son of God was born into a physical life upon earth that we might be born into the kingdom of God. He was sent forth to be lifted up upon the cross, and there, torn and bleeding, He bought the balm of healing for our sin-sick, weary souls. He was placed on the cross that we might partake of His glory. He was sent forth to make us pure

even from the taint of sin—as pure as He is pure; to make us free from the curse, from sin, and from Satan—as free as He is free. He was sent forth to conquer and triumph over Satan that we today may be conquerors through Him.

There have been many sons of kings and princes born into the world, whom the people hoped would be kind and loving to the down-trodden, the poor. But never did any one expect the birth of a king's son to make king's sons out of outcasts, or princes out of paupers. Hallelujah! That is what God did. He sent forth His Son to make us sons, to impart unto us a God nature, not just to teach us how to live, nor to give us a radiant example of lofty living, but to redeem us, to adopt us, to make us sons of God and joint heirs with Christ. John 10:34-36; I Cor. 3:3. How many of us live more like orphans than like sons of God? Let us possess our possessions. All the unsearchable riches of Christ are ours.

Paul, writing to the Corinthians, says, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures" (I Cor. 15:3, 4). "First of all"—not in time of occurrence but in importance. This primacy is shown over and over again. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (Jno. 3:17). There is no other remedy to set the guilty conscience free.

"He did not come to judge the world;
He did not come to blame;
Nor did He come to solely teach;
It was to save He came,
And when we call Him Saviour
We call Him by His name."

The central point of the world's history is the cross. The center of the New Testament is not the cradle but the cross. Whenever the church turns aside to a social gospel she is shorn of her power. Alas! how many this Christmas time will worship at the manger, will long for the "on earth peace, good will toward men," yet will go away with empty, bleeding hearts because they look not to the cross, even denying the Lord who brought them. Christ was not sent merely to preach the Gospel, but He was sent that there would be a Gospel to preach. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (Jno. 18:37).

"'Children of God,' oh, glorious calling.
Surely His grace will keep us from falling;
Passing from death to life at His call,
Blessed salvation once for all."

Germfask, Mich.

Only he can truly teach who is himself teachable.—Selected.

Editorials

The Miracle of the Ages

We live in a world of miracles that is but part of a universe of miracles which came from the hands of the Omnipotent God. To bring into existence all things both great and small, by merely speaking the word, is a miracle that mortal man will never be able to comprehend. And the more we see of the marvels of this world and universe in which we live, the more stupendous becomes to us the miracle of creation. The God of the telescope is also God of the microscope, and both of these instruments are constantly revealing new wonders of His creation. And so whether we consider the vastness or the minuteness of the creation, we can only stand in amazement at the miracle which it presupposes.

As Christmas time draws near our attention is drawn to a greater miracle even than that of creation—that of the incarnation. This is by many considered the greatest miracle of all time, for what could be more amazing than the fact that God would make His only begotten Son, one of the Godhead three, to go through the process of human birth and to come into this world as a helpless Babe, a little child like you and I were at birth. Men who claim to disbelieve the miraculous have probably quibbled more at the miracle of the incarnation than they have at that of creation. They dismiss it as being both impossible and preposterous. And from the standpoint of nature we do not wonder, for it is probably the most incomprehensible miracle of the ages. But those of us who believe in a miracle-working God accept it in simple faith as a blessed fact that means everything to a fallen human race.

The Bible states the fact of the incarnation in terms that all can understand. Centuries before the event took place Isaiah prophesied: "A virgin shall conceive, and bear a son, and shall call his name Immanuel" (7:14). Seven hundred years later Matthew wrote in his Gospel just how this prophecy was fulfilled when Mary brought forth her firstborn Son (Matt. 1:18-25), and then gives further interesting details in the famous story of the Wise Men. Luke gives us the familiar story of the holy birth, as attested to by the angels and the shepherds. John states it in these brief and meaningful words: "The word was made flesh, and dwelt among us" (1:14). To the Galatians Paul states it thus: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem us that were under the law" (4:4). To the Philippians he says that Christ "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (2:7).

Thus is the fact stated, but it is not explained. God probably saw that it was useless to try to explain it to the finite mind of man. Men have attempted to explain it by their various theories of the incarnation, none of which can be adequate. But we rest in the assurance that it is a glorious fact and the most amazing miracle that God ever performed in behalf of mankind. Some one has well said that "any miracle was possible after the wonderful birth of our Lord in Bethlehem." And so we find, during the life and ministry of our Lord, a long list of great miracles,

terminating in the triumphant ones of His resurrection and ascension. But the age of miracles is not past. They still occur as the Lord is given place in the lives of men. Every soul that is born into the kingdom of God is an evidence of the miracle-working power of God. He still moves among men to bless and protect and heal.

But another great miracle in behalf of mankind is still in the future. It is the miracle of His second advent. Just as surely as He fulfilled the prophecies concerning His first coming, He will also make good those of His coming again. The first time He came in matchless humility and condescension, with a manger for His cradle and a stable for a home. But His second coming will be in the clouds of heaven, where He will appear "with power and great glory." And just as He came "in the fulness of the time" at His first advent, so will He come the second time when God's hour for this event has struck.

Let us again celebrate with joy this greatest of miracles, the coming of our Lord to earth as a little Babe to become our Saviour and Redeemer. Let us not miss the deep significance of the birth of Christ. It was the miracle that made possible all the other stupendous miracles of redemption, which exceed even those of creation. And as we rejoice in His coming as our Saviour, may we also hail His second coming as our glorious King, for then only will all the blessings which He came to bring to men be fully realized.

"Christ is born, the great Anointed:
Heaven and earth His praises sing!
Oh, receive whom God appointed
For your Prophet, Priest, and King."

"Haste, ye mortals, to adore Him;
Learn His name and taste His joy;
Till in heaven ye sing before Him,
'Glory be to God most high!'"

Sunday School Lessons for 1944

In the Sunday-school department of this issue we publish the list of the Sunday-school lessons for the entire coming year. A thoughtful examination and study of this list should prove helpful to every minister, Sunday-school superintendent and teacher, and Sunday-school pupil. We have been requested to publish this schedule of lessons, and we gladly do so, for this longer view of what is coming in our Sunday-school work will no doubt be appreciated by many people. Since the Sunday-school is the main teaching agency of the congregation, the other teaching work for the year can be better planned by taking into consideration what the Sunday-school lessons will cover or omit. Ministers are interested in seeing that their congregations get a balanced diet of Bible teaching and may want to supplement or emphasize what the Sunday-school provides. In this connection it will be well also to study the Young People's Bible Meeting topics, which are also published for the year, in this issue.

Let us now notice the year's Sunday-school lessons by consecutive quarters. The first quarter's lessons have the general heading of "The Gospel of the Son of God: Studies in Mark." The aim for these lessons, as given by the committee which arranges them, is: "To follow Mark's vivid account of our Lord's many deeds of power and love with a view to creating and deepening the desire and purpose to be followers of Jesus and unselfish servants of our fellow men." We feel sure that all will enjoy this opportunity of studying again this brief but gripping Gospel. We expect to have a special article on Mark's Gospel by Bro. Edward Yoder in the January issue. Look for it.

The second quarter is taken up by studies in the "Life and Letters of Paul," a most interesting series from The Acts and the Pauline Epistles, taking us from the time of his conversion to his final farewell message to Timothy. The aim for these lessons is stated thus: "To learn the secret of Paul's marvelous Christian life, and to find inspiration and guidance for our lives." We hope that this aim will be achieved in the lives of all who study these lessons.

The third quarter takes us to Old Testament times, and the lessons are entitled: "The Making of a Nation: Joshua to David." We here take up the Old Testament lessons which we studied in the third quarter of last year and which embrace the era of Moses. The series begins with a lesson on "Entering the Promised Land," and ends with "Religion in the Life of a Nation," as David meditates on the promises of God to himself and his seed.

The final quarter for the year brings us lessons on "Light from Christ on Life Today," a series of topical studies on questions and issues that face people today. Some of the titles sound a bit strained and difficult, but the scriptures that are assigned to them will make profitable studies, even though they may not always seem to fit very well the topics under which they appear. All in all we can look forward to some very interesting and profitable studies in the Sunday-school lessons for 1944.

Winter Bible Schools

The time is rapidly approaching when the winter Bible schools of our church will again begin their sessions. These short-term schools have in times past played a great part in providing Bible teaching and Christian inspiration to a large group of young people and others who did not have the opportunity to go to school for longer periods of time. Many of our people can date some of their most blessed experiences or far-reaching spiritual decisions to some help received in winter Bible schools.

While it is true that we are living in abnormal times just now, when there seems to be less opportunity to give a few weeks or months to special Bible study, and for training for more efficient service for our Lord, we trust that the winter Bible schools will again enjoy a good attendance and thus be able to enrich the spiritual lives of many people. It is in just such times as these in which we live that we need to be especially concerned that we maintain a high degree of spirituality so as not to be carried away or unduly influenced by the deadly worldly influences that are all about us. Therefore we trust that parents and young people may co-operate to the end that as many in the family as possible may receive some benefit from these institutions which the church has provided for the strengthening the spiritual lives of all those who can give a few weeks' time during the winter season.

May the Lord use our winter Bible schools this coming season in a large way to edify the church and to lead people out into active service for the salvation of souls. Next month we hope to have an article on the value of Winter Bible Schools to the individual and the church.

Relief . . . A World in Need

This is the title of a new relief folder just issued by the Mennonite Central Committee. It has just been sent to all the congregations of the church where it is to be distributed so that every home may have a copy. Many of our readers have no

doubt seen it by this time, since it was sent out during the Thanksgiving season. The folder not only describes the work that is now being done by the Mennonite Central Committee in England, India, Paraguay, and Puerto Rico, but what is contemplated in such areas as China, Central Europe, the Middle East, and other sections that may open up as the war moves into new phases. Some of these fields can be reached now, even though with some difficulty. Others are still closed because of blockades maintained by warring nations.

That the needs for food, clothing, fuel, and shelter are great in vast areas of the world today is well known. That these fields may be opened for relief work in the near future is also a matter of rather common expectation. It behooves us as a church, which refuses to participate in war, and thus to bring suffering upon men, women, and children; but which, on the other hand is ready to do good to all men, to be ready to embrace the vast opportunities for giving relief that are almost certain to come before many months, if the Lord tarries. As a representative of our Mennonite Relief Committee Bro. J. D. Graber is now in China, along with Bro. Samuel Goering, as a representative of the Mennonite Central Committee. Bro. Graber is especially commissioned to search out a place of service for a unit of relief workers from our branch of the Mennonite Church and along with that to look for a possible mission field for our church, something which has been a burden on the hearts of many people during recent years.

One of the things that should especially concern us at this time is that we who have abundance of this world's goods should be ready to share with the millions in need, for the Word plainly tells us: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (I Jno. 3:17)? Let us then during this holiday season do our share in contributing to the cause of relief for the suffering millions in the world today.

We Close Volume Thirty-five

With this issue the Christian Monitor ends its thirty-fifth year of existence. A little less than a year younger than the Gospel Herald, the Monitor takes its rank among the older publications originating from the present Mennonite Publishing House. We are glad to note that while the paper has now well passed a third of a century of existence, it has not ceased to grow in scope of service to the church which called it into existence. Indeed during the past ten years it has enjoyed a phenomenal growth in circulation, mounting up to 73 per cent. We have now reached the 8,000 mark so nearly that we can be confident that we will have passed it by the end of the year. We are glad for this fine response on the part of our constituents, but believe that there is yet much room for expansion. If the present rate of growth continues it should not be long until our circulation reaches 10,000.

The table of contents in this issue gives some idea of the amount and scope of reading matter which appeared in the Monitor during the past year, and further, it shows that our readers received a large fare of reading matter for a comparatively small price. Under the blessing of the Lord we look to the future with the hope of rendering both a wider and better service in His kingdom, and we shall continue our efforts to make the Monitor an increasingly helpful magazine for the home and for the Christian worker. To this end we beg your continued loyal support by means of subscriptions, contributions, and prayers.

CHRISTIAN LIFE

HEAVEN'S GIFT

BY LOIS G. BAER

"Upon a night of stars a new Star rose,
And to lone shepherds on a silent hill
An angel spoke.
And these were prelude to a miracle—
For in His mother's arm a young Child woke."

Let us close our eyes and go in spirit to that night two thousand years ago!

"Holy Night, Silent Night—"

Holy Night—our spirits bow before Thy "Great Divine."

Silent Night—our faces lift to the quiet stars, and there behold "Thy Star." Softly around us we hear heavenly music—"Glory to God in the highest, and on earth peace, good will toward men." We stand among the startled shepherds there on the hill and tremble at the miracle. "Fear not . . . good tidings of great joy." And far off, silhouetted against the dim sky, we see three men riding across the desert—only three out of the whole East who saw and believed and rose and came. We go now into Bethlehem, and find Mary and Joseph and the Babe lying in the manger—and we bow. Heaven touches earth. What holy, silent peace! God with us! Our hearts beat hard within us. Love was made into form. We could see it! The Wise Men quietly presented gifts of gold, myrrh, frankincense. The shepherds glorified and praised God. We still bowed—what could we give? What should we give? We waited—waited before the Babe! Silence! Suddenly, in unspoken words, we heard these whispers, "Love," "Good will toward men," "A simple faith," "A thankful heart," "A believing trust."

There in superb silence before God we cried out, "Accept our gifts; Thy presence has filled us with love, peace, longsuffering, joy."

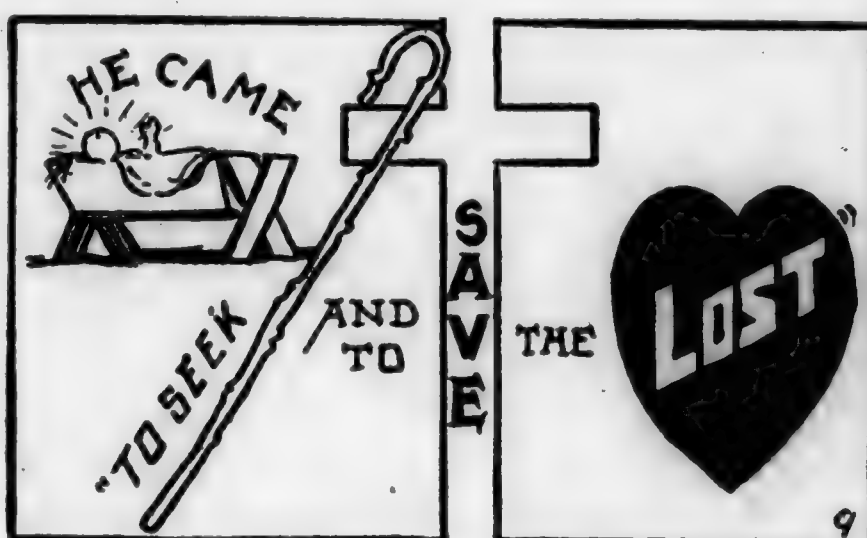
We rose and quietly left the stable. We wanted to tell the glad news—we wanted to have others share the Divinity that had touched us—to behold the miracle. We went into the inn. It was crowded and filled with excitement and noise. Some were counting their money to pay their taxes—some were eating and drinking together—some were renewing friendships—some were tired and weary from their journey—some were playing—some were laughing. We turned and went away.

We open our eyes from our meditations and find that it is two thousand years since Love was made into form and walked in our midst. And yet we have not learned to love. Still we bring to this Christmas night unbelief and hatred and fears and selfishness.

Can we not on this coming Holy Night in this troubled world take a few moments to bow in spirit before the One Altogether Lovely who dwells within us newborn—no matter what our lives have been—and lay at His feet gifts of renewed faith, of deep thankfulness, of joy?

As we bow, can we not feel heaven within—a nearness to God? This is Christmas—God's Gift dwelling within, filling to overflowing, and saving. We want to rise and to go and to tell and to glorify, but the world is so full of laughter, tears, merriment, war, and turmoil that we turn away. But surely our spirits soar within us. Surely there is someone lonely to whom we can go. Surely there are people who expect no gifts and can give none.

Let us take Christmas to those for whom it has lost its meaning. Last Christmas I took my Sunday-school class to some homes of this kind. We filled baskets with a complete Christmas dinner, and entered each home caroling, "Silent Night, Holy Night." Our eyes filled with tears and our hearts filled with joy as we presented our gifts. The gift was small, but the blessing was great. We felt, some for the first time, the real meaning of Christmas—giving to the hungry,



"LOVEST THOU ME"

I saw Him leave His Father's throne,
Forsake that Glory all His own
For love of me.
And from the lowly manger bed,
I heard a gentle voice which said,
"Lovest thou Me?"
"Lovest thou Me?"

He saw me weeping for my sin,
And turned to breathe His peace within,
For love of me.
Oh, may it never lose its power,
His voice in that sweet pardoning hour,
"Lovest thou Me?"
"Lovest thou Me?"

I hear the Master's last commands,
Go tell My love in heathen lands,
For love of Me.
And as I answer, "I will go,"
He seems to say, "I loved thee so,"
"Lovest thou Me?"
"Lovest thou Me?"

Lord, I will go, or give, or send,
Where'er Thou bidst, to this world's end
For love of Thee.
I yield my heart, my life, my all,
Nothing henceforth my own I call,
But all for Thee,
For love of Thee.

—Selected.

visiting the lonely, sharing our joy. Giving, not receiving—that is Christmas. Heaven gave to us—now we can give to others. I know of a certain individual whose Christmas day is an unhappy one if her husband does not give her what she expects. Poor soul! She has lost the real meaning of Christmas.

Help us, God, at this Christmas season to be empty of self. Selfishness is such a miserable, cold, dark feeling. Touch us with Thy Spirit of humility and love, and erase all the scars from our souls (our weak spots, our imperfections, our griefs). Help us to pour more faith into the world, more light into the world, and more love into the world. And as the notes peal forth, "Silent Night, Holy Night," may they bring to us a feeling of peace—deep, soothing enduring that will carry us through to the next Christmas season.

Frostburg, Md.

ROMANS 14:17

A tobacco-chewing minister in Illinois was caught in a shower. Going to a rude cabin, he knocked and asked for shelter.

"I don't know you," said the sharp-looking old dame, suspiciously.

"Remember the Scripture," said the traveller, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."

"You needn't say that," said the woman, as she shut the door in his face. "No angel would come down here with a big quid of tobacco in his mouth."

The woman was surely right about the tobacco, whether she was about the hospitality or not. The Lord's angels do not perfume the air with tobacco smoke, nor leave the marks of tobacco where they have made their visits.

Sometimes good and beautiful women are called angels; but none of these angels use tobacco. Imagine an angel with a quid of tobacco, a filthy pipe, or a cigarette in his mouth!

Christians, by and by are to be "equal unto the angels," "being the children of the resurrection;" and if they do not wish to have angels ashamed of them, it would be well for them to let tobacco alone. And if any of the children ever wish to be like the angels, they should keep clear of this evil habit.

Tobacco was unknown until America was discovered. The Indian savages taught white people how to use the miserable weed. Said one writer in those days:

"The naked savages twist great rolls of leaves together, and smoke like devils."

Oh, we remember now, the Bible speaks of two kinds of angels—one are the Lord's angels, and the other the devil's. Which kind would be most likely to use tobacco?

—H. L. Hastings.

MOVING DAY

When you see a new gray hair in your head thank God, and when you see another wrinkle on your cheek thank God, and when you feel another physical infirmity thank God, and when another year has passed thank God. What does it all mean? Why, it means that moving-day is coming, and that you are going to quit cramped apartments and be mansioned forever.—Talmage.

CHRISTIAN SPEECH AND CONDUCT

We are sorry that we have lost the name of the writer of this heart-searching article.

It is only natural for human beings to desire high standards, but how miserably so many of us fail in speech! What is the cause? There are many causes, but they all center around a main one, that is, heart condition. If the heart is right, the speech will be likewise. The very center of our life is the heart. In Prov. 4:23 we have these words: "Keep thy heart with all diligence; for out of it are the issues of life." A beautiful character rises out of a beautiful heart. It blooms just like the flower, and people can easily scent its perfume. The source of the evil of the tongue is from the evil one at work in the heart.

To have proper fruit in our speech and conduct we must look at these sources from whence our heart is inspired to speak, "for out of the abundance of the heart the mouth speaketh" (Matt. 12:34). "Let your speech be alway with grace, seasoned with salt" (Col. 4:6). Paul in writing to the Colossian Church further instructed them: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). Also in his letter of encouragement to the Ephesians we have these words, "But fornication, and all uncleanness, or covetousness, let it not once be named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks" (Eph. 5:3,4).

Here is a catalogue of things which do not belong to pure speech: idle words, bywords, slang phrases, vulgar language, profanity, gossiping, rehashing unedifying yarns, etc. Two things are essential to success in eliminating them from our speech. (1) We must have a **pure heart**, for Jesus said, "Out of the abundance of the heart the mouth speaketh." (2) We must make a **persistent, prayerful effort to overcome our former habits**. Let us keep our speech pure. Paul in writing to Timothy said, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in faith, in purity" (I Tim. 4:12). Speech is the great characteristic that distinguishes us from animals, so let us make the most of it. Refrain from evil speaking. "Speak evil of no man" (Tit. 3:2). Peter in his first epistle, chapter 3, verse 10, says, "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

Be not a talebearer, neither a hearer of talebearing. Talebearing is a deadly sin, spells ruin to any character, and means an end to all spirituality. It is one of the meanest of sins, for it acts in secret and does not give the other person a chance to defend himself. It shows no respect, and it attacks the best of men and women. It regards no man's reputation sacred, not even the minister of God's Gospel, of whom Scripture speaks in no mincing terms, that it is a double crime to speak evil. No wonder Dr. Talmage in speaking on talebearing and one who is quick to listen said that "both parties should be hung up, the one by the tongue and the other by the ear." Tale-

bearing is a crime, not a weakness; it is a sin, not a fault.

Flattery is another evil of speech and is based on false principles and goes hand in hand with deceit. "A man that flattereth his neighbor spreadeth a net for his feet" (Prov. 29:5).

Faultfinding is another error. We cannot afford to employ our tongue in finding faults in others, for we rest assured that we have plenty of our own which we would not like to have people speak about.

Sarcasm is another misuse of the tongue. What an absurd thing it is to discuss sarcastically all the helpful deeds and good qualities of our neighbors! "Sarcasm," says one writer, "is the resource of a shallow and base mind." Along with sarcasm we find insults going hand in hand. Most people give insults for the sake of getting even. There is only one real way of getting even, and that is to forgive and forget.

Refrain from quarreling. Be not contentious, for as "wood to fire; so is a contentious man to kindle strife" (Prov. 26:21). Guard against fretting and grumbling, but rather be of a sunny, cheerful disposition for this is contagious. Wear a sunny smile. Change your frown and fretful looking face into one with a joyous smile. Cultivate the spirit of joy, gladness and happiness. Joy makes life worth while; it is the song of the heart, it makes the difficult easy, it lightens our burdens, and helps us smile at our own follies. How much pleasanter life would be to us if, during the trials and hardships which we must meet in this life, we could but smile and make the best of the situation, instead of grumbling and fretting about things, as we most generally do. Let us not forget this little statement in regard to grumbling, that there are two things about which we should never grumble, that which you "can help" and that which you "can't help." I'm sure that if we follow this little rule, life will not only be pleasanter to us but also to those about us.

Just as there are so many evil things from which we must refrain in our speech, so are there things that are needful and helpful in our conversation. Kind words, praise, sympathy, encouragement, truth, sound conversation, cheery greetings and friendly good-bys; words of appreciation and admiration—all go to make up the speech of a Christian. Let us strive to make the words of our mouth and the meditation of our heart to be acceptable in the sight of the Lord. Let us not be afraid to testify of the good others have done, for we ourselves might some day appreciate such encouragement.

Speaking now of our conduct as Christians let us apply the Golden Rule to our lives. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets" (Matt. 7:12). Let us live out the Golden Rule. To do so we must refrain from unkind deeds. Cheating would be completely out of the question, as would also spiteful tricks and all revengeful acts. We would find that all would be done with orderliness, with patience, with

simplicity. Thoughts would be for others, hands and feet would be willing to serve others. Day after day there would be a striving to help or to boost others along. Would it pay? It certainly would, for we have this promise that "Whatsoever a man soweth, that shall he also reap." And if we sow to the good just think what a bountiful harvest that would be! Let us not wait to begin acting in our endeavor to live out the Golden Rule. **Now** is the time to rid our hearts of selfishness and prepare to help our fellow men. Let us get ready to lend a helping hand in encouraging others, for some day we may need encouragement.

"A little boosting now and then,
Is relished by the most of men.
No matter what your job may be,
If cutting hay or serving tea.
A cheery word, a kindly smile,
A pleasant nod once in a while
May be the sanding of the track
For some poor friend who's slipping back.

"It isn't 'blarney', 'bunk', nor 'show'
To give a friend a glad 'Hello,'
And let him know you meant it, too,
For somehow it comes back to you
And makes for you a brighter day.
The moral is, again I say,
It's relished by the most of men,
A little boosting now and then."

How true this is! One cannot realize how much good can be done by just speaking a few kind words. We know not how deep they will go. "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones" (Prov. 16:24).

Just as we must be careful, watchful, prayerful and pure in our speech so must we be in our actions or conduct. Let us remember that we live a twofold life—a life of purpose and intent and a life of action. We know that character is formed by the thoughts and intents of the heart, and that actions are the outflow of the thoughts of the heart. Unworthy action is the result of unworthy thought life. Let us watch against the "little foxes." Let us set a watch over our thoughts, our words and our conduct. Let our speech be always seasoned with salt that it may minister grace to those that hear. Our Captain wants us to stand as His witnesses, true, loyal, faithful, everywhere and at all times. Let us walk carefully. We will pass away, but our influence will go on forever. The record of our life we will some day meet just as we made it. Rev. 20:12.

I know, we as Christians must suffer many hardships and trials in our walk of life, but take courage. It takes courage to go against the current when it looks as if nearly every one were going the other way; but with the Lord as our Captain we can brave the tide and conquer. His grace is sufficient, and He is ready at all times to help if we will but appeal to Him. Only as He aids us will we be successful in living the overcoming life. Never mind the jeers and scoffs, but by an earnest, sincere and consistent life prove to the world that you are enjoying the best in life. And then you not only have the promise of the best in the life that now is, but also of that which is to come.

By all means, friends, surrender your all to God. Accept the standards of the Bible as

yours and strive with all the help He gives you to maintain them in your daily life. Then your life shall be a blessing to all those with

whom you come in contact. The Lord is counting on you. Will you fail Him?—Author Unknown.

HUMILITY

BY EVA SCHLICHTER

Humility is a word that no man can express; no pen or tongue can do it justice. Its full meaning cannot be expressed in words.

One writer says that humility is freedom from pride and arrogance. It is lowliness of mind; a modest estimate of one's own worth. It implies a sense of one's own unworthiness through imperfection and sinfulness and consists in rating our claims low, in being willing to waive our rights and to take a lower place than might be our due. It does not require that we underrate ourselves or our life work. The humility of Christ was perfect, yet He had a true sense of the importance of His life and mission.

Humility is like a tree which, when its root sets deepest in the earth, rises higher, spreads farther, stands surer, and lasts longer, and every step of its descent is like a rib of iron.

No one can obtain any step in the Christian experience except through humility. This is the welding of iron, the flowing together process, the knitting machine of the Holy Ghost. Humility leads into the fully yielded life with God. It separates from all self-seeking and the soul only desires what God wills and provides for him.

Divine love and humility cannot be separated.

"Breathe on me, breath of God,
Till I am wholly Thine;
Till all this earthly part of me
Glows with Thy fire divine.
Oh, to be emptier, lowlier,
Mean, unnoticed, and unknown,
And to God a vessel holier,
Filled with Christ and Christ alone."

Augustine was asked, "What is the first article of the Christian religion?" He replied, "Humility." "And what is the second?" "Humility," he answered. "And the third?" And again his reply was, "Humility."

Perhaps if we look for a moment at humility's opposite—pride—we might better appreciate humility's greatness. The very word throbs with self. As we repeat it—"Pride"—we are conscious of one outstanding sound, the letter "I," which is the very citadel of sin. Just as in the word sin we can hear the hiss of the serpent, so in the word pride we can hear the "I" of Lucifer.

How different is the word "humility." The "I" is not prominent. This does not mean that the Lord takes away our wills when we accept and follow Him, but rather that He transforms them. He changes the natural man's "Mine" to the spiritual man's "Thine." The "Not Thy will, but mine, be done" of Eden becomes the "Not my will, but Thine, be done" of Gethsemane.

Pride brought sin into the world, caused the fall of man, and would have defeated Paul in his Christian life. Humility overcame the devil (Phil. 2:5-8), reinstated man (I John 2:2), and led Paul into the victorious Christian life. Rom. 7:25.

Humility is as essential to victory as air is to breath. Hence only those who are willing to die to reputation and position and worldly honor can be accounted victors on life's battlefield. If Christ had not become the Lily of the Valley, He never could have blossomed into the Rose of Sharon.

The Christian is like the ripening corn, someone has said. The riper he grows, the more lowly he bends his head.

Therefore, let us be clothed with humility, "for God resisteth the proud, and giveth grace to the humble" (I Pet. 5:5).

True humility is the only ladder to honor. "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:12).

One of the last messages of Fred Bingen, director of the orphans' homes founded by George Mueller, was, "Tell my younger brethren that they may be too big for God to use them, but they cannot be too small." We need more of the rank and file who are willing to march anywhere and do the lowliest of tasks.

"Oh, to be nothing, nothing,
Only as led by His hand;
A messenger at His gateway
Only waiting for His command.
Only an instrument ready
His praise to sound at His will.
Willing, should He not require me
In silence to wait on Him still."

"Oh, to be nothing, nothing,
Painful the humbling may be;
Yet low in the dust I'd lay me
That the world might my Saviour see.
Rather be nothing, nothing,
To Him let our voices be raised;
He is the fountain of blessing,
He only is meet to be praised."

Many Christians today think that daily falls are necessary to keep us humble. This is not so; it is grace we need, and not sin, to make and keep us humble. The heaviest laden branches always bow the lowest. The greatest flow of water makes the deepest river bed. The nearer the soul comes to God, the more His majestic presence makes it feel its littleness. It is this alone that makes it possible for each to count others better than himself. Jesus Christ, the Holy One of God, is our example of humility.

The blessedness of a Christlike humility is unspeakable. It is of great worth in the sight of God. He "giveth grace to the humble."

A truly humble person is the same person in losses as he is in gain. A humble person cannot be put down, nor can he be exalted. He remains the same person under and in every circumstance. If he is ignored, set aside, despised, he is not discouraged. He knows that in due time the Lord will exalt him. He is satisfied with the present because of the fellowship he has with the Lord. If he is honored, he is not puffed up; he simply passes the honor on to the Lord who alone is

worthy of it. He knows that he has nothing worth honoring in himself and that all the strength, power, and grace he receives is from the Lord. So he is always on one platform, the platform of grace.

The humble person knows his weakness more than anyone else knows it. Yet he is happy to know God does not measure him by his own weakness but by His strength and grace. He is not bothered about the past, present, or future. This is all in the Lord's hand. He is happy and satisfied with God's will, whatever that may be. He is resigned. Oh! what a glorious calling for the followers of Christ—to be sent into the world by God to prove that there is nothing more divine than self humiliation. The humble person glorifies God, he leads others to glorify Him, and he at last will be glorified with Him. Who would not be humble like Jesus?

O Thou, who didst descend from heaven and didst humble Thyself to the death of the cross, Thou callest me to take Thy humility as the law of my life. Lord, teach me to understand the absolute need of this. A proud follower of the humble Jesus, this I cannot, I may not be. In the secrecy of my heart and my closet, in my house, in the presence of friends or enemies, in prosperity or adversity, I would be filled with Thy humility.

O my beloved Lord, I feel the need of a new and deeper sight into Thy crucifixion and my part in it. Reveal to me how my old proud self is crucified with Thee. Show me in the light of Thy Spirit, how I, God's regenerate child, am dead to sin and its power, and how in communion with Thee, sin is powerless. Lord Jesus, who hast conquered sin, strengthen in me the faith that thou art my life and that Thou wilt fill me with Thy humility if I will submit to be filled with Thyself and with Thy Holy Spirit.

New Dundee, Ont.

IF VOWS WERE KEPT

If Sunday loafers would keep their vows to attend church regularly, we would have to tear down our churches and build larger.

If married people would keep their vows to be kind to each other, divorce courts would go out of business and homes would be heavenly.

If officers of the law would keep their vows to uphold the Constitution and the laws of the Country, we would not suffer the ravages of strong drink.

If poison-tongued slanderers would keep their vows to quit their meanness, character-assassins and reputation-rippers would become friendly boosters.

If spend-thrifts would keep their vows to live within their income and save a little, savings-banks would burst and poor-houses would be empty.

If criminals, on the first discovery that crime doesn't pay, would keep their vows to go straight, locksmiths would go bankrupt and the only occupants of jails would be rats and bats.

If all good resolutions, with which hell is reputed to be paved, were kept earth itself would be paradise.—Wm. Barrett Miard.

OUR HOME CIRCLE

FROM A CAREER TO "THE" CAREER

BY MRS. CHESTER K. LEHMAN

We are sure our readers will appreciate this helpful and practical message from Sister Lehman, who writes out of the depths of both experience and conviction. Her husband, Bro. C. K. Lehman, is Secretary of Home Interests of the Mennonite Commission for Christian Education and Young People's Work.

The "Century" defines a career as "a specific course of action or occupation forming the object of one's life." To the Christian girl this object must be one which will glorify God. This may be accomplished by direct service for Him as in mission work, in service for others such as is offered in the teaching profession or in nursing or medical work, or it may be in the stewardship of money that is earned in domestic service, in factory work or many other kinds of legitimate work. However, from the experience of generations past and from God Himself comes the teaching that the greatest service that can be rendered by woman for the honor and glory of God is the career of homemaking and all that it implies in its best and fullest sense. Therefore, since the Christian girl may not be idle, nor fritter her time away in meaningless social activities, it behooves her to find some kind of work that will be both agreeable and profitable.

A few decades ago the pattern of a girl's life was quite simple and tended toward training for the great occupation of homemaking. She stopped school at a fairly early age and spent the years of her middle and later teens in her home under her mother's instruction. Housework was done by hand and required more people to do it; so there was a definite place for the girl to fill in the home. In the later teens or the early twenties the girl married and became the helpmeet of a young man who likely had received his training under his father's instructions. Together they started a new home under much the same circumstances as their parents had begun life together, and the need for making adjustments was not so marked as we often find it today.

With the passing of pioneer days, the way of living in this country slowly but surely changed. With the increase of inventions, housekeeping was revolutionized. Schooling was no longer only advocated but it became compulsory, and with the enforcement of attendance and longer and longer school terms came a definite change in our homes and in our way of living and teaching. Our girls were educated along with their brothers and although most of their teaching was all right in itself, it did tend to educate them away from home and homemaking. Careers for girls were held up before them as outlets for developing the abilities which earlier school training had brought to the forefront. There was a tendency to teach that, in view of all these possibilities which would be fulfilled in certain careers which might be chosen, it would be foolish and in some cases altogether in-

excusable for a girl to "bury" herself in a home and hide her gifts in keeping house for a man. Along with this teaching came the idea that if a boy or girl wanted to get somewhere in life he or she would have to leave the farm and prepare for some profession. This kind of teaching bore very damaging fruit and before many years had passed educators saw that in educating boys and girls away from their homes they were working much havoc. The pendulum had swung too far and in order to correct some of the damage, home economics courses and agriculture courses were introduced and encouraged so that the home would again be brought to the forefront and country life and living would receive its full due. It is happily and fortunately true that homemaking is now taught as the highest career in which a girl can participate, and it is to strengthen this teaching that I shall add a few remarks.

In view of the statements given just above one would surmise that because of this change in thinking it would not now be so necessary for a girl to choose a career other than homemaking if that is what her mind and her heart dictate to her as her most cherished career; but in view of the times in which we live that is not the case. Many of us no longer live in situations that require the help of all or any of our children in our homes. In fact, we are at the place where, if there were a number of children in the home, we would not know what to do with them if they all stayed at home and did not get out and into some work for themselves. For this reason the little girl finds herself wondering what she will do when she grows up. Of course she thinks of marriage, but she is not able to know so early in life whether that will be for her or not; therefore she tries to decide on some life work which will be worthy, interesting, profitable, and one in which there is room for advancement. She bends her energies toward training for that work. She secures the kind of work she likes and maybe advances in it. She forms acquaintances in that particular circle in which she is working. She is maybe earning a good salary and then "her knight comes riding." He woos her and asks her to share her life with him. If she accepts, she may need to make many changes in her immediate way of living; if she refuses, she may be able to go on and advance in her chosen field of work. Which shall she do? Usually true love freely offered wins the day. In that case what adjustments need to be made, and just what all does such a change involve?

More than twenty years ago I was busy

teaching in a pleasant little schoolhouse which overlooked the Susquehanna River. I had twenty pupils. They were pleasant, well-mannered, intelligent children, most of them from Christian homes. They liked to learn, and I enjoyed teaching them. I had a lovely boarding place during the five school days, but each Friday evening found me hurrying back to my good old home. There were my father and mother, eager to hear of the week's experiences and ready to sympathize and to give counsel and advice. There, too, was my sister, also a teacher, with whom a talkfest was always in order, and sometimes there was a caller from a not-too-distant seminary, whose coming always brought additional enjoyment to the week ends. Also there were professional enjoyments aside from direct teaching. There were the local and county institutes to attend—meetings which at that time were sources of much help and inspiration. There were summer vacations free for the self-advancement offered by summer schools, free for picking up a temporary job of another kind for variation, free for travel, or a dozen and one other things one might wish to do. Then last, but not least, there was the financial side. Due to the inflation that followed World War I, I was enjoying an appreciable increase in salary each term. I had reached the place where it was now possible for me to work my way up in the teaching profession and where by careful budgeting I might become financially independent. Of course, teaching was not by any means all roses, but the better aspects for it far outweighed the unpleasant ones and under the circumstances I could think of no other work I would rather be doing.

For four years I had enjoyed this work, yet as that fourth term drew toward a close I began to count the days so as to hurry the end, if possible, of a career that I had chosen from early childhood—the one for which I had spent years of preparation, the one which I thoroughly enjoyed, the one which provided me an income, the one which had numerous opportunities for advancement—yes, in spite of all these facts, I was counting the days that would end it. Why? Because the seminary student had asked me to share his life, thus offering to me the possibilities for the greatest career open to women.

In exchange for the things this step required me to give up, what had he to offer? For the comfortable, modernly equipped home I was leaving, he had to offer temporarily a little bare tile house situated in a corn field; for the circle of friends and kinsfolk, he had to offer a community of total strangers, with a few exceptions; for the tried and true circle of home folks he offered his love, his virile Christian character, which presupposed consideration, protection, sympathy, and all that goes with pleasant family living; for the career on which I had embarked and which I had so abruptly terminated, he offered his visions for a career in which he could, by my help, be greatly used of God to further His cause and to help lead many youths into fields of Christian service: in exchange for a comfortable salary which had been nicely supplying my needs, all he had to offer was his health, his strength, and his earning capacity, since his capital had been invested

in that which prepared him for his life's work. It was my decision to make. In short, I was asked to step from the realities I was enjoying into the visions offered, which were underwritten only by lots of love and promises, and a good beginning toward the fulfillment of them by my industrious, trustworthy lover. I took the step and gave up all the old life for the new, and I have never been sorry for it. Rather as the visions of those early days become realities there is a satisfaction that no other career could bring so fully. I present this personal illustration only because I think it is quite typical and, but for exchange of names, it might be the story of many another young couple.

After marriage there are usually a number of things involved. Concerning the Christian life, Christ said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom." In somewhat the same sense is this true of marriage. A girl who marries a good young man and who is lovely only so long as everything is going lovely is hardly fit for marriage. It usually is not the first year or the second that tests the young homemaker. It is those next three or four years that often are the hardest. Those are the years when, in many homes, money is scarce, when there may be two or more babies, when the mother must often keep going and seeing that everything is done whether she feels like it or not. New clothes are more scarce and time to sew still scarcer. Time for reading and other leisure is at a premium. Trips of any length of time or distance are almost taboo, because to go and take several babies along is harder work than staying at home (unless the trip is to Grandma's house), and unless a mother can leave her babies with a very competent person, and unless she can leave home rested up herself (which she usually can't) she will spend too much time in worrying about how they are getting along at home. Maybe housework becomes monotonous so that she feels like the rebel in Nancy Byrd Turner's poem, which I have chosen to accompany this article. These are the years and times when the young mother may be inclined to envy some of her former associates—slim, immaculate, and with time and money at their disposal—should they drop in on her, but let her not do so. She is only investing some time, energy, and nerves in an enterprise which will pay her the largest dividends that any investment on earth can pay. These busy years have a way of flying and are gone before we are aware of it; so it behooves us to appreciate them while we have them and then we will be able to enjoy "the last of life for which the first was made."

When a girl who is engaged in a career decides to marry there are alternatives from which to choose. She may, if her finances permit, hire someone to do her housework, or she may try to continue her work as before and do her housework in addition. There are definite advantages on the financial side for both husband and wife to be working if salaries are good and domestic help is easy to obtain. It has the advantage of the wife's developing still further in her chosen line of work and thereby serving others, whether it be in nursing, in teaching, in business, or

along other lines. On the other hand, it has very definite and pronounced disadvantages. It takes away that indefinable something from those first years of homemaking that cannot be exchanged for a few years' salaries in cash. Too often it postpones or even prevents the desire for children in the home, or if they do make their advent there is a feeling of disturbance rather than one of welcome. Unless the husband and wife are interested in the same kind of work it tends greatly to destroy the unity of the home because each is interested separately in his or her group. If a helper must live in the home, the privacy so necessary and precious is invaded, and too often a hired helper does those many little things that would serve as another bond of endearment if husband and wife performed them for each other. To those who, after seeking the Lord's leading, still feel led to follow a career after marriage, I am sure it is the right way for them, but I feel that such cases are the exception and should not be the rule. To those young folks still unmarried who feel that if they marry they will both need to work, I would suggest postponing marriage for a year or two while earning and then start in the better way with a

homekeeping wife and the husband "bringing home the bacon."

The second situation is that of trying to do both outside work and homework. This, in all cases except those mentioned above, seems to be a very questionable arrangement for satisfactory homemaking. The young wife needs to be very, very efficient and capable to make it work. She needs to have a very co-operative husband or she will soon find that two jobs are too big for one woman; she will discover that she is burning the candle of her energy at both ends, and that what she earns in one way is too largely expended in another. Again the question of children in the home arises. To be a co-partner in a home and yet too busy for the coming and care of little children cannot be right. Again I would suggest—earning and separate careers before marriage, and after marriage, homemaking in the truest sense of the word. This message is directed to young homemakers and those soon to be. I do feel that women who marry later in life may choose to follow their line of work without threatening the happiness of their homes, but for the young bride, the best and wisest choice she can make is that of staying in her

THE REBEL

Dinner was over; the rest had gone;
She filled the kettle and put it on.
For twenty years, and three times a day,
She had put on the kettle in just that way,
And mended the fire and hurried back
To clear the table, to move and stack
The dozens of dishes, and have the lot
Ready to wash when the water was hot.

But this time, turning, upon the sill
She halted a second against her will,
Meeting suddenly in the door
All the years behind and the years before,
Knowing the way the table looked—
Familiar food that her hands had cooked.
Knives and forks to be herded up,
Milk in a tumbler, tea in a cup.
Sugar hard on the sugar-bowl top,
A lone potato, a chilly chop,
Tufts of butter and crumbs of cake,
And the little salt cellar that never did shake.
She knew the way that the knife would sound—
Scrape, scrape, scrape as she went around. . . .
She knew how it all would be, and then,
With supper a few brief hours away,
Just how it all would be again.
So like a squirrel upon a wheel!
Round and round in an endless reel,
Getting to nowhere evermore.

She faltered and turned; and all at once
She fell on her knees on the kitchen floor.
"O Lord," she said, "did I ever shirk?
You know of old how I like to work,
How I sing with the churn and step with the broom

And even dance when I dust a room;
How I pare and potter and bake and brew,—
Cooking's my job, and I see it through,—
(Some one must serve the loaves and the fishes)
But now that the kettle is once more on,
All of a sudden my grit is gone;
I am sick to the soul of washing dishes!"
The floor was spattered with slow, hot tears.
"Twenty-one thousand times, O Lord,
I have scraped and stacked them without a word,
Stacked and washed them for twenty years."
She swallowed a broken sob, and then—
"I—never—will—wash a dish again."

A silence followed, and tears—At length,
"But if I must, you must give me the strength."

A long, long quiet; the old clock ticked,
A wanderer wind at the shutter clicked;
The westering sun crept in and shed
One yellow ray on her drooping head

And one on the little window flower.
The faint tears dried on her cheek, and slow
A kind of tenderness took the hour.

Then the water boiled; with a tip and a tap
It smartly lifted the kettle cap,
A brisk little rollicking, rallying sound.
She rose to her feet and gazed around,
Sun on the wall, and the look of home,
And somehow peace as the light grew late. . . .
She turned, and went to the dining-room,
Water that's boiling will not wait.

Water well soaped is jewel-fair.
The pan was full of a lifting mist,
With a look in the lather like amethyst,
And bubbles of beryl everywhere.
She washed the glasses and, wondering, caught
A rainbow clear in the crystal wrought.
The plates—"You were wedding gifts," she mused,

And her eyes grew shadowy, like a girl's.
As she polished them all as smooth as pearls,
Giving the chipped one special thought.
Somehow the sugar did not stick
To the sugar-bowl top; the knives were quick
To dry and brighten. The spoons all done,
She stopped and fingered a stubby one,
Battered of bowl and ragged of rim.
"He cut his teeth on it." Thinking of him,
She laughed and was lovely—her six-foot son.
The cream jug, fat, with a nick in its nose,
Was grandmother's jug; while the tablespoons—
She set up housekeeping first with those
And the brown teapot. And she'd lived her life
With the shabby old, supple old butterknife.

Somehow, slowly, she seemed to see
The humble things as they really were.
Each in its own reality,
A part of home and a part of her.
She crooned a little low song to herself,
Slipping the last spoon into cover.
"There, for a while my work is over!
Now you are jolly and gay and clean,
Finer somehow than you ever have been.
Little nicked jug and little chewed spoon,
Round-eyed saucers and butterknife.
You'll all be wanting a washing soon,
Another washing; but such is life;
And after all, while the long years move
And the old sky shelters us, such is love.
Five hours more, till supper—and then,
Dishes, my dears, I will do you again!"

Nancy Byrd Turner.

home and putting her energies and her womanliness into that greatest of all careers.

Just recently I had the privilege of reading the book, "A Lantern in Her Hand," by Bess Streeter Aldrich. In it the author uses all her skill to point out the teaching that when Abbie MacKenzie gave up the young doctor and the opportunity of a musical career, and chose to cast her lot with the man she loved, she made the wisest decision that a woman can make. In time she had three daughters. One married and gave her all to her home; another married and continued her musical career at the expense of motherhood; while the third spurned every offer of marriage that she might continue in a teaching career.

Maybe I am too old-fashioned on this subject, but I agree with Abbie Deal and with her granddaughter Laura, in the book, "A White Bird Flying", when she said, "No Allan," . . . there's no middle ground for me. If life held marriage for me, I would want it to be wholeheartedly so . . . home, housekeeping, children. In that, I'm as old-fashioned as they make them."

"Homekeeping hearts are happiest." This seems to be the ideal situation. The old saying is that human nature does not change, and the reason it does not is because it is

based on fundamental things. Those fundamental things are the sincere love of a true and pure man and woman, a desire and love for children, and a cherishing of all the ties that unite those lives and make living pleasant. It is that satisfying, understanding, enveloping love of her husband that makes a woman willing to give up an actual or future career of her own and merge her life, her desires, and her energies with his. She finds herself amply repaid for any seeming loss of independence, pleasure, prestige, or honor that a separate career might bring to her when she sees her efforts at genuine homemaking result in a satisfied husband and in happy children.

This morning when I started to write this article, our fourteen-year-old son came into the kitchen begging me to make some pumpkin pies from some pumpkins he had brought in. I told him I could not because I had to get this article written. That incident adds a strong point to my argument. If I would write too many articles, maybe I would never have time to bake pumpkin pies and thereby I would miss a blessing.

God's Word, testimonies of others, and experience all agree that full time given to homemaking is the greatest career for woman.

Harrisonburg, Va.

A CHRISTIAN HOME IN OUR DAY

BY D. D. MILLER

"Our day" is not the only day of its kind. It is the first time for these days—the days which are now passing—to come and go. We are nearer the "last days," or their close, than we have ever been, and during the approaching close of those days real Gospel faith and obedience will wane and all but disappear from the earth. With this in mind, we get an idea of the thought of "our day" in which we are to have Christian homes and bring up children for the Lord.

God gave valuable instruction to Israel, the principle of which still lives. Deuteronomy 11:18-22 is one of the many passages of Scripture that establishes the necessity of keeping God's Word before our children. It should be given a prominent place in our homes.

I grew up in a Christian home, reared five children in a Christian home and visited hundreds of Christian homes, yet have I never seen the perfect home. Homes, of course, are just as perfect as the people who live in them. Various homes have various outstanding weaknesses—some one thing and some another, depending generally upon the weaknesses of the parents in the home. And may we be reminded that these weaknesses of the parents are often enlarged upon in the lives of the children. Parents, therefore, can not be too careful, nor live too much like Christ for their children's sake.

The one outstanding weakness of many Christian parents is what Christ refers to as "cares of this life." When our hearts are thus burdened we are apt to neglect our spiritual duty toward our children, and they, as well as other people, may find it difficult to take

our Christian claims seriously. Where are the homes that always take plenty of time for family worship? A Scripture passage may be read with the children, followed by prayer, but why not have a thirty-minute discussion of the lesson and time for questions and answers to drive the truths home to each member of the family circle? Instead we hurry to our plowing, to our threshing, to our schoolteaching, and in thirty minutes the lesson is pretty well forgotten. Truly, we fail to do our part in making our homes the Bible schools they should be. If children do not know much about the Bible, the parents are to blame. The same may be true of the peculiar doctrines of the Mennonite Church. If children are lax in church attendance, in Sunday observance, in dressing modestly, etc., perhaps it is because we failed to bring to them the conviction that these things are of God, or we failed to get them to see that it is necessary to obey God in every detail. The parents have the first responsibility to the child, and the church (especially the ministry), the next.

Outside influences have a definite bearing on our boys and girls. The evils that bring pressure on our youth nowadays are many. They appear as inviting as man can make them, and common sins are being classed (by man) as respectable. Since we have saloons all over the country, people try to tell us that women are making them respectable. The truth is, a saloon can not be made respectable or right. God is against the whole business.

Four evils in particular influence our youth and our homes in our day.

1. **Neglect of Parents.** Recently a judge was asked, "Do you believe in the old saying, 'The hand that rocks the cradle rules the world?'" He replied, "I certainly do, but the hand that should be rocking the cradle is working in defense plants and the homes are going to hell." His statement, while not applicable to all homes, is quite largely true. Parents, yes many Mennonite parents, are neglecting their children's spiritual interests, and then wonder why they have no interest in spiritual things. Even though we all may have failed to a certain extent, we must conclude that the home's spiritual interests dare not take second place in our life program. As parents, let the past be past; but doing business with God and the lives He has given us is our most important work. Eternity alone will reveal where our keenest interests have been.

2. **The Pleasure God** has many worshipers, and plenty of them are fathers and mothers in the Mennonite Church. The home itself is the most pleasurable place on earth—if it is a Christian home. It does not take a movie, a show, a fair, a football game, a nonsensical radio program, a lot of foolish talk to satisfy a Christian young man or woman; they feel better satisfied at home than anywhere else because of the home atmosphere.

3. **The Fashion Goddess** is a powerful influence in our homes. Here again the parents must shoulder most of the responsibility. Certainly the ministry is not to be absolved entirely from guilt, but our subject now is the home. Many Mennonite brethren are genuine dudes. And our sisters—many of them—have thrown modesty to the wind. How did all this come about and where were we parents and preachers when it happened? Parents, where is the fault? How will we answer before God? With modesty and simplicity going, the ordinances and nonresistance will go also. Then the Fashion Goddess will have robbed us of our identity as a full-gospel people. Fashion is a sly mistress but she has thousands of followers and many in Mennonite homes.

4. **The God of Intemperance.** Failure to bring our bodies "into subjection" is telling on our youth and in our homes today. "Be a man; smoke a cigarette," the boys and girls are told; and too many are doing so. "Take a social drink; it won't hurt you," our youth are hearing on every hand; and some do. Have we parents taught our boys and girls that these things are wrong? In this day of licensed lust of nearly all kinds our children need the grace of God to put to practice the scriptural teaching they should have been receiving for a number of years.

Thank God, a Christian home is possible in our day. Sin abounds in the world but grace abounds much more. Thank God for the Christian homes here and there. Thank God for Christian parents today. In these days when home seems to mean so little, may God raise up a million or more young men and women who will be determined to establish homes in which Jesus actually is King and Ruler. To make this possible, we fathers and mothers must do our part NOW.

Berlin, Ohio.

MISSIONS

A YEAR'S END LOOK AT OUR MISSION WORK

BY J. N. KAUFMAN

This message from the President of the Mennonite Board of Missions and Charities gives a fine summary of the work carried on and contemplated by this parent missionary organization of our church.

I

Global war is having its disruptive effect on every phase of our lives and activities. The mission work of our church is no exception. Already considerable readjustments have had to be made in the administration of the work and, in all probability, further adjustments will have to be made.

II

Our work in the Argentine is perhaps on a more nearly normal basis than our work in India. Missionaries are able to travel to and from South America. All our missionaries in that country are on their respective stations. An additional worker, Sister Edna Good, of Waterloo, Ontario, is soon to sail for the Argentine. Her arrival on the field will bring the total number of missionaries to twenty-seven.

The work in the Argentine is growing. Not only are new converts being added to the church and new churches being organized but the spirituality of the membership is growing and the leadership of the mature Christians is asserting itself. A number of them are occupying positions of responsibility.

A fund has been created to provide for the growing needs of the growing Argentine Mennonite Church. These needs include an Old People's Home, a more adequate printery, suitable accommodations for Institutes for our young people, farming land for the purpose of helping converts from the Indians, church buildings, and so on. It is a little more than a quarter of a century since the founding of the work in the Argentine, hence this special fund is known as the Twenty-fifth Anniversary Fund. If we estimate a thousand dollars for each year of the operation of mission work it will mean twenty-five thousand dollars for this fund. In view of the above-mentioned needs this amount will hardly suffice. We believe that many of our brethren at home will be glad to help in this important enterprise, and the brotherhood is asked to contribute this amount, say, in the next twelve months.

III

Our work in India is more seriously affected by the world war. If, in normal times, missionaries find it essential to spend a year or more on periodic furloughs, it is even more necessary in the present stress of circumstances. By accepting such accommodations as are available and by traveling over long and tedious detours it is possible for missionaries to come home on furlough even now. But the problem of returning to India after furlough is another matter. The sending of women

and children is "out" for the duration. True, a woman missionary can be sent if she is a nurse or a doctor. But even then an urgent case must be presented to the proper authorities before they are satisfied to grant a passport. Thus it is that three or four missionary families at home on furlough are ready to return to India but are unable to obtain the necessary passports. The working force of our India mission is greatly depleted, hence these missionaries are sorely needed on the field. There is one exception to the statement in the second sentence preceding this one. Arrangements are being made for Dr. and Sister G. D. Troyer to return to India early in January. Their youngest son whose age is eleven will have to remain behind with friends until the way opens for him to join his parents in India. This is a real sacrifice for both son and parents. May the church pray for them.

The remaining workers in India have increased duties because they are carrying many of the responsibilities of those now on furlough. Several of those on the field are not in robust health. Conditions are such that at least three main stations are at present without resident missionaries. This is lamentable but it is refreshing to be able to turn to capable Indian Christian leaders who are assuming increasingly larger responsibilities in the church. Some of the experiences which we may regard as unfortunate may ultimately

NO MORE ROOM

**"There is no more room in the inn tonight,"
The inn-keeper firmly said;
"The place is full of the great and the rich,
There is neither a room nor a bed."**

**So, sadly the mother turned away
To the stable for needed rest;
And her kindly eyes filled with bitter tears
For the man who rejected God's best.**

**Are you, like the inn-keeper, turning away
The blessed Lord from your door?
Are the rooms all full of the great and rich?
Does He sleep on the stable floor?**

**Does the heart of the Master ache, as He
sees
Your heart so full of the rest
Of the things of life, that it matters not
That there is no room for His best?**

**Oh, sad was the inn-keeper's heart when
he found
That on Christ he had shut his door;
And great your regret if you give Him no
room
But a place on your stable floor.**

—Ruth Sallada.

ly prove to be blessings in disguise, for they encourage the "drafting" of leadership into the service of the church who otherwise might be overlooked. Truly, in India as well as in South America, the Lord is using the Christian nationals in the furtherance of His cause.

IV

Speaking of India, we have a further problem to face. All signs point to the possibility of a different governmental setup in India after the war. In all likelihood India will have full dominion status just as soon after the war as the great Indian and Mohammedan communities can agree on a form of government that is workable and fair to all, including the minority groups. We need not be surprised if in such circumstances Indian authorities will have rather much to say in connection with the Christian propaganda carried on by foreigners. And what they will say may very seriously affect the present form of missionary effort. It is conceivable that purely evangelistic missionaries may not be welcome in India. On the other hand, missionary doctors, nurses, educational specialists, and agriculture experts may be in great demand.

Whether or not this is a correct forecast it is our serious opinion that we should look out, now, men and women full of the Holy Ghost who are first and foremost consecrated Christian witnesses, who have high cultural attainments as well as successful practical experience, who will stand ready to sail for India when the doors are again open. The kind of men and women to which we are referring are going to be busy at home in very important work—so busy in fact, that they can not be spared! However, the church at home will send them forth with the blessings and the prayers of the brotherhood. Such missionaries, once in India, will be so necessary to the welfare of the millions in that country that even a strictly national and independent government will welcome their ministry. Allowing for differences of government this conclusion applies in large part in South America as well.

V

There is a great deal of interest and activity manifested in planning for the postwar world. So great is this interest that some higher-ups seem to forget that a great world war is being fought. The schemes include plans for policing the world, plans for feeding the world, and plans for insuring perpetual peace, to name some of them. Whatever attitude we may take towards the planners and their plans we may be assured that there is bound to be physical distress and suffering on an unprecedented scale. If we would be Christlike in our ministry and service to the world we must assume our full share of the relief program that will be part of the postwar world for some time.

Our people have in the past given generously of their gifts to help the needy and the suffering. Even now, when circumstances are such that it is not possible to carry on a very extensive relief program, gifts are steadily being received at our Elkhart office. Our relief balance is growing, and well it might. When the war comes to a close and the

church is able to proceed with its relief program, large sums of money will be needed to carry on the work. A relief reserve of several hundred thousand dollars should be built up for the opportunity when it comes in order to feed the hungry and to relieve the distressed. Our people, in common with the rest of the people of our country, are receiving increased incomes as a direct result of the war. These increased incomes are regarded by many as "blood money." Many conscientious brethren prefer not to take personal advantage of them but rather want to contribute more largely to the mission and relief work of the church. Bro. J. D. Graber has been sent by the Mission Board to China to make investigations relative to the possibility of doing relief work in that war-torn country. By the time this reaches the eye of the reader he will likely be in Chungking. If his report is favorable, the Board will begin work as soon as the way opens. Bro. Graber is also authorized to investigate the possibilities of doing mission work, either as an outgrowth of relief work or independently of it. May God lead very definitely in these investigations.

VI

While we are planning for relief work on a large scale after the war, while we are making a survey in China looking towards permanent mission work, we need to keep in mind that there is plenty to do at home. There are Chinese in many of our American cities. San Francisco, for instance, has a very large Chinese population, a considerable number of whom are not evangelized. Bro. and Sister Beare are at home on furlough awaiting the time to return to India. However, the way appears closed for the present. The Board has asked Bro. Beare to make a survey of the possibilities of doing mission work among the Chinese in that city.

Our attention has been called to an interesting people in the little island of Jamaica in the West Indies. Our joint Executive and Mission committees gave brief consideration to Jamaica as a possible mission field at our Virginia meeting. Since then it was the writer's privilege to preach to a group of 140 Jamaicans near Peoria who were brought to the States to supply much needed labor in the canning and hybrid seed corn industry. The men of this group were practically all Christians and sixty per cent of them were college men. All knew their Bibles so well that hardly a Scripture could be quoted but that the entire group helped to quote it. They even helped to pronounce the benediction! We have been informed by a missionary who is well known to us and who has done mission work on the island of Jamaica that this island, together with several other islands of the West Indies group, is one of the most fruitful and promising mission fields in the world! The Executive Committee has authorized an investigation of that field as to its possibilities for our church.

VII

While we are thinking of plans for enlarging the borders of God's kingdom let us not forget the faithful workers in their tasks in the long-established work in our cities. Our city missionaries have no easy task even when

conditions are at their best. At the present time their work is becoming more and more difficult. Our position on the military question makes their message and their presence unwelcome and unpopular. But they are holding their own. They are even reaching out into new fields contiguous to their respective stations. We need to stand by them with our means and our prayers to help them in their great tasks.

MY RESPONSIBILITY FOR THE UNSAVED IN MY COMMUNITY

BY CLARA HOSTETLER

In all four Gospels there are different instances recorded of the personal work of Christ and of His followers. "Follow me, and I will make you fishers of men" (Matt. 4:19).

When Jesus was here on the earth He preached repentance, saying, "Repent: for the kingdom of heaven is at hand." Since Christ is not here in person today, but is at the right hand of the Father, my personal responsibility is great, for the only way the world will hear the Gospel is through the messengers of Jesus Christ. "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

The words of Jesus in His last message to His disciples, "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8), are just as applicable to one individual as they are to a large group. In the parable of the great supper (Luke 14: 16-24) when the Master said, "Go out into the highways and hedges, and compel them to come in, that my house may be filled," and also in the sending out of the seventy (Luke 10:1-12), we have a very strong implication of our personal responsibility for unsaved souls. If I fail to assume my responsibility in speaking to someone when the opportunity presents itself, or if I fail to remember someone daily in prayer, that one may forever be lost.

I believe many a soul has been prayed into the kingdom, for God's Word tells us that "the effectual fervent prayer of a righteous man availeth much." We are told that a certain individual prayed fifty years for two men before they were converted.

Quite likely there are folks in my community who are still without a Saviour. We must realize that men are lost. We must not think of them merely as good neighbors but as souls for whom Christ died.

"Go ye into all the world, and preach the gospel to every creature," was not a special commission to a chosen few, but a general commission given to every regenerate child of God.

Each one of us should be on the lookout for souls. The question may come, "Where should I start?" The answer is, "Wherever you happen to be and whenever you are brought in contact with unsaved souls." Our Lord saw Zacchaeus in the sycamore tree, the impotent man by the pool, the woman by the well, Matthew at the receipt of custom, and the blind man by the wayside. We are

The work is encouraging. We only need to lift up our eyes and behold the field which is white unto harvest. Is there any one standing in the market place who is obliged to say, "No man has hired us?" Remember the Lord is calling for laborers to enter the harvest field. Is He calling you? If so, are you ready to reply with Isaiah, "Here am I; send me?"

Peoria, Ill.

told that many of the world's greatest Christians have been won beyond the pale of the church and apart from public service.

In that most famous chapter of John's Gospel, we have these words of Jesus, "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. . . . If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father" (Jno. 15:22, 24).

If I am to win a soul in my community to Christ, then I must present Christ to him. All the promises for salvation hinge upon Jesus. If you leave Christ out, you have nothing but a dead story.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." "And I, if I be lifted up from the earth, will draw all men unto me."

The story is told of an old fisherman who said there are three rules which must be observed in fishing: First, stay out of sight; second, stay farther out of sight; third, stay still farther out of sight. So in order to be a real fisher of men I must keep myself out of sight and show them our Lord.

When a man's eyes are firmly fixed upon Jesus, he will gladly leave all to follow Him.

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness" (II Cor. 12:9).

West Liberty, Ohio.

PRAY FOR OTHERS

When any persons come to you to be prayed for, and you undertake to lead in prayer, then pray for them. But do not substitute a sermon on your knees for prayer. Do not attempt to inform the Lord what He is. Come to Him in simplicity and in plain, earnest language ask Him to do the work that the Spirit makes you feel needs to be done. Many words are not necessary. Borrowed beauties of expression are not necessary. But definiteness and simplicity and faith are necessary. If the seeker is not under conviction as he should be, pray conviction upon him. If he lacks light, try to bring to his soul the light of the Holy Ghost. If the Lord gives you anything for him, it can be said in a few words; say it, and then keep looking to the Lord for deliverance. Consecrate yourself to God for this service, and He will enable you and use you.—Exchange.

EDUCATIONAL

ADEQUATE PROVISION FOR TRAINING IN OUR LOCAL CONGREGATIONS

BY HUBER A. YODER

In this well-written article, Bro. Yoder, who is Secretary of Christian Workers' Training of the Mennonite Commission for Christian Education and Young People's Work, gives us a glimpse of what can be done in our local congregations to give more adequate training for Christian work.

In this day of training and specialization there should be no question in the minds of church leaders and workers as to the value of training for Christian service. On every hand we see emphasis being placed upon training so that the individual will be more efficient in his particular work or profession. The school-teacher in many states must complete at least two years of training and in many other states four years. The medical doctor must complete seven years and the undertaker at least six months of training, but the Christian worker who is interested in the soul of man needs no training at all—at least in the minds of many people. If training for the care of the physical and mental phase of life is of such great importance, why should not training for the care and development of the spiritual life be of greater importance? Men study how to improve plant and animal life, they study how to increase in the material things of life, but they pay little attention to the soul. It is the duty of every Christian to prepare himself for greater service in the cause of Christ. The church should accept the responsibility of helping in the training of the worker.

Paul in writing to Timothy tells him to study to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Paul was trained at the feet of Gamaliel; he was well prepared for the work to which the Lord called him. Jesus trained His disciples for the work that He had in mind for them. He organized the first Bible Institute. He was the entire faculty; there were only twelve students; classes met at various places—sometimes in the upper room, sometimes by the wayside, and at times on the sea. Courses were offered in **Bible, Faith and Doctrines, and Practical Work**. Jesus was preparing His disciples to carry on the story of salvation after His work on earth was completed. If He knew that the training of His disciples was of such great importance, why should we not place greater emphasis upon the training of workers?

In the early days of the Sunday school little thought was given to the idea of training the workers. Later the Chautauqua movement was started for the express purpose of training Sunday-school workers. In the fore part of this century brief manuals written by Moninger and others appeared for the purpose of preparing teachers. Later the International Sunday School Association and

others introduced training courses. These were satisfactory as far as they went.

Some of the afore-mentioned courses were used by a number of Mennonite congregations. These were followed by the Elementary Teacher Training Course outlined by the Mennonite Commission for Christian Education and Young People's Work.

For some time, Sunday-school leaders in the church felt that the training course should be broadened so as to include not only Sunday-school teachers, but workers in other types of church work. The courses of study should be broadened so as to include training in all phases of church work. With these suggestions in mind, the Commission for Christian Education developed the present Christian Workers' Training Course.

The Christian Workers' Training Course is not primarily a teacher training course. It is a course offering training in all phases of Christian work. In the training of any kind of worker, the first emphasis should be placed upon the subject to be taught. Since the Bible is the textbook of the Christian worker, provision is made for an extensive study of it. Three Bible Survey courses are provided as well as courses in Book Study, and Faith and Doctrine.

After the worker is trained in the subject matter, he should be trained in methods of carrying on the work. This type of training is offered in the Christian Education courses as well as in the Personal Work course. The general field of Christian education is studied as well as methods of procedure in Christian work.

In the past most of our trained workers received their training in one of the schools. The great majority of our people cannot attend church schools; so the next best plan is for the local congregation to provide training for the workers.

The Christian Workers' Training Courses as outlined by the Commission is built for use by the local congregation in the training of workers. We believe that it provides adequately for the needs of the average congregation. Some congregations may find it advantageous to make some changes in the program. Flexibility is provided so that needs of individuals and congregations may be met.

A Christian Workers' Training Class may be organized by any local teacher, the organization should be reported to the Christian Workers' Training Secretary. Those in the congregation who have no desire for credit

should be encouraged to join the class and get all the benefits offered through the training course. The use of these courses for general study is recommended by the Commission with the hope that a large number of people will enjoy the studies and realize personal values in spiritual development and Christian training.

A number of possible plans for conducting the class have been suggested. For the last four years the writer has conducted a class during the Sunday-school hour. The plan has been to complete one unit of study each quarter. This plan has many advantages and some disadvantages. It does not require a special meeting for the class, thereby saving transportation and extra work in caring for the church building. It makes the class a part of the Sunday school, thereby giving it greater recognition. A great disadvantage is found in the fact that it does not give the regular Sunday-school teachers an opportunity to get the training. This can be overcome somewhat in the larger congregations by alternating teachers. We realize that the smaller congregations with few workers are at a disadvantage here. This plan works best in the larger congregations where teachers can be changed more easily. Another disadvantage is found in that it does not provide for a united study of the Word in the Sunday school.

A second plan would be to conduct the class during the Young People's Bible Meeting hour. Y.P.B.M. workers may not like this suggestion, but it may help to put new life in the meetings by having lessons of a different nature, rather than the usual "cut and dried" type of meeting.

By far the most widely used plan is the one where the class meets during the week. In some cases classes meet for an hour and a half every two weeks; in other cases they meet every week for the same length of time, but cover two units of study—forty-five minutes on each unit. This plan makes it possible for all members of the congregation to attend. By careful planning at least two and possibly four units can be completed in one winter.

A number of congregations have organized winter Bible schools. In these cases the work is completed in a shorter period of time, thereby keeping interest from lagging. This plan is good provided the student is given sufficient time to study the lessons. Regardless of which plan is used, the student in the Christian Education courses should have adequate opportunity to put to practice what he is learning. In this way he gets not only theory but practice as well. While teaching the course in Principles of Teaching, the writer has required students to do some practice teaching and observation. This is especially true of younger people who have never taught. The student in a Personal Work class should do some personal work as led by the Spirit. The first time is the hardest time.

Each congregation must decide which plan to use. Local needs must be considered; local conditions should be a deciding factor, but where there is a will there is a way. We believe that every congregation regardless of size can have some type of training class.

We are encouraged by the interest that is being shown by local congregations in various parts of the church. We feel that much more can be done and believe that as the local

leadership realizes the advantage of training their workers, they will provide classes for that purpose.
Elkhart, Ind.

THE VIRGIN BIRTH VERSUS EVOLUTION

BY J. J. HUNTER

RECENTLY we heard a supposedly Christmas sermon from the text, "The Word was made flesh and dwelt among us," in which the preacher repeatedly said, "It makes no difference how the Word was made flesh." To which statement exceptions may be taken.

First: Any thing which God has seen fit by His Holy Spirit to impress on the minds of two of the Gospel writers to record, can not be a matter of indifference.

Second: Jesus Christ could not have been **what** He was, except by being **who** He was, that is, the Son of God.

The evolutionist rejects the Virgin Birth of our Lord. The law of kind, as revealed to us in the book of Genesis, for all material life, the same as the law of "In our own image," for man as a spiritual being, has a wonderful corroboration in the conception of Jesus.

God gave to mankind sex as the means by which he could propagate his own species. And through sex relations men and women transmit their own natures to their offspring; and that nature includes the physical appearance, the mental powers, the moral bent, and the spiritual possibilities.

True, children can and often do mar that image, God-given and parent-transmitted, but they can not make themselves any thing other than human beings, either less or more. We may become beastly, but not beasts; and we may become godly, but not Gods. So when God in His infinite love and wisdom saw fit to bring into this world of sin one who should be both God and man, as the "one mediator between God and man," He honored His own law of kind by taking a chaste virgin, who "had not known a man," as a mother, and by the direct power of His Holy Spirit causing that virgin to become with child, transmitted to the child of His own divine nature.

So, then, accepting the miraculous in the begetting of Jesus, as we do, His birth and nature is not one whit more mysterious than that of any other child. And the very fact of Jesus as the Son of God, is God's own complete refutation of the theory of evolution.

Then, having received His divine nature from His Father, God, and His human nature from His mother, Mary, He can be nothing less than divine on the one hand, and nothing more than human on the other hand. And so He became and is the God-man, and the two natures, the human and the divine were, and ever must be, present in Him. And that accounts for the fact, that "the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him," till, at the age of twelve, He could confound the doctors with His wisdom, and cause Mary to ponder how He knew that He, "must be about his Father's business."

Eighteen years later He identified His humanity with ours by accepting baptism at the hands of John, to "fulfill all righteousness." That is, that as He was to take our place before His Father, He humiliated Himself to the level of sinful men by accepting baptism unto repentance, and thus began, though He "knew no sin, to be sin for us."

Before His advent into this world He had been in constant companionship with the Father and the Holy Spirit, thus forming the Holy Trinity. And now at the beginning of His public ministry, that companionship, interrupted for thirty years, is renewed on earth when, after His baptism by John, and "while praying . . . the Holy Spirit descended in bodily shape as a dove . . . and abode upon him," and the voice of the Father from Heaven said, "This is my beloved Son, in whom I am well pleased." And from that time on, His divinity, which hitherto seems to have lain more or less dormant within Him, was fully released, and He was enabled to do whatsoever His divine wisdom saw needed to be done. "For it pleased the Father that in Him should all fulness dwell" (Col. 1:19, 20).

The union of His two natures has many manifestations during His life as given to us in the Gospels. He was led of the Spirit into the wilderness where He was for forty days and nights "tempted (of the Devil) in all points like as we are, yet without sin"; and in those temptations, struggling against the power of the tempter, even to the point of physical exhaustion. And then we see His divinity step forth and with the command, "Get thee hence, Satan," hurl the enemy from our presence.

Again we see the human Christ growing faint with hunger and partaking of food to renew his bodily strength, and also see the divine Christ feeding the multitude with the lunch of a lad. Oh, we see the Son of Man, wearied with His ministrations, seeking rest in sleep in the hinder part of a boat, and awakened by His terror-stricken disciples, see the Son of God with His, "Peace be still," bringing the raging tempest to a "great calm." Again, we see Him weeping before the sepulcher of His friend, feeling human loss and sorrow, and then hear His divine command, "Lazarus, come forth," and see the dead restored to life and loved ones.

Finally, His body, nail- and spear-pierced, dies in agony on Calvary's cross, and is afterward laid in Joseph's new tomb. But on the morning of the third day thereafter the divine Saviour burst the bonds of death, and forty days later ascends, "up on high, leading captivity captive, where "He ever liveth, making intercession for us. Yea, and this same (God-man) Jesus shall, "so come in like manner" some glad day, and gathering

His own unto Himself, will, in mighty power and glory reign eternally.

Oh, matchless Human and Divine, we yield our hearts to Thee,
To save and cleanse us from all sin, by Thy Divinity:
Then, when we're tempted, Oh so sore! we still would cling to Thee,
And feel Thee walking by our side, in human sympathy.
—Selected.

ALL ARE LEFT WITHOUT EXCUSE

In this age of flurry and hurry-scurry, it was needful for this country to put signs all along the way from city to city, such as the following: "Stop Lights"—"Drive Slow"—with arrows pointing to a curve ahead, so that every driver with a clear mind can avoid accidents, if he takes heed to the warnings. If not, the law has a rightful claim on every one that disobeys. No one can plead innocence for the country is well prepared with information and guidebooks for all who ask for them. Thus all are left without excuse.

Just so we are all travelers to eternity and God has given us a Guidebook—the Bible—which points the way to Heaven so clearly. No one can miss it if he follows the Guidebook. God speaks today to us through the written Word. True, there are many voices in the air, but the voice of God is distinct from all other voices. Jesus said: "My sheep hear my voice" (John 10:27).

When we read the Word of God, we tune in to hear from Heaven. We say with the Psalmist, "Glorious things are spoken of thee, O city of God" (Psa. 87:3). But sad indeed that many tune in with the wrong station and hear only criticism, infidelity, and such-like things. These are destructive mines through which many have made shipwreck of faith and sunk into despair. Paul said, "We are not ignorant of his devices" (II Cor. 2:11). So let us keep on the alert. The enemy makes sudden attacks. Jesus said, "What I say unto you I say unto all, Watch" (Mark 13:37). Though we are living in a world of confusion, yet we who believe God are not confused. Paul said, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair" (II Cor. 4:8).

From Genesis to Revelation God gave timely warnings to His people not to turn aside, not to turn back, not to forget, not to forsake, not to look back, but to "take heed," to "beware!" Look, yes, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross" (Heb. 12:2). Let us run the race that is set before us and keep on the main line, with our hand on the throttle (promises), and our eye on the rail—Christ.—F. L. Wismer.

Whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea.—Matt. 18:6.

BIBLE STUDY

CHRISTIAN DOCTRINE

LII. Salvation—Related Terms (Continued)

BY THE BIBLE STUDY EDITOR

It is evident that in our translations there has been an effort to retain the original significance of the languages in which the Scriptures were first given. At the same time there was also a desire to make the language which we use as pleasing and as interesting as possible, without destroying the significance of the original. This dual purpose of the translators of our Scriptures has been marvelously attained. There is a wealth of variety and richness of meaning in our English Bible, which has made it the masterpiece of English. Yet, it is possible to venture from the present form of the Scriptures (the King James version) into the past and find a deeper significance in some of the terms which we now use. It is possible also to read the Scriptures in some of the more modern translations with a clearer comprehension of some of the passages of the Word. Some have found satisfaction and instruction in reading the Scriptures in the languages of other nations and tongues, to find how the Word has been translated in order that other nations should understand it.

In every instance where the Word of God has been sincerely given to other nations, as unto us, God has preserved the truth of it through the Holy Spirit's direction. Holy men today understand the Scriptures through the interpretation of the Holy Spirit, else how can men teach the Word of God? As in the days of old, there are those who would wrest the Scriptures in order to destroy the faith of those who believe. There have been, and are, those who may have only intellectual interests to gratify and are not so much concerned as to the exactness of the teachings of the Scripture. And there appears to be a class who would endeavor to adapt the Scriptures to modern conceptions of life and have used subtilty in giving what is purported to be the Scriptures in modern language. Obsolete terms may readily be exchanged for modern ones, but it is advisable only where the truth is not sacrificed. The terms which convey the fundamental truths of the Scripture have been maintained principally by the preservation of those words which have come down to us from the early writings of the servants of the Lord. Some of these terms still retain their original language character. Some retain their earliest forms of translations. Our English language has borrowed much from other languages, and, fortunately, has borrowed from the Greek and Latin very copiously. These languages give us most nearly the significance of the Word of God as spoken and used by the early church. The meaning has been handed down to us by both

use and explanation. The church has a language which belongs to her and her ministry. She has a right to preserve that language, as much so as the business world or the scientific world has a right to use terms which they need for the propagation of their respective interests. But the church has the responsibility of keeping informed, and perpetuating the understanding of the Scriptures.

The Terms "Atonement" and "Reconciliation"

In the former article the relation between the terms "atonement," "ransom," and "redemption" was given some consideration. The means of restoration of peace with God was primarily in view. As it relates to the relationship between God and man, the term "atonement" expresses a oneness, or a unity, which has been affected by a proper appeasement of God because of the sins of man. Throughout the Old Testament the word "atonement" is used with the significance of a "covering" for sin. But it bears also the idea of reconcile, and is so used in Ezek. 45:20 and Lev. 6:30 and 16:20. The same word is translated reconciliation in Lev. 8:15 and Ezek. 45:15, 17. In II Chron. 30:18 the word is translated pardon, and in Ps. 65:3; 39:9, and Isa. 6:7; 22:14; 27:9 it is translated purge, with the idea of forgiveness. Twice the word is translated forgive, or forgiveness—Jer. 18:23; Deut. 21:8.

In only one passage in the New Testament is the word "atonement" used—Rom. 5:11. The Revised Version uses the word "reconciliation." With this one exception the New Testament makes use of the term "reconciliation." There is one Scripture in the New Testament which bars the interpretation of the Old Testament idea of atonement, or covering of sin, namely, Rom. 4:7—"Blessed are they whose iniquities are forgiven, and whose sins are covered." But the term used in Ps. 32:1 is not the same as that used to indicate the covering of atonement. It implies a covering, as of a garment, that conceals the irregularities of the form which it covers. This is the only place in the New Testament where the same Greek word is used, and it implies the covering of sin.

The companion word for atonement in the New Testament seems to be reconcile, or reconciliation. There are three sources of the word which usage has translated "reconcile" or "reconciliation." These have the same root but are modified forms. It is of interest to note the definition as taken from the Greek, which implies that there has been a change, mutually. One person can not reconcile himself, without the interest or the consent of

another condition or person. In the Gospel there is a covenant relation existing between man and God. The provisions for restoration of a proper relationship have been made by God, and it is the privilege of man to take the opportunity of being restored to a relationship of love and peace. There are three texts which convey the thought of reconciliation, namely, Rom. 5:10—"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life"; II Cor. 5:18—"All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation"; I Cor. 7:11—"But and if she depart, let her remain unmarried, or reconciled to her husband." The latter passage emphasizes the idea of a reconciliation. A definite separation had taken place by the departure of the wife. A definite reconciliation must be had between the husband and the wife. Only two parties are concerned in the matter of reconciliation, and there is a mutual concern. There must be a change of relationship between those who are estranged, a complete change. Those who are enemies must become friends. They who had become two by reason of sin and the consequent separation, must and will, become one by virtue of the reconciliation or the atonement.

An intensified form of the word for reconciliation is used in Eph. 2:16 and in Col. 1:21, 22: "And that he might reconcile both unto God, in one body by the cross, having slain the enmity thereof"; "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight." The nature of the means of reconciliation would strengthen the character of the reconciliation, which is such that God is able to present the reconciled person as holy and unblamable and unreprouvable. Such is the nature of reconciliation and atonement in the New Testament.

Two more passages are used in the New Testament bearing on the matter of reconciliation, namely, Rom. 11:15 and II Cor. 5:18, 19. These passages also suggest the thought of a reconciliation by a thorough change of relationship. The ministry of reconciliation and the word of reconciliation are as important in the New Testament as was the teaching of the law and of repentance under the old dispensation. The Law could demand the offerings of atonement, and promise a condition of cleansing which permitted a restoration of the unclean or sinning person to the fellowship of the camp or a return to his peace with God. The Gospel offers the means of grace and the desire on the part of Christ to be reconciled with those who have gone astray. The acceptance of the offers of mercy assures the returning sinner of absolute peace

with God and the fellowship of God and the saints as the fulfillment of a divine covenant between God and man.

Redemption, Propitiation, and Reconciliation

There is a manner in which redemption and ransom are identical, as they apply to the price that is paid for transgressions. There is a similarity between the redemption price and the propitiating of God for the sins of men. But each term has its own special significance and is appreciated in its particular use in the Scriptures.

The word "reconciliation" is used in one place where it has been changed to "propitiation" in the Revised Version, and is approved by the text in the original, namely, Heb. 2:17—"To make reconciliation for the sins of the people." The high priestly ministry of Christ placed Him in a position to make the offerings and sacrifices necessary to reconcile men to God. This was a ministry of reconciliation. But it also included the offering of an essential sacrifice—a redemption from their sins. The term has in it the thought of appeasement, in order that God may be satisfied with the one who approaches to be reconciled by the offering that is made. It has also the thought that the mercy of God is available and that He may be appeased and reconciled. A propitiation satisfies the demand for redemption, appeases the one who is wronged, and receives the approval of the one who is required to be satisfied.

The text in Luke 18:13 affords a beautiful example of the idea of propitiation. The publican prayed, "God, be merciful to me a sinner." In a sense it would mean, "God be propitious to me a sinner." The love and mercy of God are the basis for propitiation. He is one of the parties of the reconciliation and can be satisfied or appeased on account of the sins of men. He not only may be propitiated, but provides that which propitiates. "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I Jno. 2:2). Christ becomes the means of appeasement, fulfills all the demands of the law, and makes possible the reconciliation between the sinner and God. The publican knew of the mercy of God, for the Old Testament is full of statements concerning His mercy "which endureth forever." He was not so well informed concerning the essential means of propitiation, for the law required various and repeated offerings for sin. Jesus Christ is the propitiator for sin.

Again, in Rom. 3:24-26, redemption and propitiation are closely related in the matter of the justification of men from sin: "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Here the peculiar place of the propitiation is definitely manifested. Redemption could satisfy the demands of the law. The propitiation through the blood of Christ satisfies the justice of God and makes Him the justifier of those who come to Him by

faith, for such are justified freely by grace and the forbearance of God. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I Jno. 4:10).

Another passage of Scripture has special significance relative to the matter of atonement and reconciliation, namely, Heb. 9:5—"And over it the cherubims of glory shadowing the mercyseat." The same word is used in Romans 3:25, where it is freely translated from the Greek, as, "Whom God set forth a mercyseat through faith in His blood." The mercyseat is thus a propitiatory, a place where mercy is found through the offering of blood by the High Priest of God. Thus redemption, reconciliation, and propitiation are united in one place and in one Being and by one great sacrifice for sin.

The above-related terms have been discussed at some length in order to show to what extent they may be considered. For all practical purposes it may not be essential to enter all of the details of such word studies, but for clarity and spiritual appreciation such a study and more extended investigation of the Word of God would not be without its spiritual enlightenment and consequent strengthening of one's faith. The following comparisons of terms will be less in detail, with only a few illustrations of their significance.

Reconciliation, Peace

We have already given attention to the idea of reconciliation, which condition is a result of a covenant between two estranged persons to become united and at peace one with another. Peace between two persons thus reconciled is to be understood.

There are a number of words used in the Old Testament which have the meaning of peace, and all of them imply a condition of rest and quiet such as we understand to be peaceable. Among the most frequently used terms is that which applies to the peace offering. This offering of the herd or flock was used as a significance of fellowship between God and man. The fat and the blood were burned on the altar. The flesh was divided and given to the high priest, the priest who offered the blood, and the person who brought the offering. All were enabled to take a part of and enjoy the feast that the flesh afforded. The fat and the blood were burned on the altar, a sweet savour offering.

It is quite readily seen that the offering of the blood on the altar had the effect of reconciling the soul to God, "For it is the blood that maketh atonement for the soul." The relationship of peace which the sharing of the flesh implied rested upon the reconciliation which the blood had afforded. Peace with the brother is essential in order to represent the truth of the gift at the altar. Matt. 5:23.

The Old Testament is full of references to the condition of peace and quietness resulting from faithfulness to God and His Word. The New Testament is a book of peace. The word most frequently used to denote peace is one which implies the ideas of being joined, at one, quietness, and rest. It is used in connection with spiritual peace as well as the peace of our common relationships. But the word for peace is in no wise related to the

thought of reconciliation, other than that through our divine reconciliation there results a condition of fellowship which must be expressed in peaceable living. The peace of the believer's life should be the same as that which the angels of God declared for the earth at the birth of Jesus. Reconciliation is a condition to be affected to produce peace. Peace is a condition to be maintained and enjoyed. Eph. 2:14-17. Christ is our Peace.

Justification and Peace

These words should not be considered as related terms in the matter of Christian doctrine, yet they are frequently made use of in our common thinking as synonymous terms. One who claims peace with God may claim that as his justification. Another who claims justification in himself may claim peace with God. Romans 5:1 tells us that justification is one thing and peace is another. Peace is an experience, while justification is a condition. The terms are not related in definition, but are closely related in Christian relationships. Peace is the individual's experience ("we have") while justification is the attitude of God toward the individual who has accepted Jesus Christ by faith. Romans 3 sets forth the propitiation for the sinner, and Romans 4 shows the manner of the appropriation of the gifts of God by faith, while Romans 5, tells of the blessing of peace resulting from faith in Jesus Christ our propitiation. Peace with God is our personal experience. We may not have peace as the world has it, but we have peace in our own hearts and peace with God. In the world we may have tribulations, but in Christ we have peace. "The just shall live by faith."

Justification must come from God, who is the only righteous One, and He alone can determine the basis for justification and provide the means of establishing a condition of peace. Our justification rests upon our faith in that work of grace; but when we have accepted it and rest upon it we have peace with God.

A GOOD MOTTO FOR CHRISTIANS

On Eddystone lighthouse there is the inscription, "To give light and save life." Was it not this that Jesus meant when He said, "Ye are the light of the world"? For what purpose are we Christians except to give light and save lives? If our redemption is for any purpose at all, it is for that. Certainly it is not that we may selfishly immure ourselves within some sanctuary as though what goes on outside does not matter. Christians are the Lord's lamps. They are like the altar lamps in the temple of Israel which were never allowed to go out. If the powers of darkness have too much their own way in our modern world, it is because the followers of Christ have done too little shining. The difference between churchianity and Christianity is that the former worships in edifices which are nothing more than glorified quarries, while the latter merely cherishes the communion of saints for the express purpose of a better witness to a lost and dying world. The Eddystone motto would be a good one for every Christian to take.—The Watchman-Examiner.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

CHRIST'S NEW COMMANDMENT.—

Mark 12:28-34; John 13:34, 35; 15:10-14

Lesson for December 12, 1943

Golden Text.—A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.—John 13:34.

Mark 12:28-34. During the Korean revival a few years ago two natives were talking to each other about whether they were ready to accept the Christian religion. One remarked that he could not, that to be a Christian one had to be unselfish, and that he was selfish. That pagan Korean had a better concept of what it meant to be a Christian than many church members in Christian America. What he did not understand was that the Holy Spirit dwelling within makes one love everybody. Selfishness goes out as love comes in.

The early church had that love; and it, for the only time in human history, broke down all walls of partition between races, tongues, and social castes, and merged all believers into a catholic brotherhood of Christian love. The church has long lost that love; and in the measure that selfless love has departed from among us, power over men for good has also waned.

You can talk about religion without having any, but you can't have it without talking about it. Talking about religion was a hobby with the formalistic Jews, like collecting stamps is to the philatelist—and as useless. They didn't allow it to leaven their hearts. But the man who asked this question was evidently more honest at heart than most. He didn't argue for argument's sake. He sought to know the truth. And the Master revealed the truth to him. Whatever his predilection had been before, he did not allow that to keep him from accepting the Master's interpretation as the truth. Acceptance of this truth mentally brought him nigh to the kingdom; acceptance by the heart would have brought him into the kingdom. Did he ever enter? Examine your own heart and find the answer for yourself.

The word "love" is bandied these days and is applied to almost any superficial sentiment; and many people delude themselves into believing that they have the real thing. Broken homes and divorces prove that the parties did not have conjugal love. If you remember father and mother only on Father's Day and Mother's Day, where is your filial love? And if you find no pleasure in reading God's Word, or in communing with Him in prayer; or in molding your life after the pattern of His blessed Son, where is your love for God? If you curse men, created in the image of God, how can you bless the God in whose

image thy were created? If you cannot love your neighbor who may be a Jew or a foreigner or a negro and whom you see everyday, how can you love their brothers far away? If you do not love your father who begat you, how can you love the Father who created you? Real love transforms the soul. Do you want to know what it is? Read I Corinthians, chapter 13.

John 13:34, 35. The new commandment is the old commandment under a new delineation. The Master demonstrated by His life what it means to love the Father with all the powers of one's being. When I love God with all my heart and soul, God's love which far exceeds my love will come into my soul and merge with my love and make of that love a super-human thing, something that passes knowledge, and I will be filled with all the fullness of God. Then I can love others as the Saviour loves me.

John 15:10-14. The love for God that fills my heart today may vacate and leave me bitter and full of hate. It will not be because of what God or other men did, but because of what I failed to do. No man can continue in His love who flagrantly disobeys Him.

Obedience to the commandments does not give life, but no godly life can be lived without obedience from the heart. Had the Master disobeyed the Father He would have ceased to abide in His love. And could He have been my Saviour then? When I disobey I depart from abiding in His love, and my power to convince others to holy living will likewise depart.

Most people want to be happy, but few are. The sweet things are commonly mixed with gall. And yet He wants our joy to be full through His joy being in us. The fault is ours. We allow Satan's appeal for worldly pleasure to draw us away from abiding fellowship with Christ. The latter brings unalloyed joy and fullness of joy. Departing therefrom and seeking the will-o'-the-wisp of worldly pleasure adds the gall. We profess to be His friends, but are we? ARE WE?

CHRIST, THE FULFILLMENT OF THE LAW.—Hebrews 1:1-9; Romans 10:4-10

Lesson for December 19, 1943

Golden Text.—God . . . hath, in these last days spoken unto us by his Son.—Heb. 1:1, 2.

Heb. 1:1, 2. God has never left Himself without witness among men since He first created man. In the Old Testament times these witnesses were generally called prophets. The message which they gave to men was given through the Spirit of Christ who dwelt in them. I Peter 1:11. These revelations were made according to the needs of the times. Beginning about 1500 years before

Christ, men started to record them in books. They were given in parts, some through one prophet and some through another, some early and some late in time, but all the messages were from God to man, showing the need of salvation, and the way of attaining it. After having used others for several thousand years as His mouthpiece, at the end of the ages He appeared upon earth incarnated in human form and spoke the message of salvation unto men in His own person.

In the beginning Christ, the Word, created all things; while on earth He redeemed mankind, and through His blood made possible man's purification from all that is impure in His sight. As a reward for accomplishing the work of redemption the Father has made Him heir of all things; and this inheritance He is ready to share with those who have been redeemed and who look for His appearing.

Verse 3. While He was here in the flesh, carnal men who looked upon Him saw only a man, but those who were spiritually minded and who looked deeper saw God. John 14:9.

Verses 4-9. The author of this epistle boldly declares that Jesus Christ is God the Creator and Redeemer, and transcendent to all created things whether material or spiritual. Under the command of the Father all the angelic hosts of God worshiped Him when He was born into the world at Bethlehem. Luke 2:13, 14. And they did so again when He was "declared to be the Son of God with power . . . by the resurrection from the dead." Now again the inspired writer says, "Thou art my Son; this day have I begotten thee." That declaration, made after the Master had finished the work of redemption, is irrevocable and eternal.

In the most exalted meaning of the word "Son" God had but one son and that was Christ. In a lower sense angels are sometimes called sons. Job 1:6. In a still lower sense the descendants of Adam are called sons of God. But both angels and men were created to serve Him unto His glory and praise. Through the regeneration of the spirit we can become sons of God in a special spiritual sense; and at the time of the redemption of the body we will be sons exalted above the angels of God. But He will forever and ever have a name above every other name and be worthy of universal worship. Phil. 2:9-11.

Our blessed Lord is not going to be given a throne by-and-by. He is sitting upon His throne now, and of His kingdom there shall be no end. His crown is the rainbow of mercy (Ezek. 1:28); his scepter is the scepter of righteousness, and the King of all the earth shall always do right. Gen. 18:25.

God is the absolute good. His Son, even while garbed in human flesh, loved righteousness and hated iniquity in a transcendence

that lifted Him up to a height that neither men nor angels (His fellows) have ever attained. Gladness is the fruit of such a moral attitude. Because He exalted in this He also excelled in gladness. He is the Prince of Peace, and the anointed King of Gladness. Would you be glad? Then enter His kingdom and become one of His loyal subjects. You will be glad then, but the greatest gladness that can fill your soul here will be but a foretaste of the gladness that will be yours when you shall be with Him at the marriage supper of the Lamb.

Romans 10:4-10. Adam and Eve were not made alive by obedience, but were kept alive while obedient. They died when they disobeyed. Later, under the Mosaic covenant, obedience did not give life, but the life was spared during the period of obedience. In the path of righteousness there is no death.

But what can be done when sin has left its sting? In my anxiety to live I should be willing to climb to the gates of heaven to seek mercy at the throne, or to dig even unto the abyss to find the dead Christ; for living or dead "there is none other name under heaven given among men, whereby we must be saved." But lo, we need not descend to the abyss nor climb the steep to heaven. Thank God, He is near, "a very present help in [time of] trouble"; and if we but feel after Him in blind faith we will find Him ready to save. He who shed His blood for our purification is now living for our salvation. Believe, confess, obey.

GOD'S GREAT LOVE AND HIS GIFT.— Matthew 2:1-12

Lesson for December 26, 1943

Golden Text.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

Another year has passed and we have again come to the time when we remember to celebrate (I hope properly) the advent of the Son of God into the world to share and to bear man's loads. Because of that epochal event we can always look into the years ahead with hope and courage.

Four evangelists took it in hand to write a short account of His earthly life and ministry, but each from a different viewpoint, and thus they supplement each other. Matthew approaches his subject from the angle of His kingship, and gives the genealogy from Abraham, through David and the kingly line, to Joseph and Mary of Nazareth. But the Babe was born in the city of David, as became the royal heir. Matthew does not mention Nazareth, nor the poverty of Joseph and Mary, nor the lowly stable; but he does mention the things that should attend the advent of Him who was to be the "Righteous King" in opposition to the wicked rulers of the earth. The tree of Jesse has been cut down; a foreigner is sitting on the throne of David. But the stump is not dead, and this child that is born is as a sprout from its roots. The Edomite upon the throne, to preserve his own dynasty, must take pains to destroy the shoot; but an overruling and protecting Providence saves the true heir to the throne

as He did little Joash from the hands of the usurper Athaliah.

Matt. 2:1, 2. Balaam, the soothsayer, came from the valley of the Euphrates. When he was called by Balak to curse Israel he blessed him instead, and foretold the advent of a Star who should arise out of Jacob and who should conquer and possess His enemies. Num. 24:17-19. These Wise Men had no doubt heard this tradition through local channels and from the Jewish exiles in Babylon. And God reveals Himself to honest seekers according to the medium that they can comprehend. Balaam's Star meant a King; and to these men God sent a special star as a token of His birth. The conjunction of two planets or the appearance of a comet would hardly meet the conditions of this star. Personally I believe that the star was as supernatural as was the birth of the King whom the Wise Men came to worship. Astrology pretends to tell us much, and ends by blinding us to the true revelation. These

men did not come as the result of an astrological hunch.

How many wise men were there? At least two. The number is not given. But here already was the beginning of the fulfillment of the prophecy that Gentiles should come to His light and kings to the brightness of His rising. Isa. 60:3. These men brought kingly gifts; they were kingly men.

Verse 3. A man never feels right when he is at a place where he does not belong. Herod knew that he was a usurper of the throne of the house of David. He did not belong there and the Jews did not want him there. No wonder he was afraid.

The deceitfulness of earthly rulers has rightly produced this phrase, "Diplomacy is the art of saying something that is different from what you mean." Herod was a diplomat and but for the intervention of God would have gained his ends. Why was Jerusalem troubled and why did none go with the Wise Men to seek the newborn king? They knew

SUNDAY SCHOOL LESSONS FOR 1944

First Quarter

The Gospel of the Son of God: Studies in Mark

January

2. Jesus Begins His Ministry.—Mark 1:9-22.
9. Jesus Busy with His Ministry of Love.—Mark 1:32-45.
16. Jesus Answers His Critics.—Mark 2:23-3:6.
23. Jesus Teaches in Parables.—Mark 4:1-9, 26-32.
30. Jesus Uses His Power to Help.—Mark 4:35-41; 5:35-43.

February

6. Jesus Feeds the Multitudes.—Mark 6:35-44; 8:1-9.
13. Jesus on the Mountain and in the Valley.—Mark 9:2-8, 17-27.
20. Jesus Teaches True Greatness.—Mark 9:33-39; 10:13-16, 42-45.
27. Jesus Presents Himself as the Messiah.—Mark 11:1-10, 15-18.

March

5. Jesus Urges His Disciples to Watch.—Mark 13:3-10, 31-37.
12. Jesus Betrayed, Denied, and Condemned.—Mark 14:10, 11, 53, 54, 66-72; 15:12-15.
19. Jesus Crucified.—Mark 15:22-27, 29-39.
26. The Sacredness of Life (Temperance Lesson).—Gen. 1:27, 28; Matt. 12:11, 12; Rom. 14:19-21; I Cor. 6:19, 20.

Second Quarter

Life and Letters of Paul

April

2. Saul Becomes a New Man.—Acts 9:1-9, 13-19a.
9. Christ's Victory Over Death (Easter Lesson).—I Cor. 15:41-58.
16. Saul's Early Preaching.—Acts 9:19b-30; 11:25, 26.
23. Paul Becomes a Missionary.—Acts 13:1-4; 14:8-20.
30. Paul Wins Recognition for Gentile Christians.—Acts 15:23b-29; Gal. 2:1, 2, 9, 10, 20, 21.

May

7. Paul Crosses into Europe.—Acts 16:13-15; Phil. 3:7-14.
14. Paul in Thessalonica.—Acts 17:1-4; I Thess. 2:1-12.
21. Paul in Corinth.—Acts 18:1-4; I Cor. 13.
28. Paul Encourages the Corinthians.—II Cor. 4:5, 16-18; 5:1, 5-8, 14-19.

June

4. Paul in Ephesus.—Acts 19:8-10; Eph. 2:4-10; 3:14-19.
11. Paul Pleads for a Runaway Slave.—Philem. 4-21.
18. A Good Soldier of Christ Jesus.—II Tim. 2:1-4, 8-12; 4:5-8.
25. The Power in Simple Living (Temperance Lesson).—Dan. 1:8-16, 19, 20.

Third Quarter

The Making of a Nation: Joshua to David

July

2. Entering the Promised Land.—Josh. 1:1-9; 23:1-5.
9. Taking Possession of Canaan.—Josh. 14:6-14; Judg. 1:20, 21.
16. Successes and Failures of Israel.—Judg. 2:6-16.
23. Woman's Part in National Life.—Judg. 4:1-9, 13-16.
30. Gideon's Faithful Few.—Judg. 7:4-7, 15-21.

August

6. Power Through Self-discipline (Temperance Lesson).—Prov. 1:7-10; Jer. 35:5-10; I Cor. 9:24-27; I Thess. 5:22.
13. The Priest in the Life of Israel.—I Sam. 2:27-30, 35; 4:12-18.
20. The Prophet in the Life of Israel.—I Sam. 3:19-21; 7:3-12.
27. Israel's First King.—I Sam. 9:15-21; 10:25-27; 11:12-15.

September

3. Saul Rejected.—I Sam. 15:10-23.
10. David Anointed King.—I Sam. 16:1-5, 11-18.
17. The Kingdom Strongly Established.—II Sam. 2:4-7; 5:1-10.
24. Religion in the Life of a Nation.—II Sam. 7:17-29.

Fourth Quarter

Light from Christ on Life Today

October

1. Jesus the Light of the World.—Jno. 9:1-7, 13, 34-41.
8. Jesus' Program for Meeting Life's Problems.—Matt. 4:1-4; 6:31-34; Luke 4:16-21.
15. Jesus' Understanding of Man.—Matt. 12:9-21.
22. Religion in Education.—Matt. 7:7-12; Luke 6:39-45.
29. The Christian Motive for Living (International Temperance Sunday).—Ps. 4:5-8; Luke 4:4; Jno. 6:35; Rom. 12:1, 2; 13:12-14.

November

5. The Christian and the Race Problem.—Acts 10:9-16, 34, 35; 17:24-28.
12. The Church During War and Peace.—Matt. 5:43-48; Rom. 13:1-7.
19. Christianity and Democracy.—Mark 12:13-17; Rom. 13:8-10; I Pet. 2:13-17.
26. The Christian View of Industry.—Luke 19:15-26; II Thess. 3:10-12.

December

3. World-wide Christian Fellowship.—Jno. 17:18-23; I Cor. 1:1-3; 12:4-7, 12, 13.
10. Christ in the Home.—Matt. 19:4-6; Luke 10:38-42; II Tim. 1:3-6.
17. Christian Living at Its Best.—Gal. 5:22-26; 6:1-10.
24. The Ground of Universal Joy.—Luke 2:8-12; Heb. 1:1-4; I Jno. 1:1-4.
31. The Basis of Courage for the Future.—Matt. 16:13-20; II Pet. 3:14-18; I Jno. 3:1-3.

Herod; and from the ordinary course of events the birth of a contender for the throne would mean civil war and much bloodshed. Just to go to Bethlehem would be enough to have the king charge one with treason. So death stalked the newborn king, and fear overcame those who should have welcomed Him.

Verses 4-6. The secret things belong to God, but the things He reveals belong to us. The students of the Old Testament prophets knew the place of the birth of the Messiah and the approximate time of His advent. Yet fear of the king made them hesitate to welcome Him as a babe; and fear that they might be displaced and condemned caused them to reject Him when He came to them as their Saviour-King.

Verses 7-12. Herod slew all the babes of Bethlehem under two years of age. Is it possible that the Magi saw the star as long as two years before? Travel by camel back is slow and it is entirely possible that it took them the larger part of that time to come to Jerusalem. How far would you go; how much time would you spend; and how much of your worship and offerings would you render to Him? Alas! such wise men are few. We waste our fortunes and our lives seeking bubbles; but we will undergo no hardship, suffer no privation and, incur no danger to find the King. And few there be that find Him!

JESUS BEGINS HIS MINISTRY.—

Mark 1:1-22

Lesson for January 2, 1944

Golden Text.—Repent ye, and believe the gospel.—Mark 1:15.

Beginning with this lesson we will have another three-month study in the Gospels—this time the Gospel of Mark. Mark delineates our Lord's ministry as one of service. He "came not to be ministered unto, but to minister." He takes no time from the story of deeds for an introduction. I have known books where the introduction was longer than the body of the book. I have known sermons where much of the time was occupied with the opening remarks. But this is not true of Mark.

Mark 1:1-8. The preaching of the Gospel began with the work of John the Baptist. Jesus describes him as equal to the greatest of the sons of men. As Elijah stood against the engulfing wickedness in Israel in his day and again turned the people towards God, so now John, at a time as dark as the times of Ahab, arises with might to preach the message of repentance and to prepare the way for the coming of the Saviour. The ecclesiastical and political leaders at best ignored him, but the common people flocked to his preaching in multitudes. And those were the ones who turned to the Lord when He began His ministry.

Baptism is a symbol of cleansing from sin subsequent to sincere repentance. It is also a symbol of consecration to the service of God. In the baptism of the multitudes there were both of these meanings, but in the baptism of our Lord there was only the token of consecration.

In the past twenty-five years the world's political leaders have been obsessed with the idea that they have the one panacea for the world's ills, and that they only are capable of saving the world. They have plunged us into the horrors of a world war which threatens to destroy the labor of centuries.

John thought himself but a voice. He made no effort at self-aggrandizement. He sought no honors, and was content to magnify his Lord, and honor righteousness by rebuking sin. The truly great do not need, nor do they desire the services of a publicity bureau. Grow to greatness by living close to God, and you will not need a build-up.

The temptations of Jesus were tests as to His fitness for the work that lay ahead. Overcomers may feel as if they are fighting the battle alone, but near at hand are the angels of God to help.

Even the Son of God needed the special endowment of the Spirit for the work to which the Father had appointed Him. How much more His other vessels of clay!

I cannot pass on to others the blessings of God until I have received them for myself. "I will bless thee . . . and thou shalt be a blessing," has always been God's way of working with men.

Verses 14-22. John did his lifework in a period of but little more than half a year. Our blessed Lord began where he stopped. But Jesus kept on preaching the fundamental doctrines of repentance and faith. And all

faithful messengers of the Gospel ever since have done the same.

Can you tell the difference between "again as much" and "twice as much?" One is a Pennsylvania Dutch idiom and the other is king's English. There is no more difference between the "kingdom of God" of Mark and the "kingdom of heaven" of Matthew. Why try to becloud the minds of men by saying parrot words that you yourself cannot grasp? I know of one preacher who preached several sermons on the distinction between the Holy Ghost and the Holy Spirit. Soul food?

The time is now. Mark's favorite word is "straightway." As far as action is concerned the past is a sealed workshop and the future is uncertain. I am only sure of the present. An old proverb, "Never put off until tomorrow what you can do today," is worthy of all acceptance, and in every field of human relation and endeavor. The time past is sufficient for what you were; the future is not enough for what you ought to be.

Always be ready to leave a present position for a better one. The disciples, Andrew and Peter, did not lose by dropping their nets at the Sea of Galilee and using God's nets to fish in the Sea of Humanity.

No man can be a successful fisherman who does not keep his nets mended. Peter Tumble-down will be a failure in any vocation. Great opportunities as well as great fish slip away because of unmended nets. Great thoughts pass through your mind and escape for the same reason.

BOOK REVIEWS

Christianity and Dress, by John Christian Wenger. Herald Press, Scottsdale, Pa., 1943. 28 pages. Price, 15 cents each; \$1.50 per dozen.

In this booklet the author presents an array of testimony in favor of the practice of simplicity in dress as a means of group witnessing against the folly of worldly fashions and modes. Testimonies are cited from the early Church Fathers, from Mennonite conferences and leaders in Europe and America, recent and remote. Pertinent passages from the New Testament on the subject are also quoted. One finds offered here numerous specific applications of the principle of simplicity in dress to modern conditions of life. All in all it is a suggestive and challenging presentation.

The perusal of this brief booklet underlines again the need for a thorough and scientific investigation of the relation of dress to Christian faith and life, both historically and practically. The function of the various religious, clerical, and monastic costumes used throughout Christian history need to be studied and interpreted in the light of their respective backgrounds. Also the respective merits of conservative dress within the framework of current modes, on one hand, and of the use of prescribed forms of dress, on the other hand, as expressions of Christian simplicity need to be investigated and evaluated. Brother Wenger's discussion points the way to a fuller exploration of this area of Christian living and testimony.—E. Y.

Must Christians Fight? A Scriptural Inquiry. By Edward Yoder, in Collaboration with Jesse W. Hoover and Harold S. Bender. Published by the Mennonite Central Committee, Akron, Pa. Single copies, 20 cents; ten or more copies, 15 cents each.

This unique book fills a particular need at this time when the question which its title bears is a practical one for many people. In

fact, the whole message of the book is built around an extended series of questions bearing on this main question. Fifty-six questions related to Biblical nonresistance and its application to practical living are brought up and answered. Times of war usually bring out large numbers of articles, leaflets, and books dealing with the subject of the Christian's attitude toward war. Quite a large number of recent productions on this subject have come from Bible teachers of the fundamentalist type, who strangely take the position that it is not only right for the Christian to take up arms but that it is his duty to fight. The following quotation from the introduction to this book will serve to give the reader its design and purpose: "The form of this booklet is intended to make the nonresistant witness as clear and direct as possible in terms of the current need. The arguments of the opposition, as set forth in 56 brief questions, each followed by a scriptural answer, were derived from a careful digest of all the available published material treating this theme, over forty separate publications having been used for this purpose."

We are glad for the appearance of this neatly bound 68-page booklet. It should be read by every one who is interested in the cause of Biblical nonresistance, and it deserves a wide circulation. It may be ordered from the Mennonite Publishing House.

J. L. H.

Culture of a Contemporary Rural Community—The Old Order Amish of Lancaster County, Pennsylvania. By Walter Martin Kollmorgen, September, 1942, Rural Life Studies, 4. United States Department of Agriculture, Bureau of Agricultural Economics. 105 pages.

Unique, exhaustive, and inspiring in its ap-
(Continued on page 383)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

As we come to the closing month of the year we will find our various classified topics coming to an end. The Junior topics close the year's study concerning "Men of Faith" with the character study of David. After considering the twelve men chosen in this study for the year we will have a richer understanding of the way faith helps men to give expression to the work of faith in their hearts.

The Doctrinal topics end with the topic, "The Son from Eternity." This is placed in a time of year to serve as a seasonal topic—Christmas. During the year we have studied some of the great doctrines, namely, God, the Bible, Man, Sin, the Church, the Holy Spirit, the Plan of Salvation, Prayer, Baptism, Separation, Angels, Prophecy, Jesus Christ. These doctrines ought to establish us in the faith and give us a firm foundation on which to build our lives for time and eternity.

The Christian Life topics have a rich sprinkling throughout the year. The closing one is, "The Consecrated Life." It is a very good conclusion to the series and may well be a part of every other Christian Life topic throughout the year. A life that is not consecrated to the Lord is sure to be a futile, misspent life and one that will come to a sad end unless something is done to change it before too late.

We are also dipping into the first month of the new year, 1944, and considering the New Year topic, "First Things First." No life can be rightly balanced until it has learned to place the things of highest importance in the place of prominence which they deserve and to place the things of lesser importance in right relation to the things that are truly first. May the study of this New Year Topic prepare us for the important responsibilities awaiting us during the coming days.

It will be well to secure a Topics Booklet and glance through the classifications and topics under each as outlined for the coming year. We hope that each congregation will provide for meetings and for such a study of the topics and expressional work by the young people as will enrich their lives, bring true glory to God, and make a real contribution to His cause in the world.

Your Topics Committee, with the aid of the Commission for Christian Education and Young People's Work and the further counsel of the Publishing Committee, desires to bring all the helpful suggestions possible for the work of the Young People's Bible Meeting. Your editor will be glad to receive whatever suggestions may come from you for the furtherance of this work. Faithful prayer, earnest study, and conscientious expression of all lessons learned will surely bring results not to be estimated in earthly measures. May God bless you all to this end.

MEN OF FAITH—DAVID (Jr.).—Heb. 11:32; I Sam. 16:1-13

Topic for December 12

MOTTO

"The Lord hath sought him a man after his own heart."

MEDITATIONS ON THE TOPIC

I. David's Faith in God.—The shepherd boy with his sheep, out in the fields which God had made, had learned more than just to care for sheep. There had been implanted into his mind and heart the fact of a living God whose presence was always with him and whose mighty hand was able to give him help in time of need. He had used the power of God by faith in combating the lion and the bear that would have destroyed his precious sheep. From this experience he was ready to trust God in the face of the threatnings of Goliath who had "defied the armies of the living God," and to offer his service to meet the challenge of Goliath in the strength of that trust.

The faith that had brought David to the notice of Saul could not be hid from the notice of the God of Israel who knew the heart of this shepherd lad. When God would displace Saul with a man of His own choosing, He sent Samuel to Bethlehem, the home of David. Among the sons of Jesse none were revealed to Samuel as the one to anoint, though there were seven sons present at the sacrifice. But when David was brought in, at once the Spirit spoke to Samuel and said, "Arise, anoint him: for this is he."

David's many experiences before he became king reveal the fact that he continued to trust God to help him, to keep him, and to deliver him in time of trouble. These heart experiences of David have been written in the psalms which he composed when the Spirit of God was upon him. Although David fell into a grievous sin which has given the enemy "great occasion to . . . blaspheme," he also rose again, was restored to favor with God, and was cleansed from his sin.

II. The Text.—I Sam. 16:1-13.—This passage describes the time when Samuel was sent to Bethlehem, the home of Jesse, to anoint one of the sons of Jesse whom God had chosen. This proved to be David.

III. Suggestions for Junior Programs.—We have suggested in the assignments for juniors a number of points in the life of David that can be made of interest to the boys and girls. Assign these to be given in story or essay form, helping the ones who receive the assignments to find the scripture that will give the information on each theme.

It will be helpful also to select some of the psalms of David in connection with some of the incidents and experiences of his life and have them committed to memory, or be so prepared that they can be intelligently read.

OUTLINE STUDY

I. David Is Chosen King of Israel.

1. God's choice of David.—I Sam. 16:1-13.
2. David waits God's time.—I Sam. 24:1-22; 26:5-25.
3. The tribe of Judah anoints him king.—II Kings 2:1-4.
4. All Israel anointed him king.—II Kings 5:1-5.

II. Incidents of Interest in David's Career.

1. The slaying of Goliath.—I Sam. 17:1-58.
2. Saul is jealous of David.—I Sam. 18:1-30.
3. Jonathan and David make a covenant.—I Sam. 20.
4. David committed a great sin.—II Sam. 11.
5. David repents and is forgiven.—II Sam. 12.
6. David's son Absalom rebels.—II Sam. 15-18.
7. David makes Solomon king.—I Kings 1:5-53.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "David."
2. David the Shepherd.
3. David Anointed by Samuel.
4. David a Sweet Singer.
5. David Serving Saul.
6. David and Jonathan.
7. David's Life Sought by Saul While David Returns Good for Evil.
8. David Wants to Build God's House (II Sam. 7).

For Seniors.

1. David as a Spirit-filled Worshiper.
2. David as a Shepherd of Israel.
3. Points of Greatness in David's Character.

PERSONAL THOUGHT

God will always find a man who is faithful and will give him the work He has for him to do. We need not fear that our life will be forever hidden.

SEED THOUGHTS

That man is placed under serious, and oftentimes hopeless, disability who fails to win the great victory over self-will in the time of his youth.—Tuck.

"The Lord seeth not as man seeth . . . the Lord looketh on the heart." How large a part does personal appearance and social position, or intellectual attainment have in my estimation of others?—Sel.

How fully have I come to believe and to rest in the assurance that if I quietly and faithfully proceed to do my duty as it is made known to me, no one can prevent my coming to the place and doing the work which God has in His thought for me?—Sel.

Dwell upon the words of Psalm 131, "I have stilled and quieted my soul" (R.V.). What do they mean in the light of the figure? Have I recovered from the disappointment of not having my own poor little way, in the enjoyment of the larger life which God had in mind for me when He took child's food and toys away?—Sel.

THE SON FROM ETERNITY.—Jno. 1:1-14; Heb. 1:1-4

Topic for December 19

MOTTO

"He is before all things."

MEDITATIONS ON THE TOPIC

I. Christ Jesus Is God's Son from Eternity.
—A little history of the people we meet and the events that happen in our lives will greatly enlighten us and help us to appreciate our experiences and the people among whom we associate. If this is true of the common things and people around us, how much will it also help us in the consideration of Jesus Christ.

Ushered into the world by the cheering announcement of angels, we may well question and ponder further who this child really was and why the heavenly hosts considered His birth so important. They said that He was "Christ the Lord." He was also called "the Son of God," by the angel who announced His birth to Mary, who was made the instrument to bring forth this Son in the flesh. As we continue to search the revealed words concerning Him, we find that He had a glory with the Father "before the world was" and was co-operating with Him in the creation and in the plan of redemption which God was providing for man in his fallen condition. In this sense we are made to understand how He was "slain from the foundation of the world," as the plan of atonement was in the counsels of the Godhead even before the creation when all things were yet in the thoughts of God. His existence in glory was "the brightness" of God's glory and the "express image of his person." So we go on back into eternity to find the Son there in the same essence of being and having existed always as the Father of whom it is said, "even from everlasting to everlasting, thou art God."

This glorious being humbled Himself to be made in the form of man, for the purpose of befriending a fallen creature, man, delivering him from the sin and depravity into which he had fallen, restoring to him the heritage which he had lost by transgression, and making it possible for him to rise into the fellowship of the Son and become "joint heir." For this reason we ought to adore Him and rejoice at the remembrance of His coming into the world. We ought to enter into the plan of God for us by accepting Christ as our Redeemer, thus receiving the blessings which the love of God has designed that we may.

II. The Text.—Jno. 1:1-14.—This passage from John places the Son (called the Word) as God from the beginning, having part in the creation and being the revelation of God in the time when He became flesh and dwelt among us.

Heb. 1:1-4.—This writer again recognizes the Son as bringing the revelation of God's will to us "in these last days,"—coming for the purpose of purging our sins and then returning to the place from whence He came (a higher position than any other being), holding the power of human redemption and fitted to be the judge and ruler of the universe.

III. Suggestions for Junior Programs.—The fact that Jesus came from heaven is comprehensible to us all. This fact should be clear to the boys and girls. They may know of the fact that **God always was**, and be taught to accept it in faith just as all of us must do, for after we have tried to think through the fact of **eternity**, we find ourselves unable to fathom the thought. Yet, we must believe that something like it must have been, else how could all the things that are, including our own existence, have come into being? Take the boys and girls through the story of the Son of God who was with the Father in eternity and who shall continue with Him throughout the eternal ages.

The suggested topics have Scriptures attached that will assist in showing that this is the teaching of the Scripture. Let the boys and girls develop the story and let there be a purposeful plan to impress the fact that this good news ought to be known by everyone so that everyone may receive the plan and be made to rejoice in the hope of the glory of God.

OUTLINE STUDY

- I. **The Origin of God's Son from Eternity.**
 1. The Creator of all things.—Col. 1:16; Heb. 1:2; Jno. 1:3.
 2. Existing from everlasting.—Mic. 5:2; Jno. 8:58; Jno. 17:5.
- II. **Came into the World to Redeem Man.**
 1. Given by God the Father.—Jno. 3:16; Jno. 6:32.
 2. Voluntary sacrifice of the Son.—Jno. 10:17, 18; Jno. 6:38, 51.
 3. Satisfactory to the Father.—Isa. 53:11, 12.
 4. The only salvation.—Jno. 14:6; Acts 4:12; I Tim. 2:5, 6.
- III. **Manifested God in the Flesh.**
 1. Made in the likeness of men.—Phil. 2:6-8.
 2. Sympathetic with man's condition.—Heb. 2:14-18.
 3. Revealing the Father to us.—Jno. 1:18.
 4. Our Emmanuel.—Matt. 1:23.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Son."
2. The Son from Heaven.
 - a. He that came down from heaven (Jno. 3:13; Jno. 6:33).
 - b. God's only begotten Son (Jno. 3:16).
 - c. Gave Himself for our sins (Gal. 1:4; Matt. 20:28).
 - d. Went back to glory (Heb. 12:2; 1:3).
 - e. Waiting for Him to come again (I Thess. 1:10; Tit. 2:13).
 - f. God's unspeakable gift (II Cor. 9:15).
3. Receiving the Best Christmas Gift.
4. Giving the Good Tidings to Others.

For Seniors.

1. The Eternal Nature of Christ.
2. What His Coming into the World Has Meant.
3. Giving Due Honor to the Son of God.

PERSONAL THOUGHT

"We love him, because he first loved us." Do we realize what wondrous wisdom and power were back of the love of God, making it possible for fallen men to be saved from the condemnation into which they had fallen?

SEED THOUGHTS

O wondrous Lord, our souls would be Still more and more conformed to Thee! Would lose the pride, the taint of sin, That burns these fevered veins within, And learn of Thee, the lowly One, And like Thee, all our journey run, Above the world and all its mirth, Yet weeping still with weeping earth.

Be with us as we onward go;
Illumine all our way of woe;
And grant us ever on the road
To trace the footsteps of our God;
That when Thou shalt appear, arrayed
In light to judge the quick and dead,
We may to life immortal soar
Through Thee who livest evermore.

—Arthur C. Cox.

THE CONSECRATED LIFE.—Rom. 12:1-21

Topic for December 26

MOTTO

"I am thine and all that I have."

MEDITATIONS ON THE TOPIC

I. The Consecrated Life.—"A living sacrifice, holy, acceptable unto God" is the manner of the consecration. "Present your bodies" is the offering of the consecration. When we

offer our lives, as expressed in the body, we offer something alive and something that acts out the principles of righteousness that have been implanted by the Spirit of God. It is a "holy" offering and therefore acceptable to God since we have been cleansed by the blood of Jesus and renewed in the inner life.

The mind of the believer is being renewed in the life of consecration. The Holy Spirit has taken up His dwelling there and prompts or works in the believer "both to will and to do of his good pleasure." The mind that formerly responded to the thoughts and actions of the world is no longer to respond to those things, but to be given wholly to the things of the Spirit of God. Such a renewal of the mind will work out in the actions of the body through its various members. The thoughts will be different from the thoughts of the world. The tongue will talk differently. The eyes will be devoted to a different end. The ears will be lent to hear a better doctrine. The hands will be given to a nobler cause. The feet will move on errands for the glory of God. The motive of the heart will not be given to self-glory but will be devoted to the glory of the Lord and to an humble loving service to fellow men. Business life will be carried on with the purpose of serving the Lord. The cares and vexations of life will be met by the spirit of patience and prayer and faith. Persecutors will be met with blessings instead of cursings. The heart will go out in sympathy instead of cold-hearted neglect. Good will be returned for evil.

Honesty will characterize the conduct before all men. The life of peace will be expressed on the part of the believer whether it is expressed by others or not. God will be given His own place in the execution of vengeance. The servant of God who is consecrated will obey the teaching of Christ in overcoming evil with good.

II. The Text.—Rom. 12:1-21 has been practically expressed in the discussion above.

III. Suggestions for Junior Programs.—Use the consecration hymn, "Take My Life, and Let It Be Consecrated, Lord, to Thee," and, as the various points are expressed, have the subjects assigned in conformity to the same. Let the boys and girls tell the difference between hands, feet, voice, thoughts, business, time, heart, will, love, etc., etc., when given to the Lord in consecrated service and when given to selfishness which is indulged in by worldly-minded people.

A splendid exercise for those who are able would be to commit the entire twelfth chapter of Romans to memory. The conclusion should be reached that consecration is for every Christian and not for a select few who are engaged in special service. To fail to consecrate is to fail in the Christian life and to miss the purpose for which we have been redeemed.

OUTLINE STUDY

- I. **The Sacrifice of Our Bodies.**
 1. Christ, our Substitute, makes us acceptable.—Lev. 1:1-9; II Cor. 2:15; Eph. 5:2; Jno. 17:19.
 2. We are therefore to present our bodies, "a living sacrifice, holy, acceptable."—Rom. 12:1.
 - a. "Living" (not dead, since Christ died in our stead).—Heb. 13:15, 16.
 - b. "Holy" (through the virtue of Christ's atonement).—Heb. 13:12.
 - c. "Acceptable" (as seen above under section 1).
- II. **Practical Consecration.**
 1. "Glorify God in your body."—I Cor. 6:20.
 2. "And in your spirit," which are God's.—I Cor. 6:20.
 3. By purity of life.—I Cor. 6:15-18.
 4. By holy thoughts.—Phil. 4:8.
 5. By devoted service.—Rom. 12:1; II Cor. 5:15; Rom. 6:11-13.

YOUNG PEOPLE'S BIBLE MEETING TOPICS FOR 1944

January

2. First Things First.—Matt. 6:19-34; 19:16-30.
9. Teaching Evangelism.—Deut. 4:8-13; 6:6-12; II Tim. 3:14-17.
16. The Wisdom of God in Creation.—Job 38; Ps. 104:24.
23. Christian Integrity.—Isa. 15; 35:15, 16; Eph. 4:17-32.
30. Jesus in the Temple (Jr.).—Luke 2:41-52

February

6. The Prospective Power of Peace with God.—Phil. 4:4-9; Ps. 59.
13. Literature Evangelism.—II Chron. 34:14-33; Neh. 8:1-18.
20. Jesus, A Man Among Men.—Phil. 2:3-9; Heb. 2:6-18.
27. The Baptism of Jesus (Jr.).—Matt. 3:13-17; Mark 1:1-11.

March

5. Living a Holy Life.—I Pet. 1:13-2:12.
12. Visitation Evangelism.—Luke 19:1-10; 5:27-32.
19. Christ, The Man of Divine Perfection.—Col. 1:15-19; Heb. 1:1-14.
26. The Temptation of Jesus (Jr.).—Matt. 4:1-11; Heb. 4:14-16.

April

2. Keep Thyself Pure.—II Cor. 6:14-7:1; Jude 20-25.
9. The Meaning of the Resurrection.—I Cor. 15:12-28; Acts 17:31.
16. The Spirit's Work in the Believer.—Jno. 14:15-26; 16:7-15.
23. Jewish Evangelism.—Matt. 10:5-15; Rom. 11:7-36.
30. A Sick Boy Healed (Jr.).—Matt. 17:14-21; Mark 9:14-29; Luke 9:37-42.

May

7. Denying Self for Christ's Sake.—Luke 9:23, 24; 14:27-33.
14. Honor Your Father and Mother.—Prov. 6:20-26; Ex. 20:12; I Tim. 5:4.
21. The Garden Tragedy.—Gen. 3.
28. A Man Raised to Life (Jr.).—Jno. 11.

June

4. Privileges of Christian Fellowship.—Eph. 2:11-22; I Pet. 2:1-10.
11. Preaching Evangelism.—I Cor. 1:17-31; Eph. 4:11-16.

18. The Book of God Written by Men.—II Tim. 3:16, 17; II Pet. 1:21.
25. A Jailor Saved (Jr.).—Acts 16:19-40.

July

2. The Never-failing Power of Love.—I Cor. 13.
9. Personal Evangelism.—Acts 8:26-40.
16. How to be Born Again.—Jno. 3:1-21.
23. The Christian and His Recreation.—Mark 6:31-46; Matt. 11:28-30; Isa. 58:13, 14.
30. The Lost Boy (Jr.).—Luke 15:11-32.

August

6. How to Live in Newness of Life.—Col. 3:1-25.
13. Essentials to True Worship.—Phil. 3:1-11; Jno. 4:20-24; Heb. 13:8-16.
20. The Sower and the Seed (Jr.).—Luke 8:4-15.
27. In School with Christ.—Rom. 12:1-21.

September

3. How to Grow in the Christian Life.—II Pet. 1:1-11; I Pet. 1:1-10.
10. How to Enjoy the Communion.—Acts 2:41-47; I Cor. 11:17-34.
17. Relationships of the Church.—I Cor. 12:12-28; Eph. 1:10-23.
24. The Story of Ten Girls (Jr.).—Matt. 25:1-13.

October

1. A Study of I Peter.—I Pet. 1:1-25.
8. A Study of I Peter.—I Pet. 2:1-25.
15. Studies in I Peter.—I Pet. 3:1-22.
22. Studies in I Peter.—I Pet. 4:1-19.
29. Studies in I Peter.—I Pet. 5:1-14.

November

5. Submitting to Divine Guidance.—Eph. 5:1-21.
12. Standing Firm Against the Wiles of the Devil.—Eph. 6:10-20; I Pet. 5:5-10.
19. Missions Under the Direction of the Holy Spirit.—Acts 14.
26. Things for Which We Are Thankful (Jr.).—Psa. 107.

December

3. How to Overcome Temptation.—I Cor. 10:12-14; Jas. 4:5-10.
10. Acceptable Prayer.—Heb. 13:18-29.
17. A Boy Who Helped His Uncle (Jr.).—Acts 23.
24. His coming with Grace to Save.—I Tim. 1:12-17; Jno. 3:16-21.
31. His Coming in Glory to Receive.—Jno. 14:1-6; I Thess. 4:13-18.

6. By magnifying Christ in the body.—Phil. 1:20, 21.
7. By a life becoming the Gospel of Christ.—Phil. 1:27.
8. By an exemplary conversation.—I Tim. 4:12; Tit. 2:7.
9. By separation from evil.—II Cor. 6:14-7:1; II Tim. 2:21, 22.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Sacrifice."
2. The Life Given Wholly to God.
 - a. Our love for the Lord.
 - b. Our thoughts for the Lord.
 - c. Our hands, feet, eyes, ears, and bodily powers for the Lord.
 - d. Our time, talents, possessions, and service for the Lord.

For Seniors.

1. The Meaning of a Consecrated Life.
2. Practical Consecration.
3. Promoting Consecration among Christians.

PERSONAL THOUGHT

We are saved that we may be consecrated to God. Love impels consecration. Fellowship with God requires it. Happiness depends on it. The success of the Christian life is lost without it. Eternal glory cannot be gained if we fall by a hardened heart, refusing to be instruments of righteousness unto God.

SEED THOUGHTS

Take me, O my Father, take me!
Take me, save me, through Thy Son;

That which Thou would'st have me, make me,
Let Thy will in me be done.
Long from Thee my footsteps straying,
Thorny proved the way I trod;
Weary come I now, and praying—
Take me to Thy love, my God.

—Ray Palmer.

Ah, my friends, it is not only from the study walls of pastors, but from the walls of every shop, every counting room, and every hall of justice and legislation, that the countenance of the all-holy Jesus is looking down, and saying, "Do all for me."—T. L. Cuyler.

Live as it were on trust. All that is in you, all that you are, is only loaned to you; make use of it according to the will of Him who lends it; but never regard it for a moment as your own.—Fenelon.

Teach us, Master, how to give
All we have and are to Thee;
Grant us, Saviour, while we live,
Wholly, only Thine to be.—F. R. Havergal.

FIRST THINGS FIRST.—Matt. 6:19-34;
19:16-30

Topic for January 2

MOTTO

"Seek ye first the kingdom of God and his righteousness."

MEDITATIONS ON THE TOPIC

I. The Things of Greatest Importance Come First.—The Word of God presents a variety of "things" for our consideration, and it is necessary that we do consider the nature of these things and their place of importance in relation one to another, lest we become perverted in our judgment and miss the true values of life.

Christ taught that the kingdom of God and His righteousness are to be sought first. Temporal things have a place in our earthly life but they cannot take a leading role. The "things above" hold the first place in our affections if we are truly balanced Christians. Whenever we stoop to make things above secondary to the making of a living and to the selfish ends of a temporal life, we have lost our true perspective, which is heavenly, and the principles that lead to heavenly ends.

Jesus Christ is first in importance to any person on earth. He has the highest place in Scripture. He holds the highest place in the affection of the redeemed. When we let others or ourselves take a place before Him and His word of command, we are cheating ourselves out of the very best that is provided for our life. No friend is so dear, or so near to us, who could dare to claim first allegiance above Jesus Christ. And while earthly friends do have a place on our life, they cannot supersede the Lordship of the Lord Jesus.

In the walk of life there are spiritual things that have the pre-eminence above things that are not spiritual. The natural man cannot enter into the realm of spiritual truth. We cannot follow natural things to the neglect of the spiritual without giving place to another spirit which has his work in the minds of an unbelieving and disobedient world. So then, while there is a place for natural things in our earthly walk, there is no room for the carnal mind in the disposition of these things contrary to the teaching and leading of the Spirit of God.

II. The Text.—Matt. 6:19-34.—Jesus here sets forth the greater value and security of heavenly treasure above the earthly, the inconsistency of seeking to serve God and mammon and of anxiety about earthly needs which are in the keeping and care of the heavenly Father.

Matt. 19:16-30.—This gives the story of a young man who desired to inherit eternal life and who, finding the conditions to require the forsaking of earthly riches and his own will, sadly turned away. Jesus then reveals the greater reward of those who leave all to follow Him.

III. Suggestions for Junior Programs.—The profit and loss in life values should be impressed as vividly as possible from the Outline Study Scriptures and others that may be selected. The greater value of having treasures in heaven over having things of earthly advantage should be clearly illustrated by such lessons as the rich man and Lazarus (Luke 16:19-31) and the parable of the certain rich man. Luke 12:16-21. Making this message plain will enable the boys and girls to see how the first things in life that should go first in their experience are the things suggested in the Junior Suggestive Assignments. Assist them in the preparation of these assignment so that they may be able to show how giving first place to such duties brings us into possession of the more valuable things of heaven and eternity.

OUTLINE STUDY

I. The Higher Goals of Life.

1. Things above rather than on earth.—Col. 3:1-3.
2. Heavenly treasure above earthly.—I Tim. 6:17-19.
3. God's glory above selfish motives.—I Cor. 10:31.

4. The high calling of God in Christ above selfish gains in the flesh.—Phil. 3:7-14.
5. Things eternal above the temporal.—II Cor. 4:17, 18.
6. God's kingdom and righteousness above all else.—Matt. 6:31-33.

II. Getting in Line to Do First Things First.

1. Accepting salvation.—I John 1:5-9.
2. A full consecration.—Rom. 12:1, 2.
3. Complete obedience.—Lk. 14:26-33.
4. Study to be approved of God.—II Tim. 2:15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "First."
2. First Things for Boys and Girls.
 - a. Remembering their Creator.
 - b. Obedience to parents and teachers.
 - c. Learning the Holy Scriptures.
 - d. Giving the heart to Jesus.
 - e. Working for Jesus.

For Seniors.

1. The Greatest Aim in Life.
2. The Place of Salvation in the Program of Life.
3. Temporal Things Compared to Eternal Things.

PERSONAL THOUGHT

My success in life can only be measured by my progress in the possession of things that endure.

SEED THOUGHTS

In II Cor. 4:17, 18, the distinction is made between "the things which are seen" and "the things which are not seen." It is a question of what we are looking at. This concerns especially periods of distress, persecution, and suffering here on earth; and what is involved is nothing less than our weight of glory. If we are following with our inward eyes the direction which the Holy Spirit is pointing, then we are looking at "the things which are not seen," the things which "eye hath not seen, nor ear heard, neither have entered into the heart of man," but "which God hath prepared for them that love him." It will not do to wait until the trouble comes, and then expect to arouse an interest in the invisible things, if, during our untroubled seasons, we have been looking at, and developing an interest in, "the things which are seen."—Mauro.

Self-denial is the result of a calm, deliberate, invincible attainment to the highest good, flowing forth in the voluntary renunciation of everything inconsistent with the glory of God and good of our fellow men.—Mark Hopkins.

Contempt of all outward things which come in competition with duty fulfills the ideal of human greatness. This conviction, that readiness to sacrifice life's highest material good and life itself is essential to the elevation of human nature, is no illusion of ardent youth, nor outburst of blind enthusiasm. It does not yield to growing wisdom. It is confirmed by all experience. It is sanctioned by conscience—that universal and eternal lawgiver whose chief dictate is that everything must be yielded up for the right.—W. E. Channing.

A Polish prince often looked at the picture of his father, saying, "I will do nothing unworthy of so excellent a father." Let us carry the image of Jesus in our hearts and do nothing to grieve Him.—Exchange.

ALTERNATE PROGRAM FOR DECEMBER 19, 1943

This closes the first year of monthly Directed Study Programs. We have no way of knowing just how extensively they have been used. A few informed us that they used them.

This doctrinal topic, "The Son from Eternity," will present a more or less difficult study. It is hoped that the outline will not be too difficult. The leader should spend much time in preparing to teach this subject. There is a difference of opinion as to whether Jesus was the Son before He was born of the Virgin. This really involves a study of the Trinity and, though it may be rather difficult, we feel that a study of this will be fruitful in the lives of those who apply themselves to it. The leader will notice that there are a number of suggestions for explanation which we feel will increase the value of the study.

We should be glad to hear from those who have used this Directed Study Program, giving your criticisms and suggestions.

Nelson E. Kauffman, 1417 Broadway, Hannibal, Mo.,
Secretary of Young People's Bible Meetings.

THE SON FROM ETERNITY

I. The Son, a Person of the Trinity from Eternity.

1. He was in the _____ before the _____ Eph. 1:4.
2. He had _____ with the Father before the _____ John 17:5.
3. He in the beginning was the _____, and was _____ John 1:1. (Explain the meaning and implications of the "Word.")
4. He spoke of his pre-existence in these words, "_____." John 8:58.
5. He is "_____." Col. 1:17.
6. In the O. T. he is spoken of as:
 - (a) _____ Gen. 1:1; John 1:2.
 - (b) _____ Isa. 6:1; John 12:41.
 - (c) _____ Gen. 2:7, R.V.
7. He is also spoken of as _____ Ps. 2:7. (Explain: When does **This Day** refer to?) Isa. 9:6; Ps. 45:6, 7; Micah 5:2.
8. He is spoken of as _____ Ex. 3:6. (Was the Son the person of the trinity, who executed all God's work with and for men in the O. T.?)

II. The Son from Eternity Born of Woman.

1. He is the first _____ Heb. 1:6. (Literally, "first son." Rev. 1:5.)
2. He is the _____ begotten. John 3:16. (Literally, "only born.") (Explain: How then are we the **born of God**? I John 3:9.)
3. He is the "only born" in order to _____ John 1:14, 18.
4. He is the _____ of Mary. Luke 2:7. (Explain the fulfillment of first-born types in O. T. See Ex. 12; Lev. 27:26; Num. 3:11, 13.)
5. He is the firstborn,
 - a. _____ Rom. 8:29.
 - b. _____ Col. 1:15.
 - c. _____ Col. 1:18.
 (Give explanation of these statements.)
6. What new things came into the experience of the Son in Bethlehem?

Questions for Personal Expression

1. Memorize Hebrews 2.
2. Why Jesus "Just Exactly Suits Us Sinners."
3. What Being Born of God a Brother to Jesus Means to Me.
4. Things That Have Increased My Appreciation of the Birth of Christ.
5. Reasons Why I Am Glad to Live on This Side of Calvary.
6. What the Submission of the Son to the Father Teaches Me.

REACHING AN ATHEIST

Here is an occurrence that should make us all think a little more seriously about young, very young children, and the possibility of their conversion, and also their possibilities in reaching other children.

I have a niece who is the mother of two girls, the younger now about six. When she was between four and five, one day she came in and sat down abruptly in front of her mother and said, "Well, Patsy will just have to go to hell. I can't help it. I've done the best I could." Her mother, in surprise, asked her what it was all about. Marion answered, "I just went over to ask Patsy to go to Sunday school. I've been working on Patsy; but her father told me to go home and shut up, and never come there again to ask Patsy to go to Sunday school, for she couldn't go, that there was no God, and he didn't want his children to hear anything about God. Mother, he looked so cross I just came home."

When I came past Patsy, I told her I was sorry, but she would just have to go to hell because her father wouldn't let her learn about Jesus."

Patsy's father is an atheist, a very extreme and disagreeable sort of one. No wonder the child was afraid of him.

The story has a strange sequel. Marion had so vividly told the story of redemption, and pictured the certainty of hell, that her parting thrust at Patsy was more than she could stand, so she raised such a storm that even her father relented and let her go to Sunday school with Marion, where she is now enrolled, at least having her chance to accept Jesus Christ as her Saviour.

Marion is just a bright child who has been in a Christian home and in Sunday school ever since she could walk. She knows Jesus Christ is her Saviour, and Patsy is not her only trophy won for the Sunday school and, we are praying, for the Lord.—The Elim Evangel.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

"IF GOODS DO NOT CROSS FRONTIERS, ARMIES WILL!"

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.—Ps. 24: 1.

Man is a slow student; it takes him centuries, yea, millenniums of time, to learn the primary factors pertaining to his own well-being. With the world cursed by wars since the beginning of time, it is rather strange that man does not actually learn the cause of most wars. Where men recognize the sovereignty of God and the divine ownership of the earth and its fullness, and then act as stewards of His substance, wars largely cease. Christian stewardship of both means and substance would better the conditions existing in the Christian church, as well as in the nations at large.

Recently, one of the most important international conferences was held, dealing with the question of food distribution. May we quote some of the observations as given by an attendant:

An International Food Conference, attended by the delegates of forty-five nations, has concluded its investigations at Hot Springs, Virginia. The Conference was expected to deal mainly with the problems of world surpluses of wheat and other foodstuffs, of how to avoid future surpluses, of how to achieve a price that would be satisfactory to both consumers and producers, and of how to set up an international organization that would control the production and distribution of wheat and other foods, allotting quotas to each producing country. The Conference was asked further to consider the setting up of something of an international "Ever-Normal Granary" that would hold surpluses of foodstuffs until years of scarcity made the surpluses needed.

World Actually Short of Food

Reports from Hot Springs indicate that it was not long before most of these objectives were put aside, for the evidence produced by the delegates from many countries showed clearly that there never had been, were not today, and probably would not be for long to come, any real surpluses of wheat or any other foodstuffs, but that on the contrary the people of the world had suffered in the past, were suffering today, and would suffer for long from the lack of sufficient food.

The Conference, therefore, resolved itself into devising ways and means actually of increasing the production of wheat and other foodstuffs in the world, and of permitting these foodstuffs to flow freely to countries where people usually lack sufficient food. In striking words the Conference concluded that the problem for years to come would be one of bringing about with millions of people not freedom from want but actually freedom from mere hunger itself.

Tariffs Must be Removed

The Conference went on record unanimously as recommending the removal of tariffs and other obstructions to international trade which hinder the free and quick exchange of foodstuffs for the goods and commodities that hungry people had to offer in payment for those foodstuffs.

An interim Commission is to be established to try to work out the ways and means of bringing into effect the recommendations of the Conference.

The findings and the recommendations of this important Food Conference will certainly meet with the approval of the farmers and of all others in our prairie provinces, for the producers and all of us in these provinces for long years have suffered severely from the hindrances that

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

various governments have placed in the way of the free flow of our surplus wheat and other products to the hungry people of the world who badly needed more food.

If these recommendations can be put into effect, a new day of moderate prosperity will certainly dawn for our prairie farmers and for all others who depend on our prairie farmers directly and indirectly for a living; the people of the world will unquestionably suffer less than they have done from hunger; employment will be increased in the great cities of the world and so, therefore, in the end, because there will be less suffering and misery, the risk of war will be greatly lessened, for it has been noted in historical records over and over again, that it is only those with hungry stomachs who are willing to listen to demagogues and dictators who desire to lead the people into war. **People who are reasonably well employed and whose children are reasonably well fed and clothed, laugh at the voluble and hysterical ravings of demagogues.**

Farmers Must Press for These Reforms

It is not to be supposed, however, that there will not be a good deal of opposition to these so sane and so sensible recommendations. Our prairie farmers, therefore, who with the hungry people of the world will be among the chief beneficiaries of these plans, must themselves take an interest in the good work to be accomplished, and so themselves must press our Government to have the recommendations put into effect. It has been said with truth that **IF GOODS DO NOT CROSS FRONTIERS, ARMIES WILL.** This wise admonition could well be brought up-to-date by saying that if surplus foods do not descend in a beneficent shower on crowded cities like manna of old, then bombs and incendiaries will fall and eventually will destroy us all.

This brings us face to face with the tremendous fact that we are Christian stewards, rather than owners. May we allow the Word of God to speak its message of life and well being to us:

The Bible clearly teaches *Christian stewardship*, that is, that all our possessions are God's, that we receive them from Him, and are responsible to Him for the use we make of them. To have this truth clearly from the Word of God, may we quote: "The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. 2:8). It is all His by right of creation and priority of claim, and He has never yet abrogated that claim nor relinquished that right.

God looks upon money as an institution of His own creation through which He might keep His children constantly reminded of Himself, and give them a ready and convenient means of approach to Him. This is why the New Testament speaks so clearly, "Upon the first day of the week [the Lord's day] let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2). This command is given to every Christian. It does not say that he shall give as he pleases, but **AS the Lord has prospered him.** This means proportionate giving, according to income.

The crime of the ages has been the prostitution of money. Money is a divine institution, and mankind has recklessly desecrated it. With what result? Just this: There has been more suffering from the abuse of money than on any other account whatsoever. This is why the Scrip-

tures declare: "For the love of money is the root of all evil." It is a basic offender. Empires have been wrecked, nations have gone to ruin, families and individuals have had their bitterest feuds and quarrels, not because of want and pinching poverty, but because of the abuse of money.

Economists define money as a medium of exchange between human beings in society. Man looks upon money as a human device contrived by himself as a convenience in trade, and to be used and abused at will. But the Bible teaches *Christian stewardship*.

This is the express reason why God from the beginning before the days of the Law, commanded the *tithe* to be given to Himself. This command asserts His rightful ownership, by directing how the first one tenth of our possessions shall be used. This method Jesus approved when He spoke critically of the Pharisees, who gave the tithe, but overlooked more important matters of life, like judgment, love, and mercy. Jesus said: "These [the giving of the tithe] ought ye to have done, and not to leave the other undone."

If the divine ownership is recognized, the tithe, one tenth faithfully set apart for God, the balance will then be wisely used in living—in savings—in offerings. This faithfulness will bring blessings in life and rewards in eternity.

If *Christian stewardship* is recognized and practiced, the church will not have to go begging, ministers will not be neglected, missionary coffers will not be empty; but the cause of Christ will prosper . . . God will be glorified. When Christians do not accept this truth, then the work of God will suffer. Churches will go begging, using all kinds of questionable ways to get the money, to keep the work going. What a shame! How the world then holds the cause of God in contempt! Many in the churches are dissatisfied with the generally prevalent ways of raising money. Drives, special days, special machinery, special appeals,—and these grow daily more unpopular and less productive. May we recognize all our possessions as belonging to God, and that we are the **STEWARDS**, giving as the Lord commanded, weekly, upon the first day of the week, laying it in store. (Lest we rob God.) May we try this proposed method. It works. It is successful. It will bless the giver and the receivers in time and eternity.

4,747 CANADIAN C.O.'S GET DEFERMENT

The Government at Ottawa, Canada, just released the above number of Conscientious Objectors in the Dominion of military age, who have applied for postponement. This in Canada means those who will not serve under the military arm of the government in any form. All but about a thousand were granted this deferment. In Mennonite circles practically all were granted this gracious consideration. The report follows:

Mobilization boards received 5,737 applications for postponement of military service on grounds of conscientious objection from March 20, 1941, to April 16, 1943, the Labor Department said in a return tabled in the House of Commons.

In the same period 4,747 were granted postponement as conscientious objectors. The number of conscientious objectors in alternative service work camps was reported to be 808.

By Provinces the applications for postponement, with number granted in parentheses: Ontario, 1,970 (1,872); Quebec, 85 (37); Nova Scotia, 24 (22); New Brunswick, 13 (8); Prince Edward Island, 5 (4); Manitoba, 1,574 (1,358);

(Continued on last page)

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BOOK REVIEWS

(Continued from page 376)

preciation of the Amish people of an Amish community, their "enviable tradition of constructive, diversified agriculture," and their Scriptural way of life as seen by a wideawake college professor, is a good description of the picture here painted entertainingly (and yet not popularly) after subjecting the subjects to the magnifying glass, the test tube, and the light of Scripture. He reveals their strength and their weakness, but truly understandingly and sympathetically.
 Dr. Kollmorgen was born in Nebraska in 1907 and also there educated. For some years since 1939 he was associate agricultural econ-

omist in the Federal Department of Agriculture (although now with the Tennessee State Planning Commission). He maintains a keen interest in the way of life as manifested by the Amish and Mennonites, and has many warm friends, both old and young, among them.

This monograph was written after four months of actually living in their midst, after an intimate acquaintance with their obscured history and a sociological appreciation that their culture in agriculture was directly associated with and actually dependent upon their religious and exclusively rural way of life. This is in marked contrast to Helen Martin, Mabel Dunham, and other more recent authors of works concerning the Amish and Mennonites. In justice to the Amish it was necessary that such a book as Kollmorgen's should reach the eyes of the public, telling the real truth about the Amish.

It is an account of one of six communities studied geographically and culturally and scattered from New Hampshire to New Mexico, and agriculturally from the Amish of eastern Lancaster County to a Dust Bowl county of Kansas. These experts, working by the direction of the Federal Department of Agriculture, present their findings in a way that should cause us as never before to appreciate our heritage.

In characterizing the community the author conclusively proves its foundations to be deeply rooted in a literal interpretation of the Scriptures and an adherence to Scriptural practices of the first century Christians and our common ancestry four hundred years ago, on Swiss soil. The Amish have a remarkable self-sufficiency but a steadily growing encroachment from the world. The why's and wherefore's of the former and the repercussions of the latter are wisely examined.

The agricultural calendar for the year, the daily rounds and duties, the detailed religious services, the socioreligious setup, the courting days, the weddings and funerals, the East Lampeter School fracas, nonresistant practices in war periods including the present, nonparticipation in world betterment and government aid programs and politics, etc., all have their portraits in pen pictures.

Basically the Amish hold: "Once a ban has been placed on something, it is easier to maintain the old order than (wisely) to change the custom."

"These garden spots persisted, so long as group solidarity and community integrity prevailed, and so long as the old order was not modified too drastically."

The proper teaching and precept always tend to produce a progeny that follows the vocational and religious footsteps of forebears.

While children of other groups are getting lazy in high schools and colleges, the children of the Amish industriously learn to love agriculture and by twenty-one are ready to be actually established in it.

If you would truly understand and appreciate the Amish, don't fail to get this book, although the first edition is exhausted. It is also sociologically and religiously of peculiar value for church leaders of our own group in appraising our moorings, appreciating our background, and guiding our future. It is unquestionably the best on the Amish to date.

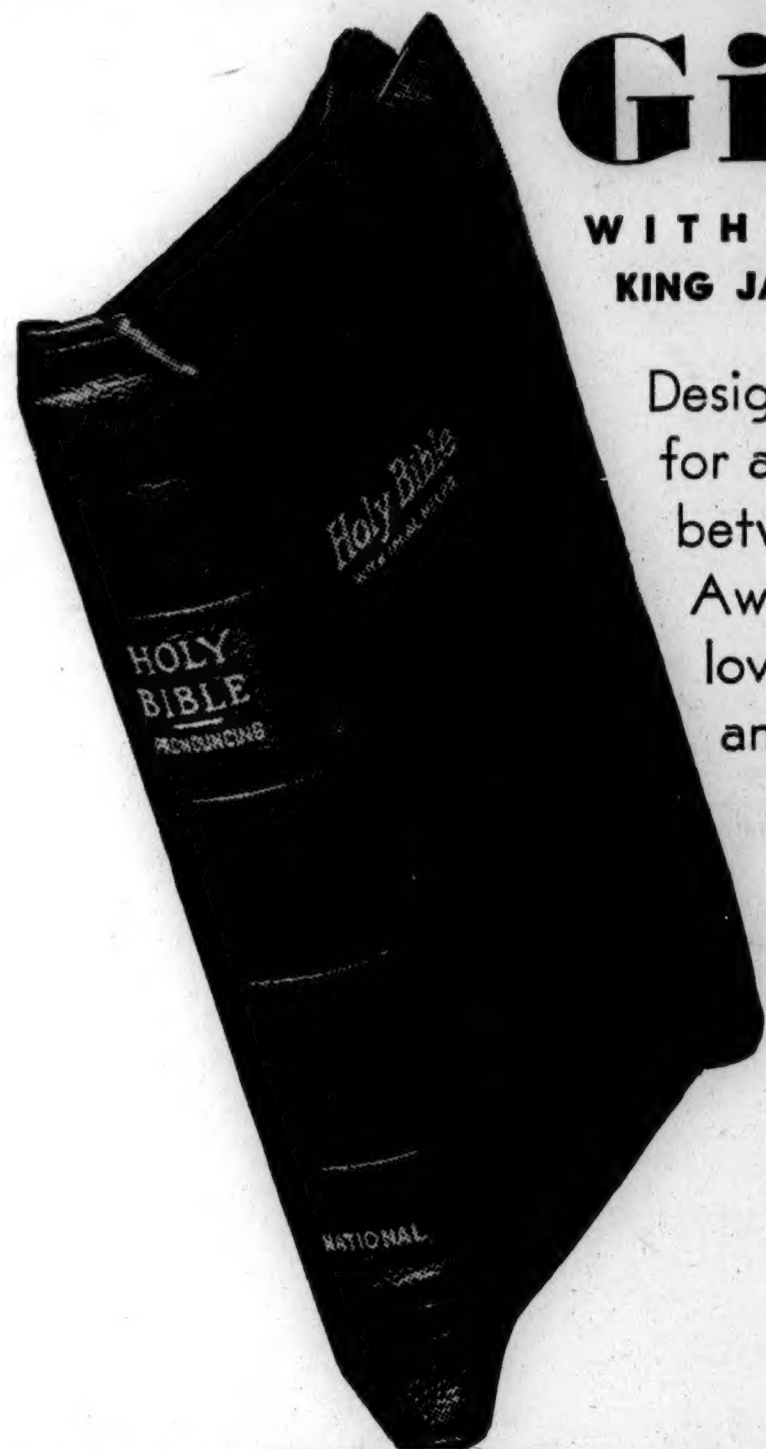
—I. D. L.

HOW TO BEGIN PRAYER

Powerful prayer begins with the confession of our ignorance. We have prayed so often that I fear it becomes far too easy. We think we are praying when there is little real prayer. If we are to be praying new prayers, rising higher into the wishes of God, we must begin to feel our ignorance, because then we should feel our dependence upon Him.—Andrew Murray.

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I KINGS, 17 <i>Ahab's wickedness. Elijah prophesies against him</i>	
24 And he bought the hill Sā-mā'-ri-ā of Shē'mēr for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shē'mēr, owner of the hill, 25 Sā-mā'-ri-ā.	B.C. 930 Heb. Shomer. 929) See ch. 13. 32. 2 Kin. 17, 24. John 4, 4. Mic. 6, 16. 1 ver. 19
25 ¶ But 'Om'ri wrought evil in	CHAPTER 17 308 1 Elijah prophesies against Ahab, 2 and is sent to Cherith, where ravens feed him. 8 He is sent to the widow of Zarephath. 17 He raises her son. AND 'E-li'jah the Tish'bite, who was of the inhabitants of Gil'-

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WHOM WE TEACH

If our lives count as teaching forces, no matter who we are, then it is easy to see that we teach all who see and hear and observe us. This puts a responsibility on us that cannot be shunted aside. Often we wonder about a person whose name we do not know, whose residence we could not locate, whose life work we have no way of conjecturing, and our wonder is about his life, character, faith, faithfulness—in short, we have picked up some truth, some lesson, from a casual touch with him. We have been taught by him. Maybe a word he said, or an act we saw him do, left an impression on us that lastingly affects us for good.

This is what we mean by teaching all who come into contact with us. It makes us shudder lest we teach somebody what is false, thus making it easier for him to follow a path that is wrong. Life may seem quite burdensome if we have to be mindful always that we are teaching people—often people we do not know. This sort of burden is good for us, and we should bear up under it joyfully, though never boastfully. This is the sort of unconscious teaching that goes all awry as soon as we try to make a parade and show of it. Who are the people we taught today? We may know some of them, but not all of them. That makes our place as teachers through our influences all the more important.

—Publisher Unknown.

"IF GOODS DO NOT CROSS . . ."

(Continued from page 381)

British Columbia, 447 (421); Saskatchewan, 941 (483); Alberta, 678 (542).

It may be of interest to American readers that soon all who can farm, or are willing to be used on farms, are being paroled to such places. The dire need for foodstuffs makes it imperative that additional help be given the producers of the nation. The arrangements made by the Labor Department are as follows: The local Compulsory Service Boards, who have to do with placing and replacing all workers, act for the government in assigning the men to their places. However, persons can appeal for any man they desire from the camps. The financial consideration granted is room and board and twenty-five dollars a month. If the C.O. boards himself he is granted eight dollars a week extra. The balance of the income is given to the Red Cross. In Ontario alone \$4,000 a month is given to this service. Where a wife and children are supported, additional allowance will be made. Very few go to camps at the present time.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

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